

Office Memorandum • UNITED STATES GOVERNMENT

TO : Director, FBI

FROM : *W. J. [unclear]* SAC, Salt Lake City

SUBJECT: W. CLEON SKOUSEN
SAC CONTACT

DATE: 11/8/54

ATTENTION: TRAINING & INSPECTION DIVISION

(1) Description of Proposed SAC Contact:

Mr. SKOUSEN is approximately 44 years of age, married with six children, employed as Alumni Secretary and Administrative Assistant to the President, Brigham Young University, Provo, Utah; residence 3040 North Canyon Road, telephone Provo 047-R5, business telephone 2460.

(2) Services this Contact can Provide:

Mr. SKOUSEN is able to provide the facilities of the BYU for meetings, alternate office space, etc., and the facilities of the institution for training schools and conferences held in that area; confidential information relative to employees and students at the University, and is in a position to assist the Bureau in educational circles in connection with any unjust criticism which might be made and because of his activities in educational circles is in a position to be alert for any information of interest to the Bureau and provide it, as well as to take any measures of counteraction indicated as necessary.

(3) Past Relations with Field Office:

Mr. SKOUSEN has been in close contact with the Salt Lake City Office since he assumed his present position, and has been of assistance in a number of ways described above under (2).

(4) Thumbnail Sketch of Known History:

Mr. SKOUSEN is a graduate of George Washington University, Washington, D.C., and is now serving as Alumni Secretary and Administrative Assistant to the President of BYU for the past three years. He was an Agent in the Bureau's service for a number of years prior to taking his present position.

(5) Derogatory Information:

None known.

(6) Recommendation of SAC:

It is recommended Mr. SKOUSEN be considered an SAC Contact.

AC:ER

SE 38
RECORDED

NUMEROUS

22a

SEARCH

Subj: Skansen, W. Cleon

Supervisor

Room

R# 13 NOV 19 1954 SearcherDate 11-12 Initial S-186FILE NUMBERSERIAL

I	✓ 67-69602	WR (M) ACI
ND	62-43010-547	
ND	94-6-1939	
ND	66-3020-8684	
ND	66-3665-533	
ND	138-2696-13; 11, ND	
ND	62-91284-48	
ND	62-14749-873	
	Skansen, Cleon	
ND	94-2-4712	
ND	138-2696-9	
ND	94-1-836-14	
	Skansen, W. C.	
	66-5370	ALPHABETICAL File
ND	62-70677-3	

Office Memorandum • UNITED STATES GOVERNMENT

TO : Director, FBI

DATE: 12/29/55

FROM : SAC, Salt Lake City (80-225)

SUBJECT: W. CLEON SKOUSEN
SAC CONTACT

N 10-1

ATTENTION: TRAINING AND INSPECTION DIVISION

Re SAC Letter 55-74 (C) requesting Bureau be informed of any changes in positions or residences of SAC Contacts.

Captioned Contact now resides at 545 East 3050 North, Provo, Utah, telephone FR 4-0922, and his position is now titled Director of Public Services, Brigham Young University, Provo, Utah.

3 - Bureau Air Mail
1 - Salt Lake City
AC:FR
(4)

RECORDED-40

94-117468-2

181 DIA
RECEIVED

JAN 1 1 8 AM '56

A-124

MS

50 JAN 9 1956

March 21, 1956

Mr. Willard Olson Stangen
Administrative Assistant
Brigham Young University
Provo, Utah

Dear Mr. Skousen:

I am enclosing a copy of a letter which I am sending to President David O. McKay with reference to the very kind thought which you communicated to Mr. Nichols regarding the possibility of my visiting Provo, Utah, on June 1, 1956.

As Mr. Nichols informed you, I have given this matter a great deal of thought and have carefully checked into many pending matters because I did want so much to accept the very kind invitation. I can think of nothing more unfair to the university than to even tentatively accept the invitation and then at the last minute have to cancel it.

I do hope that some day I can do a few of the things I would like to do. In the meantime, I did want President McKay and you to know how deeply I appreciate your personal interest.

Sincerely yours,

cc - Mr. Jones

(Enc. 4)

15-11

Toison - See Jones to Nichols memo, 3/10/56, RGE:111.
Henderson
Nichols
Belmont
Larkin
Walt
Patterson
Rosen
Tamm
 Sizoo
Winterrowd
Tele. Room
Holloman
Ladd

Office Memorandum • UNITED STATES GOVERNMENT

TO : Mr. Tolson

DATE: 6/26/56

FROM : E. D. Mason

SUBJECT: LORENZ R. GREESON
NEPHI GOLDEN JENSEN
NATIONAL ACADEMY GRADUATES

Tolson _____
Nichols _____
Boardman _____
Belmont _____
Mason _____
Mohr _____
Parsons _____
Rosen _____
Tamm _____
Nease _____
Winterrowd _____
Tele. Room _____
Holloman _____
Gandy _____

By letter 6/20/56 W. Cleon Skousen, who served as agent from 6/17/40 to 10/5/51, when he resigned to accept position as Administrative Assistant to the President, Brigham Young University, and who was recently appointed Chief of Police, Salt Lake City, Utah, Police Department, advised the Director he had obtained two outstanding National Academy graduates, L. R. Greeson and Golden Jensen, as Assistant Chiefs. The Director noted, "Let me have memo on the two N. A. men." There is set forth below information in our files concerning these two men.

Lorenz R. Greeson

Greeson was born 2/28/10 at Greenup, Illinois. He graduated from Santa Barbara, California, State College in 1933, and entered law enforcement work in 1936 with the Santa Barbara Police Department (SBPD). He applied for position as Special Agent in 1943 but was unfavorably recommended by former SAC Hood because he appeared to be somewhat reticent. He graduated from the Thirty-second Session of the National Academy in June, 1946, at which time he was a Captain with the SBPD. During World War II he acted as Chief of SBPD. On 12/5/47 he resigned from the SBPD, advising he was dissatisfied with conditions in the department.

On 1/28/48 he was appointed Chief of Police at Reno, Nevada. In 1949 our Salt Lake City Office advised that under Greeson's direction the tempo of police training for the Reno Police Department was increasing, with Salt Lake City agents assisting in the training. In the early part of 1950 a new police building was completed at Reno.

In August, 1950, Greeson was considered for temporary appointment as Special Agent Employee (SAE) but SAC, Salt Lake City, did not recommend Greeson, advising that in his (SAC's) opinion Greeson is too reserved, would be a disciplinary problem and it was doubtful whether he would accept SAE position if offered.

EDS:rcw

(3)

cc - Personnel file of Nephi Golden Jensen

NOT RECORDED

191 JUL 9 56

AWO

ORIGINAL COPY FILED IN

Memo E. D. Mason to Mr. Tolson

In 1951 Greeson was awarded the Mission Gold Seal of Progress Award issued by the Mission, Texas, Chamber of Commerce, which awards are made annually to one person in each state, in recognition of improvements made in the Reno PD during his tenure of office.

In an article in the 4/20/55 issue of the "Nevada State Journal" it was indicated that in a comprehensive report of the Washoe County, Nevada, Grand Jury on April 19, 1955, the Reno PD was given a clean bill of health and it was recommended the Reno police be given higher salaries. During the 1955 political campaign for election of city officials in Reno, Len Harris, who was running for Mayor, described Greeson as a "controversial figure" and advised he intended to replace him. When Harris was elected, Greeson submitted his resignation on 6/13/55. In an article in the 6/15/55 "Nevada State Journal," it was stated Greeson was leaving the Reno PD in "excellent shape" and "admiration, respect felt on eve of his departure."

On 6/24/55 Greeson became affiliated with the Reno Patrol Police, a private merchant patrol organization. It was indicated the organization planned to enlarge its operations to include furnishing personnel for uniform guards in the gambling casinos in Reno, and Greeson was to be in charge of that phase of the work. The local Grand Jury had recently recommended that such persons be employed in the clubs.

In an article in the 6/23/55 "Reno Evening Gazette," it was stated that in the third in a series of Grand Jury reports, filed on that date, the quality of supervision in the Reno PD under Greeson was criticized, and the report stated the "Reno PD should be made much more effective and less controversial."

Our files reflect no information to indicate Greeson has ever been other than cooperative.

NEPHI GOLDEN JENSEN

Jensen was born 7/7/19 at Rigby, Idaho. He attended Ricks College at Rexburg, Idaho, 1938-39. He worked as a clerk for Safeway stores at Hemet, California, during part of 1940 and then joined the Hemet PD. He served there until 1942 when he became Deputy Sheriff for the Riverside County, California, Sheriff's Office, where he has served continuously except for the period from July, 1944, to September, 1945, when he was in the U. S. Navy.

Jensen graduated from the Fifty-fourth Session of the National Academy in November, 1954, at which time he was Under-sheriff in Riverside County, California. While in attendance at the National Academy he prepared an outstanding notebook and attained a perfect score on the FBI Practical Pistol Course.

Memo E. D. Mason to Mr. Tolson

He was commended by the Director for both accomplishments. It was indicated during his attendance at the National Academy that he is unusually quiet and not a good mixer, and that his attitude toward the Bureau is outstanding.

Our files reflect cordial correspondence with Jensen and do not reflect he has been other than cooperative.

ACTION:

None...informative.

Office Memorandum • UNITED STATES GOVERNMENT

TO : Mr. Nichols

DATE: June 27, 1956

FROM : M. A. Jones

SUBJECT: POLICE TRAINING MATTERS
SALT LAKE CITY POLICE DEPARTMENT
W. CLEON SKOUSEN
CHIEF OF POLICE

Tolson _____
 Nichols _____
 Boardman _____
 Belmont _____
 Mason _____
 Mohr _____
 Parsons _____
 Rosen _____
 Tamm _____
 Nease _____
 Winterrowd _____
 Tele. Room _____
 Holloman _____
 Gandy _____

Director has received a letter dated 6/20/56 from Chief Skousen in which he briefly sets forth his plans to reorganize the Salt Lake City Police Department with special emphasis devoted to a vigorous in-service training program. He mentions that he would like permission to work with SAC Cornelius in setting up a year round training schedule for officers of the Salt Lake City Police Department.

It may be recalled that the Bureau experienced some difficulty last April in connection with the attempts of the press in Salt Lake City to attend closed sessions of Civil Rights Schools being conducted under the auspices of the Salt Lake City Police Department. At that time the Director commented, "Since we have had such a headache over this school in Salt Lake City I think we should schedule no more schools in Salt Lake City." The Salt Lake City Office was advised of this in Bulet 4/19/56.

In view of the excellent relations the Bureau has had with Skousen and in view of his apparent attempt to reorganize the department from top to bottom, it is felt that the Salt Lake City Office should be authorized to confer with him regarding his specific plans for a training program with the understanding that prior Bureau approval will be required before any commitment will be made regarding such schools. For these reasons it is recommended:

RECOMMENDATIONS:

(1) That the attached letter be forwarded in acknowledgment of Skousen's suggesting that he contact SAC Cornelius regarding the matter of FBI participation in his department's training program.

(2) That a copy of the letter be sent to SAC Cornelius advising him that he is authorized to confer with Skousen regarding details of his proposed training program but that no commitment should be made regarding Bureau participation until the Bureau has been advised of all details and given an opportunity to consider the matter further.

Enclosure

cc - Mr. Mason

RGE:sak (3)

NOT RECORDED
191 JUN 9

PERS. FILE

ORIGINAL COPY FILED IN

Rounding Out The Police Team

W. Cleon Skousen, Salt Lake's new chief of police, has started vigorously on his campaign to reorganize the operation of the police department. The naming of new assistant chiefs of police to handle specific assignments under the supervision of the chief—in line with recommendations of the Smith Report—came as no surprise and should be a big step in the direction of harmony and efficiency of operation.

The identity of at least one of the new assistant chiefs, however, came as a surprise to many citizens. It had not generally been anticipated that a man from the force would be selected for an assistant chief's post.

This is in no way a reflection on the abilities or loyalty of former Capt. Golden Haight. Chief Haight has made a fine record in his 28 years on the Salt Lake force, and has a deep knowledge and understanding of the particular fields where he will operate — Youth Bureau, Anti-Vice Squad and Auto Theft Bureau.

We certainly wish him every success in doing his job free of the internal factionalism that has been in the past the chief cause of the serious problems Chief Skousen is charged with correcting.

The two outside men brought in especially for the job of helping Chief Skousen run the department have excellent records and reputations. And the division of their duties has been made on a sensible and workable basis.

Chief L.R. Greeson, former Reno police chief, will handle field functions—the operation of the Traffic Division, the Patrol and the Detective Bureau. He is a man who works in the field, keeps close to his problems and is capable of making field deci-

sions when they are called for, leaving Chief Skousen free to direct the over-all operation from headquarters.

Chief Golden Jensen, the California expert on police training and services, will have charge of business operation of the department and headquarters service, while Chiefs Greeson and Haight divide the straight "line" duties. Chief Jensen's responsibilities will include technical services to the field, communications, records, training, the city jail, the budget and personnel.

Chief Skousen explains the appointments of Chiefs Jensen and Greeson by the need for supervisors from outside the local force with all its accumulated politics, and that of Chief Haight by the desire to "give recognition to the men on the force, and make them feel their abilities will be recognized and that they have a future." Both are basically sound ideas—and if they can be made to work together, it will be wonderful indeed. Chief Skousen reports that already personal contacts with the officers and men of the force have established an area of genuine understanding and that a spirit of cheerful co-operation is becoming the general rule.

This is in spectacular contrast to the low morale and struggles for power that honeycombed the department in recent years. If such an attitude can be developed and maintained, it would solve most of Salt Lake's police problems.

So far, the new police administration has given citizens every reason for confidence and support. Now that Chief Skousen has the administrative assistants he obviously needed, still more rapid progress in building Salt Lake's police department into one of the best in the nation will be looked for—and confidently expected.

Mr. Tolson ☒
 Mr. Nichols ☒
 Mr. Boardman ☒
 Mr. Belmont ☒
 Mr. Mason ☒
 Mr. Mohr ☒
 Mr. Winterrowd ☒
 Mr. Holloman ☒
 Mr. Gandy ☒

RECEIVED POST OFFICE
 JUN 19, 1956
 SALT LAKE CITY, UTAH

EDITORIAL
 BY EDITOR:
 REPRODUCED

JUL 9 1956

ORIGINAL COPY FILED IN

Self me have memo on what we know re Jensen & Jensen.

Office Memorandum

1 • UNIT

ERNMENT

TO : Director, FBI

DATE: 8/29/56

FROM : SAC, Salt Lake City (80-225)

SUBJECT: W. CLEON SKOUSEN
SAC CONTACTATTENTION: TRAINING & INSPECTION DIVISION

Remylet 11/8/54 and Bureau approval of Mr. SKOUSEN as an
SAC Contact 11/19/54.

Mr. SKOUSEN was recently appointed Chief of Police of
Salt Lake City. He is therefore no longer in a position to furnish
the services previously listed for him, and is being discontinued
as an SAC Contact UACB.

2 - Bureau
1 - Salt Lake City
AC:FR
(3)

~~EX-116~~ ~~PROG.~~
4
SEP 4 1956

EX-116
SEP 10 1956

SEP 18 1956

Office Memorandum • UNITED STATES GOVERNMENT

TO : DIRECTOR, FBI

FROM : SAC, SALT LAKE CITY

SUBJECT: W. CLEON SKOUSEN
CHIEF OF POLICE
SALT LAKE CITY POLICE DEPARTMENT

DATE: 3/6/57

Attached is a newspaper clipping from the "Salt Lake Tribune," dated March 5, 1957, concerning Chief SKOUSEN (former Agent).

For the information of the Bureau, Chief SKOUSEN has been aggressively moving against illegal "bottle" clubs. The suit described in the enclosure is the results of a raid against one such club.

Chief SKOUSEN is also becoming somewhat controversial in view of his drive against gambling. There is no big time gambling in Salt Lake City, however, SKOUSEN did remove three slot machines from a local club and he has also warned churches that he will not permit the playing of Bingo, which has previously been utilized as a fund raising measure.

There has been some talk in Salt Lake City to the effect that SKOUSEN should concentrate on the more serious crimes. In this connection, there has been a series of armed robberies in the city. A number of these robberies, however, were solved by recent arrests.

2 - Bureau (1 Enc.) *AIR MAIL*
1 - Salt Lake City

WMF:jla
(3)

RECORDED - 84

MAR 19 1957

PERS. FILES

Court Rebuffs Attempt to Oust Skousen

Third District Judge Stewart H. Hanson Monday dismissed a suit seeking removal from office of Chief of Police W. Cleon Skousen, three other Salt Lake City police officers and a special officer.

The suit filed Jan. 25 by George E. Bridwell, Salt Lake attorney, was dismissed on the grounds that Mr. Bridwell did not post a bond required by law.

OTHER DEFENDANTS in the suit were identified as anti-vice Officers Owen Poulsen, Philip R. Caldwell and Robert J. Johnson and William H. Magee, special investigator, county attorney's office.

Mr. Bridwell announced he would appeal to the Utah Supreme Court.

Judge Hanson dismissed the case soon after arguments were heard from attorneys representing all parties.

The complaint alleged that on Nov. 2 all tangible property of Club Feraco, 923 S. State, was "unlawfully seized without a warrant, against the peace and dignity of the State of Utah."

The complaint charged that the defendants should be removed from their positions as "officers of the law."

Salt Lake police officers raided the club and seized the property on charges ~~there had~~ been unlawful sale of liquor.

"SALT LAKE TRIBUNE"
Salt Lake City, Utah
March 5, 1957

1-4-57

3-28-57

RECORDED-59

94-17468-6

June 4, 1957

EX-10

Mr. W. Cleon Skousen
Chief of Police
Salt Lake City 11, Utah

My dear Chief:

It was indeed a pleasure to receive your card of May 24, and I certainly want to thank you for arranging for me to get the Scenic Edition to be published by "The Salt Lake Tribune."

Your thoughtfulness in this regard means a great deal to me, and I am looking forward to receiving the publication very much.

With every good wish,

Sincerely yours,
J. Edgar Hoover

MAILED 3
JUN 11 1957
COMM-FBI

NOTE: Former SA W. Cleon Skousen EOD 6-17-40; resigned 10-5-51 to accept another position. Services satisfactory. There have been cordial relations with him in his capacity as Chief of Police.

Tolson _____
Nichols _____
Boardman _____
Belmont _____
Mohr _____
Parsons _____
Rosen _____
Tamm _____
Trotter _____
Nease _____
Tele. Room _____
Holloman _____
Gandy _____

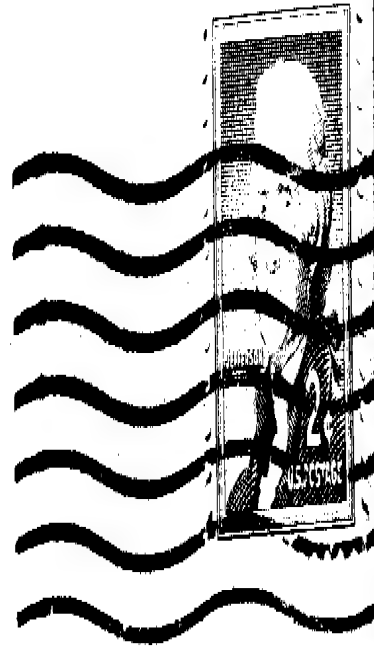
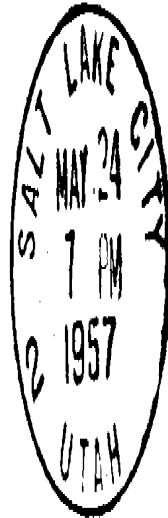
CBF:age
(3)

58 JUN 14 1957

MAIL ROOM ☐

Handwritten signatures and initials:
L. [unclear]
M. R. J.
[unclear]

REC'D - A. C. H. 6-11-57
JUN 11 1957



*Director
5/24/57
Frazier
Kathryn*

J Edgar Hoover
Director
Federal Bureau of Investigation
Washington D. C.



Ch 10-1

I have arranged with The Salt
Lake Tribune to mail you a copy of
this year's excellent Scenic Edition.

I am sure you will find it to be an interesting account
of Intermountain Area's Scenic Highlights, and I hope you
enjoy reading it.

Chief W C Skousen

W. Cleon Skousen

F B I

Date: 3/4/58

PLAIN TEXT

Transmit the following in _____
(Type in plain text or code)Via AIRTEL AIR MAIL
(Priority or Method of Mailing)

Mr. Tolson
Mr. Belmont
Mr. Mohr
Mr. Nease
Mr. Parsons
Mr. Rosen
Mr. Tamm
Mr. Trotter
Mr. Tele. Room
Miss Gandy

TO: DIRECTOR, FBI

FROM: SAC, SALT LAKE CITY (80-Salt Lake City PD)

RE: W. CLEON SKOUSEN
CHIEF OF POLICE
SALT LAKE CITY, UTAH

I have been informed that W. CLEON SKOUSEN, Chief of Police at Salt Lake City, a former Bureau Agent, is the author of a book entitled "The Naked Communist" which will be available on newsstands 3/7/58. The name of the publisher at this time is unknown; however, as soon as the book is available, it will be forwarded to the Bureau.

WYLY

3 - Bureau
1 - Salt Lake City

RHJ:mm
(4)

*Not listed
in the 3rd
edition
of Kain's
Bibliography
3/12/58*

Book Store

REC-42

94-47468-6X

THREE

CRIMINAL

Approved: _____
Special Agent in Charge

Sent _____ M Per _____

The following handwritten
fly sheet of the attached

appears on the
"The Naked Communist"

March 18, 1958

To John Edgar Hoover

Whose wisdom, loyalty and integrity have powerfully
bolstered this nation and the thinking of its people
for nearly two generations.

Please accept a copy of this volume as an expression
of my deep admiration for you both as a person
and as the leader of the great American institution
you have built.

Sincerely

s/ W. Glenn Shroyer

REC-85

April 2, 1958

Mr. W. Cleon Skousen
Chief of Police
Salt Lake City 11, Utah

My dear Chief:

It was indeed a pleasure to receive your letter of March 24, 1958, and the handsomely bound copy of your new book, "The Naked Communist," which you so generously inscribed to me.

I am grateful for your favorable statements concerning the FBI, and it was kind of you to mention this Bureau's role in the fight against communism. I feel certain that your efforts on this important subject will receive widespread attention and consideration. It was good of you to remember me with a copy bearing my name.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director

1 - Salt Lake City

1 - Mr. Belmont

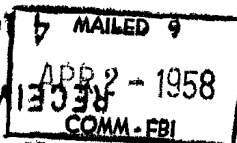
NOTE: See Jones to Nease memo dated 4-1-58 entitled: "The Naked Communist" by W. Cleon Skousen, Chief of Police, Salt Lake City, Utah.

CBF:vwf
(5)

Tolson _____
Boardman _____
Belmont _____
Mohr _____
Nease _____
Parsons _____
Rosen _____
Tamm _____
Trotter _____
Clayton _____
Tele. Room _____
Holloman _____
Gandy _____

1958 APR 11

APR 11 1958



64 APR 21 1958

INTERNAL SECURITY
FBI

W. CLEON SKOUSEN
CHIEF OF POLICE



SALT LAKE CITY
POLICE DEPARTMENT



SALT LAKE CITY 11, UTAH

March 24, 1958

John Edgar Hoover, Director
Federal Bureau of Investigation
Ninth and Pennsylvania Avenues, N. W.
Washington, D. C.

Dear Mr. Hoover:

I am happy to send you a leather bound copy of this new book entitled, "The ~~Naked~~ Communist."

While serving at the Brigham Young University, the President asked me to prepare this material since at that time the history, philosophy and economic theory of Communism had apparently never been distilled into a single volume.

If I had known you had been doing precisely the same thing, I could have saved myself several years of struggle and study. Nevertheless, I feel honored to have this work come out about the same time as yours even though this book will have only limited distribution compared to yours.

The President of the University also wanted me to include in this volume a distillation of basic American concepts which would give the reader something tangible to compare with the various premises of Communism. Two essays in the latter part of the book, therefore deal with our American political philosophy and with the principles of free enterprise economics.

Mr. Tolson _____
Mr. Boardman _____
Mr. Belmont _____
Mr. Mohr _____
Mr. Nease _____
Mr. Rosen _____
Mr. Tamm _____
Mr. Trotter _____
Mr. Tele. Room _____
Mr. Holloman _____
Miss Gandy _____

Be...
H...

12-2-

REC-85

- 1 -

APR 23 1958

EXP. PROC.

MAR 31 1958

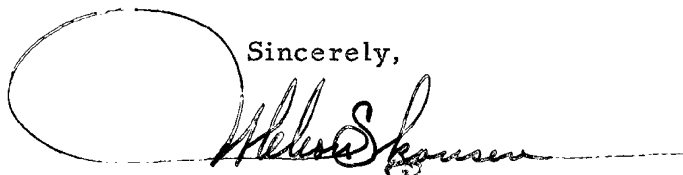
4-2-58
12-1-58

J. Edgar Hoover
March 24, 1958
Page 2.

// You may be interested in the material dealing with the
F. B. I. which begins on page 195.

Warm best wishes to you for good health and continued
success in the great work you are doing.

Sincerely,



W. Cleon Skousen,
Chief of Police.

W. CLEON SKOUSEN
CHIEF OF POLICE

SALT LAKE CITY
POLICE DEPARTMENT



SALT LAKE CITY, UTAH

April 30, 1958

Mr. Sergeant
Mr. Mohr
Mr. Neal
Mr. Parsons
Mr. Rose
Mr. Tamm
Mr. Trotter
Mr. Clayton
Tele. Room
Mr. Holloman
Miss Gandy

J. Edgar Hoover, Director
Federal Bureau of Investigation
Ninth and Pennsylvania Avenue, N. W.
Washington, D. C.

Dear Mr. Hoover:

Several years ago, I promised to write a series of articles on youth problems and I am finally getting around to fulfilling this commitment. The series will appear in several magazines the first of which is "The Improvement Era" which has a circulation of approximately 200,000.

Because of your own great interest in this field, I thought perhaps you would like to have a copy of these articles as they come along.

Warm personal regards.

Sincerely,

W. Cleon Skousen
Chief of Police

ORIGINAL COPY FILED IN

ENCLOSURE

RECORDED

MAY 17 1958

JUN 6 1958

Mr. Clark Ekousen, former Special Agent

1940-1941/42 as Messenger

1942-43 as Special Agent

1943-44 to agent position of

Mr. Ekousen is the president of Brigham

Young Men's Association, Utah. Service

satisfactory and we have enjoyed cordial

correspondence with him.

Mr. Ekousen's article, "Do You Want to

Raise a Boy?" begins on page 230.

DO-6

OFFICE OF DIRECTOR
FEDERAL BUREAU OF INVESTIGATION
UNITED STATES DEPARTMENT OF JUSTICE

Attached magazine, "Era" was
sent to the Director by former
Special Agent W. Cleon Skousen.
It is noted part II of "So
That's What Boys Are Made of,"
by Mr. Skousen begins on page
330.

Mr. Tolson _____
Mr. Boardman _____
Mr. Belmont _____
Mr. Mohr _____
Mr. Nease _____
Mr. Parsons _____
Mr. Rosen _____
Mr. Tamm _____
Mr. Trotter _____
Mr. Jones _____
Mr. W.C. Sullivan _____
Tele. Room _____
Mr. Holloman _____
Miss Holmes _____
Miss Gandy _____

edm

REC-49

EX-102

11 JUN 27 1958

REC-49

67 JUL 3-1958

FILED

EMPIRE 4-6581

W. CLEON SKOUSEN
CHIEF OF POLICE

105 SOUTH STATE
SALT LAKE CITY, UTAH

94-47468-8

ENCLOSURE



IN
THIS
ISSUE

Tributes to Mothers
by some of the
General Authorities

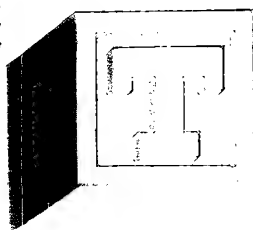
Total Fitness
by Marion D. Hanks

Belle S. Spafford,
general president of
the Relief Society,
writes of
woman's place
in the Church

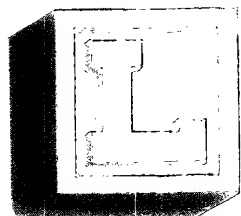
The Age of No Reason
by W. Cleon Skousen

*The
Improvement
Era
May 1958*

THE



OTS



LIBRARY

by Charles L.
Paddock

The most important lessons are learned in the child's first stories. The **TINY TOTS LIBRARY** is designed to help give youngsters the right start. Every story in these new, attractive volumes is calculated to teach the child an important lesson. Each picture is an original painting, done especially for the story it accompanies, and beautifully reproduced in full color. Nothing has been spared to make this set attractive for your youngsters.

Bible ABC's

There are three volumes: Bible Firsts

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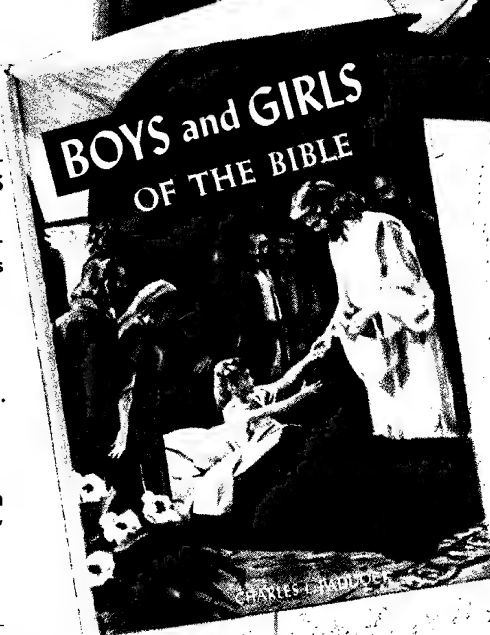
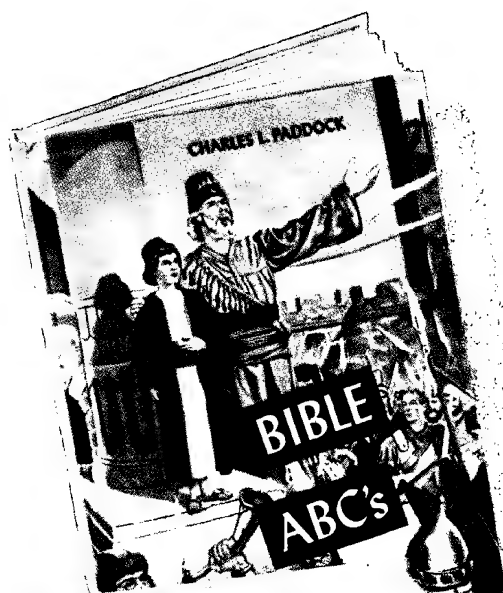
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Exploring the Universe

by Dr. Franklin S. Harris, Jr.

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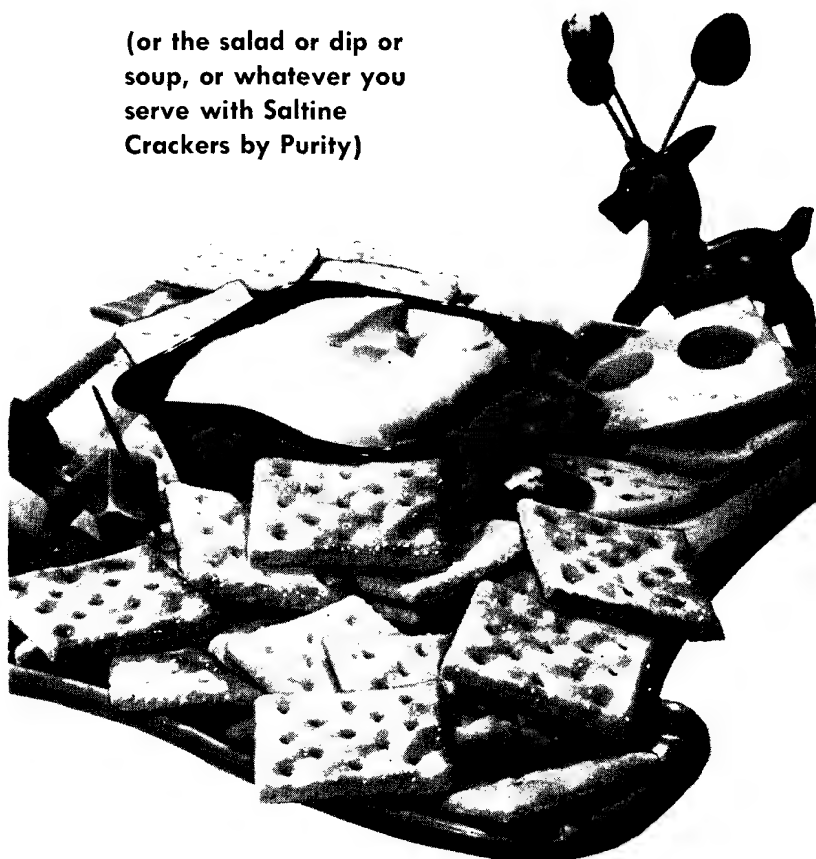
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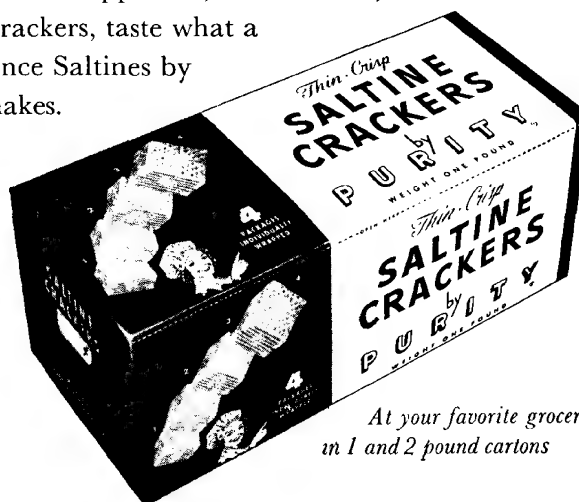
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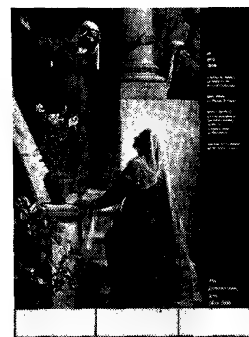
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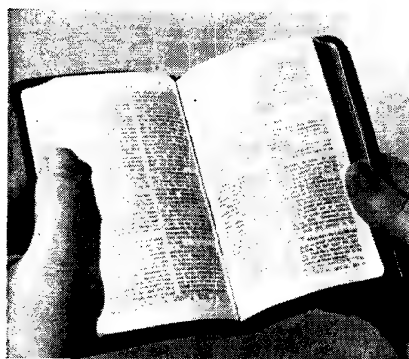
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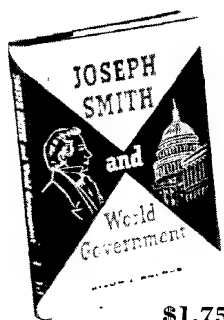
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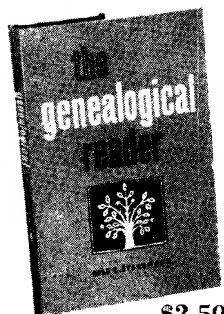


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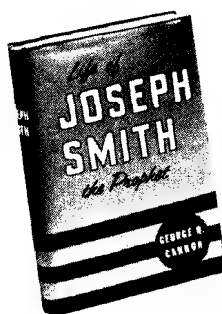
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These Times



The Study of Language

by Dr. G. Homer Durham

Vice President, University of Utah

A report from the Western Interstate Commission on Higher Education (WICHE) in 1958 says that in the Soviet Union there are eight million Russians studying the English language. In the United States, fewer than five thousand Americans are studying Russian.

In the Russian schools today the study of one foreign language is required. It begins in grade five (when pupils are approximately twelve years old) and continues through the tenth grade (the Russians have a ten-grade, ten-year school system, ages 7 to 17). During 1955-56 more than 40 percent of the students in these grades were studying English, 40 percent German. The remaining students in the ten-year schools were taking French, Spanish, or Latin. The Deputy Minister of Education has reported that 65 percent of all students in higher educational institutions in Russia now study English. At the University of Utah this year, some 55 students (out of approximately 9,000) are studying Russian, or about .6 of 1 percent. The record at Utah is undoubtedly better than what obtains at over 90 percent of the 1800 or so American colleges

and universities where Russian is not even available. It is easy to predict that in five years, millions of Russians will be able to talk and write to Americans, but very few Americans will be able to write or talk to non-English speaking Russians.

In Russia's higher educational institutions, specialized institutes develop writers and linguists in Afro-Asian languages and dialects. Chinese has long been cultivated. Since American entry into World War II, Harvard, Columbia, California, Washington (Seattle), and others have developed Slavic, Oriental, and other institutes. But few Americans are equipped to speak or write the languages of mankind. What linguistic resources have been cultivated in this country have largely been western European languages.

The western European languages, especially English, Spanish, French, and German (to a lesser extent Dutch and Portuguese), were spread around the world with the expansion of European power and influence after the year 1500 A.D. It made important sense to include them in the American schools. The expansion of Europe seems to have

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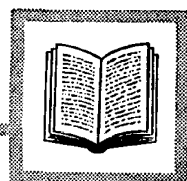
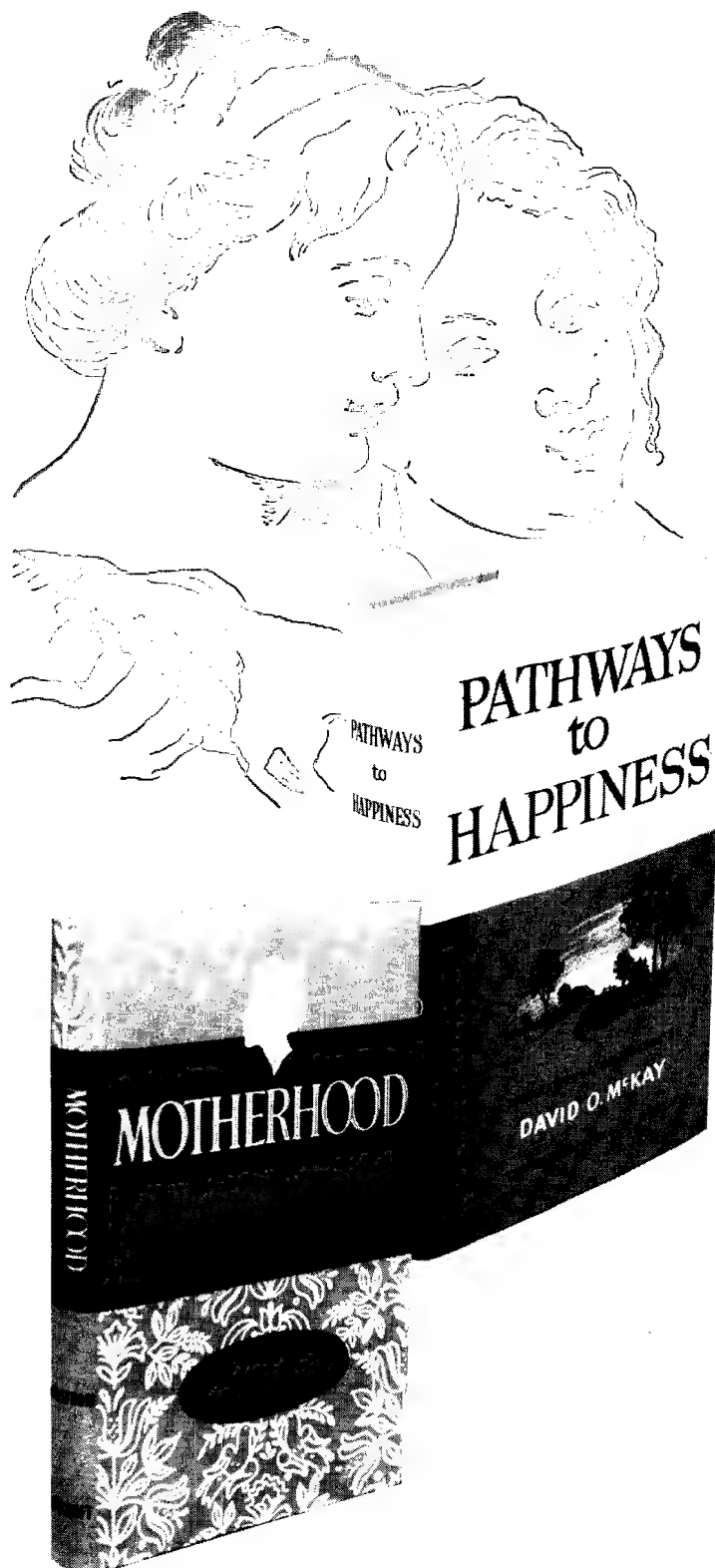
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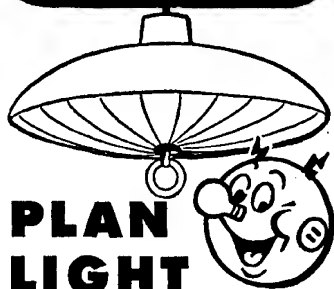
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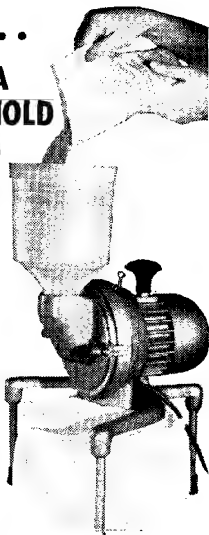
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ceased with the colonial revolutions. It may be time, now, for the American people to reconsider, sharply, an expanded role for language in American education. It is not only in "science and mathematics" that the Russian ten-year school appears to forge ahead, but also in teaching languages. If the pen is mightier than the sword, if the power to communicate ideas to a man in his own native tongue is important, then the Russian advantage in language training may far outweigh any future advantage they may gain in the mathematical sciences.

Dr. Edward Teller recently told Utah audiences to consider the "built-in" advantages Russian education has in (1) a completely phonetic language (which saves Russian first and second graders the spelling difficulties which many Americans *never* overcome with the more complicated English language) and (2) the metric system, which is learned by American students when they reach college, not at the beginning, but is grafted on top of the complicated English measurement system of inches, feet, rods, furlongs, miles, ounces, pounds, tons, long tons, etc.

Leo Wiener, late Professor of Slavic Languages at Harvard, wrote years ago that Russian was "the best phonetic language of Europe"; that "after the rudiments have been mastered considerably faster progress can be made in Russian than in German." In Russian, he said, "all the troublesome points are met with at the very start... while the difficulties of German keep increasing..." Those of us who have wrestled with German sentence structure and the uses of such verb endings as *geworden ist* and *geworden sein* will all testify to the last half of that statement.

The thing which probably makes Russian appear forbidding to an American student, at least more forbidding than French, German, or Spanish, is the "strange" alphabet.

This sentence is being written, and you are reading it in print, in a Latin alphabet. The languages of western Europe reflect the influence of Latin Christendom. Most are written in the Latin alphabet (German with a Gothic script). Russian, however, is written in a different alphabet, in some respects a better alphabet than the Latin.

English tries to produce over 42 sounds from the 26 Latin (including a few Greek) characters being used in this paragraph. The Russian alphabet, "the best phonetic language of Europe," according to Dr. Wiener, contains 35 letters. Sanskrit, described by the late Maurice Bloomfield of Johns Hopkins as "the most important and most highly organized of human languages," contains 47 characters of which 33 are consonant signs, with 14 vowel signs. Chinese, which William Elliot Griffis once called "the unaltered baby-talk of mankind," its monosyllables fixed too early in its history by ideographs, has produced (in place of an alphabet) more than 80,000 characters. Chinese has virtually no grammar. The Latinization of a Chinese alphabet is now being attempted under the Chinese Communist regime. If the Russian alphabet were also Latinized, perhaps Americans would "shy away" from it less.

But why "shy away"? Or why expect or wait for Russian to be Latinized? Why not understand the Russian alphabet itself and how it got that way?

It is important to know where any alphabet came from, English or Russian. The alphabet is perhaps the greatest of all inventions. The inventor is unknown. Some claim that Moses, perhaps learned in the Egyptian *hieratic* of the court of Pharaoh, received it by inspiration during the Sinaitic wanderings of Israel. Whatever the origin, much scholarship suggests that around 1500 B.C., somewhere in the Hebrew-Phoenician world, the alphabet appeared. Writing, long known in hieroglyphs or other ideographs, suddenly became phonetic. Abstract symbols rather than pictures came to represent the sounds of spoken language. The English word *alphabet* derives from two Greek words denoting the first two letters of the Greek alphabet, *alpha* and *beta*. But *alpha* and *beta* have no meaning in Greek! They are merely Semitic sounds, symbolized by Greek characters, and as such were derived from the Semitic (Hebrew or Phoenician) words for *ox* and *house* respectively. The Phoenicians usually get major credit for producing the alphabet. Their alphabet, as evidenced by monuments, contained 22 letters. The ancient Greek alpha-

bet, derived from the Phoenician, had 17, with our 5 vowels and 11 consonants (b, g, k, l, m, n, p, r, s, and t). Y and z and others were later added, contributing to the Latin alphabet of 23 letters, which in its course through Europe produced the 26 letters known to us in English (including the useless letter c, which is always pronounced either s or k (unless accompanied by h); and j, which sounds like one of our "g" sounds; and the relatively useless q—that is, useless if you have a w and a u as English has).

The Russian alphabet is derived from Phoenician, through the Greek. Its post-Greek origin is Bulgarian and what is known as "Church Slav-ic," or, the "Cyrillic" alphabet. "Cyrillic" is named for St. Cyril (826-885 A.D.), called "The Apostle to the Slavs." The scriptures of what came to be the Russian Orthodox Church were rendered into the language of the Black Sea peoples by means of this alphabet. The literary language of Russia thus came to be fixed and set upon its future course. Peter the Great (1672-1724) in 1708 simplified and somewhat westernized the Cyrillic letters from some 48 to 37 (two of which the Soviet Ministry of Education later abandoned). The great M. V. Lomonosov (1711-1765), poet, chemistry professor, grammarian, and founder of the University of Moscow (1755), seized upon Peter's reforms, developed the basic work on Russian grammar reflecting the language of the people rather than the Church Slav-ic, and became the "Father of Russian literature." Thus *The Brothers Karamazov*, *War and Peace*, and other great works of nineteenth century writers like Dostoevsky and Tolstoi were written with characters, shaped into words, in the style of Lomonosov. Lomonosov aspired to have Russian reflect "the magnificence of the Spanish, the vivacity of the French, the force of the German, the tenderness of the Italian, and, besides, the wealth and the expressional brevity of the Greek and the Latin." That he succeeded was later attested to by such technical scholars as Professor Wiener, who wrote: "The language is simple and direct . . . the order of words is quite immaterial, since it is guided exclusively by emphasis, the indirect discourse is practically unknown, and . . . a small basic number of words furnish an inex-



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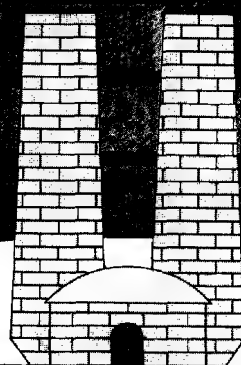
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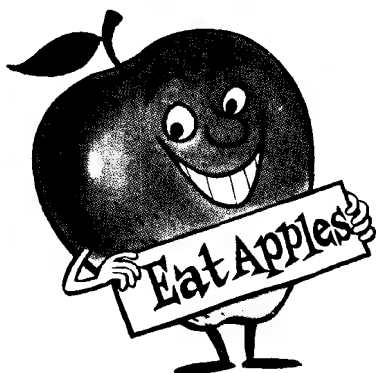
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haustible number of derivatives of every imaginable shade of meaning. . . ."

Language distinguishes man from the rest of creation. Modern Americans should not shrink from its cultivation and intelligent use. Some of us, like the several physics and mathematics professors of my ac-

quaintance, should pursue the study of the non-European, non-Latin languages. The best time, however, is probably in grade five—where the Russians begin the study of English. In any event, at whatever age, more of us should learn to talk and write to the Russians, and to the Chinese, and to many others, in these times.

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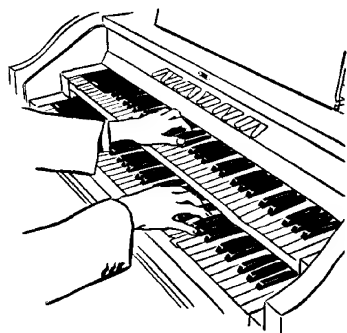
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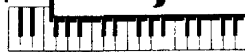
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MISSIONARY QUARTET THRILLS AUDIENCES

A quartet and a young woman soloist, all missionaries serving in the French Mission, made a tour of France, Belgium, and Switzerland last winter.

The Mormon quartet and soloist visited La Rochelle, Angoulême, Perpignan, Marseilles, Nice, Grenoble, Besancon, Mulhouse, Nancy, Reims, and Paris, France; Verviers, Liège, Namur, and Charleroi, Belgium; Lausanne and Geneva, Switzerland. A warm welcome was everywhere extended to these ambassadors of faith and talent. Especially was the public press kind. Some of the concerts were broadcast.

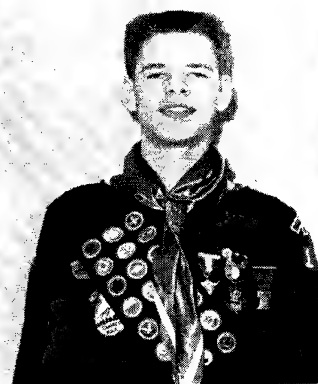
Seen in the picture are Anne Bennion, Salt Lake City, and Elders Heber Thompson, Richland, Washington; Loftin Harvey, Salt Lake City; Geoffrey Butler, Melbourne, Australia; James S. Arrigona, Paris, France; and Dee Grover, Malad, Idaho, who served as accompanist.

Anne Bennion has recently returned to her home in Salt Lake City. Her parents are Elder and Mrs. Kenneth S. Bennion. Elder Bennion is director of the LDS Business College.



ROWLAND SPARKS
AN AWARD WINNER

Rowland Sparks, Idaho Falls Sixth Ward, South Idaho Falls Stake, has maintained a ninety-five percent attendance record at Sacrament meeting, priesthood meeting, Sunday School, and MIA since he was ordained a deacon five years ago. He was an Eagle Scout at the age of fourteen and has just received the "Duty to God" award. He is the son of Elder and Mrs. Frank Sparks.



LARAMIE (WYOMING) EAGLE SCOUT

Rulon D. (Danny) Lewis, Jr., Troop 138, Laramie, Wyoming, Boy Scout, has an enviable record for his scouting years. He has served as den chief, patrol leader, senior patrol leader, and as junior assistant scoutmaster at the national jamboree in July 1957. He has been elected to the order of the arrow, received the community service award, the "Duty to God" award, and most recently the Eagle award.

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"hollow feeling"...

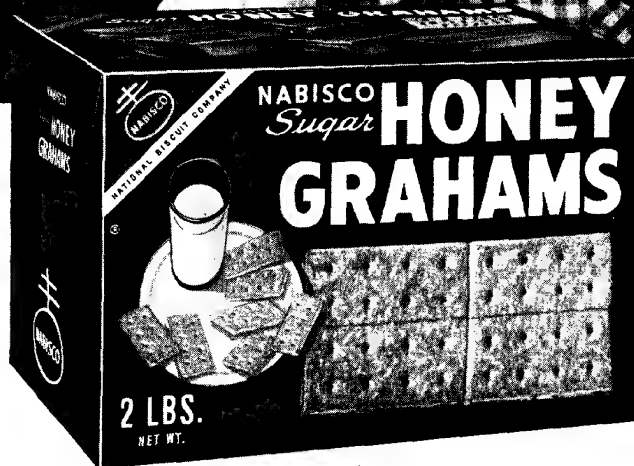


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The Church Moves On

March 1958

- 2** Elder John Longden, Assistant to the Council of the Twelve, dedicated the chapel of the Caswell, North Carolina, Branch, Central Atlantic States Mission.
- 4** Elder John Longden, Assistant to the Council of the Twelve, dedicated the chapel of the Fredericksburg, Virginia, Branch, Central Atlantic States Mission.
- 10** President Oscar A. Kirkham of the First Council of the Seventy passed away. He was seventy-eight years of age.
- 11** The First Presidency announced the appointment of Elder John M. Simonsen as president of the South Australian Mission, succeeding President Thomas S. Bingham. President Simonsen is a member of the Monument Park Ward, Monument Park (Salt Lake City) Stake, and has served as an officer and teacher in various auxiliary organizations of the Church, as a member of the Yale Ward bishopric, as a member of the Bonneville Stake high council, and as high priests quorum president and group leader. Mrs. Simonsen, a former second counselor in the Relief Society general presidency, will accompany him on this mission.
- 13** Funeral services were conducted for President Oscar A. Kirkham in the Assembly Hall on Temple Square.
- 15** The First Presidency announced the appointment of Elder A. Lewis Elggren as a member of the Church welfare committee. Elder Elggren has recently been released as president of the Western States Mission.
- 18** The Junior M Men basketball tournament began. Thirty-two teams are entered in this all-Church affair. Games will be played daily until Saturday. The games are to be played in Logan, in the Utah State University's George Nelson Fieldhouse and in Smart Gym.
- 22** St. George Third Ward won the championship of the annual all-Church junior basketball tournament by defeating Nephi First Ward 37-35. Highland Park placed third, followed by Stockton Second Ward of California, fourth; Kaysville Second Ward, fifth; Neola Ward, sixth, and consolation; Center Ward, seventh; Thatcher-Penrose Ward, eighth; South Jordan Ward, ninth; and Logan Twenty-first Ward, tenth.

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help bring you these products in the U. S., Alaska, Hawaii, B. C. and many other parts of the Western Hemisphere.

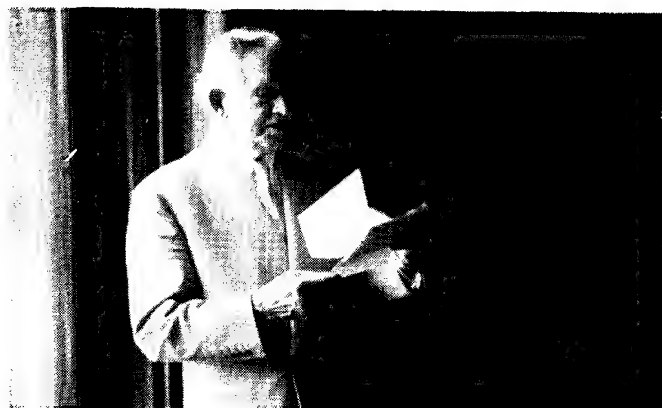
Because these independent businessmen perform an important service for us, we assist their efforts with technical help, suggested operations procedures, advertising and merchandising support. Thus by helping them to help themselves, we are *both* able to serve you better.



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Why the Church?

by President David O. McKay



The mission of the Church of Jesus Christ of Latter-day Saints is to prepare the way for the final establishment of the kingdom of God on earth. Its purpose is, first, to develop in men's lives Christlike attributes; and, second, to transform society so that the world may be a better and more peaceful place in which to live.

The consummation of God's purposes is expressed in these words: "... this is my work and my glory—to bring to pass the immortality and eternal life of man." (Moses 1:39.) This divine purpose may be achieved by using the Church as a means of accomplishing the following specific objectives in the achievement of which lies a challenge for the brightest minds in the world:

First, *physical strength*, virility, cleanliness. When you hear harping critics say that the Church Authorities overemphasize the Word of Wisdom, you may know that the critics have not studied very deeply the Word of Wisdom. Fundamentally, physical strength and virility are essential factors in the progress of humanity.

Second, *economic security*. When you hear a person say we lay too much stress on tithing, you may know he does not realize the relation of tithing and fast offerings to the economic security of every man, woman, and child in the Church.

Third, *social justice*. Go into any quorum and see who are meeting there—your lawyers, your doctors, your farmers, all meeting on a social plane. In the Church every man and woman has equal privileges to every other man and woman.

(Continued on page 362)

My Mother by President David O. McKay

I cannot think of a womanly virtue that my mother did not possess. Undoubtedly, many a youth, in affectionate appreciation of his mother's love and unselfish devotion can pay his mother the same tribute; but I say this in the maturity of manhood when calm judgment should weigh facts dispassionately. To her children, and all others who knew her well, she was beautiful and dignified. Though high-spirited she was even-tempered and self-possessed. Her dark brown eyes immediately expressed any rising emotion which, however, she always held under perfect control.

In the management of her household she was frugal yet surprisingly generous, as was father also, in providing for the welfare and education of their children. To make home the most pleasant place in the world for her husband and children was her constant aim, which she achieved naturally and supremely. Though unselfishly devoted to her family, she tactfully taught each one to reciprocate in little acts of service.

Her soul, to quote the words of the poet, was, "As pure as lines of green that streak the first white of the snowdrop's inner leaves." In tenderness, watchful care, loving patience, loyalty to home and to right, she seemed to me in boyhood, and she seems to me now after these years, to have been supreme.

Mother left us when she was still young, only fifty-four. During the intervening years I have often wished that I had told her in my young manhood that my love for her and the realization of her love and of her confidence gave me power more than once during fiery youth to keep my name untarnished and my soul from clay.

From my beautiful, ever-devoted, and watchful mother, from my loyal sisters in our early

home associations, and from my beloved wife during the maturer years that followed, I have received my high ideals of womanhood. No man has had inspiration from nobler, more loving women. To them I owe a debt of eternal gratitude.

Among my most precious soul treasures is the memory of mother's prayers by the bedside, of her affectionate touch as she tucked the bedclothes around my brother and me and gave each a loving, goodnight kiss. We were too young and roguish, then, fully to appreciate such devotion, but not too young to know that mother loved us.

It was this realization of mother's love, with a loyalty to the precepts of an exemplary father, which more than once during youth turned my steps from the precipice of temptation.

If I were asked to name the world's greatest need, I should say unhesitatingly *wise mothers*; and the second, *exemplary fathers*.

If mother love were but half rightly directed, and if fatherhood were but half what it should be in example and honor, much of the sorrow and wickedness in the world would indeed be overcome.

The home is the source of our national life. If we keep the spring pure we shall have less difficulty in protecting the stream from pollution.

My Mother! God bless you!
For your purity of soul,
Your faith, your tenderness,
Your watchful care,
Your supreme patience,
Your companionship and trust
Your loyalty to the right,
Your help and inspiration to father,
Your unselfish devotion to us children.



Jennette Evans McKay

What is our duty with regard to the
Can we fully abide in them if

Your Question

by Joseph Fielding Smith
President of the Council of the Twelve

QUESTION: *"I have been impressed for a long time with the thought that the commandments of the Lord require of the members of the Church a thorough understanding of the fundamental principles of the gospel that we may better obey them. It appears to me that there is a spirit of indifference, or lack of desire, on the part of a great many members in relation to gaining a knowledge of these commandments. The result is a lack of harmony and obedience. This attitude also presents the risk of our being deceived and led astray by the abundance of false doctrine and philosophy which today is taught in the world. If I am right, what can be done about it? Or am I too critical?"*

ANSWER: You are not too critical. Most emphatically the revelations in the standard works require of the members an intelligent study of them. Why does the Lord give revelation and commandment if it is not that we may comprehend and obey them? To the unbelieving Jews who opposed him, Jesus said: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."¹ The Lord revealed the plan of salvation to Adam after he was driven out of the Garden of Eden, and said to him:

"Wherefore teach it unto your children, that all men, everywhere, must repent, or they can in nowise inherit the kingdom of God, for no unclean thing can dwell there, or dwell in his presence; for, in the language of Adam, Man of Holiness is his name, and the name of his Only Begotten is the Son of Man, even Jesus Christ, a righteous Judge, who shall come in the meridian of time.

"Therefore I give unto you a commandment, to teach these things freely unto your children, saying:

"That by reason of transgression cometh the fall, which fall bringeth death, and inasmuch as ye were

(See page 375 for footnotes.)

truths which have been revealed by God?

we do not have a knowledge of them?

born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory;

"For by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified;

"Therefore it is given to abide in you; the record of heaven; the Comforter; the peaceable things of immortal glory; the truth of all things; that which quickeneth all things, which maketh alive all things; that which knoweth all things, and hath all power according to wisdom, mercy, truth, justice, and judgment."²

It is, therefore, our duty to know the truths which have been revealed, and the Lord has made a wonderful promise to those who search his truth and abide in his teachings. They are to become perfect, even as he is perfect. A more beautiful or far-reaching pronouncement was never made than this:

"And that which doth not edify is not of God, and is darkness.

"That which is of God is light; and he that receiveth light, *and continueth in God*, receiveth more light; and that light groweth brighter and brighter until the perfect day."³ [Author's italics.]

"The wonderful promise"

Here is the wonderful promise to all who are willing to abide in the truth—and to abide in it they must have knowledge of the truth: they shall be glorified in the celestial kingdom of God. Moreover, in another revelation the Lord declares that "the Spirit giveth light to every man that cometh into the world;

and the Spirit enlighteneth every man through the world, that hearkeneth to the voice of the Spirit.

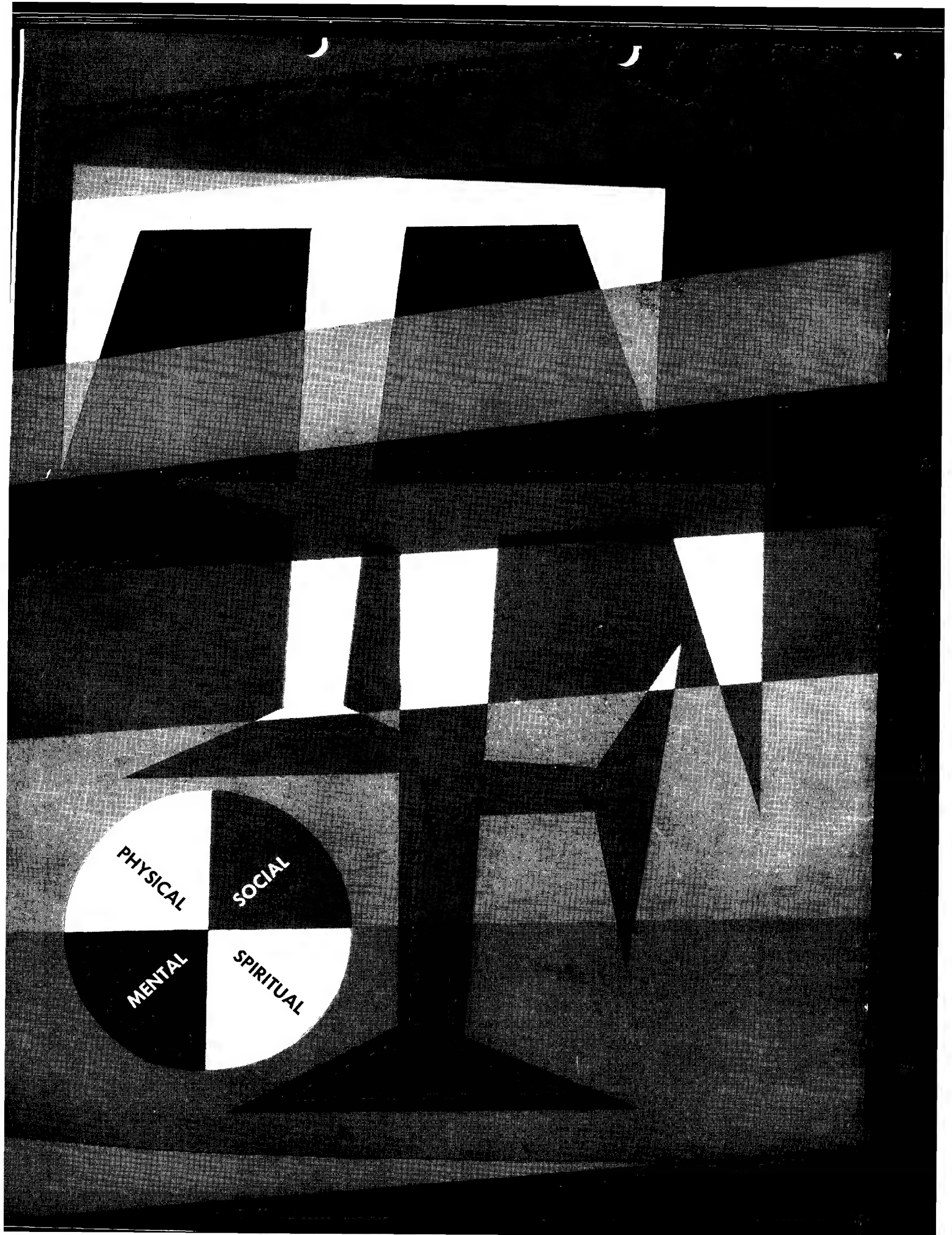
"And every one that hearkeneth to the voice of the Spirit cometh unto God, even the Father."⁴

If the commandment to keep records had not been given, and no records had been kept regarding the dealings of the Lord with mankind, this world would have dwindled into savagery, and Satan would have taken it completely captive. There would have been no knowledge pertaining to earlier generations. The Lord in his mercy and love saw to it that his word was recorded, and though much of it has come down to us in corrupted form, nevertheless, by the power of the Almighty much has been preserved. It is upon divine records that nations have based their civilizations to a marked degree.

The Latter-day Saints are doubly blessed with the word of the Lord which has come to light through the restoration of the gospel. We have been given the record of the Nephites and the Jaredites, containing many glorious gospel truths. The Lord restored much that had been originally revealed to Adam and Enoch and Abraham, which we find in the Pearl of Great Price, and it is to their condemnation when members of the Church do not take advantage of their opportunities to read, study, and learn what the records contain. After all the revelations the Lord has given through his prophets, and the commandments to the people to search these principles, it is to our discredit and shows a lack of love for the Lord and for his blessings which have so abundantly been bestowed upon us when we neglect to study them. In the book of Revelation, John saw the time at the judgment, when the dead came forth, and the books were opened.

"And I saw the dead, small and great"

"And I saw the dead, small and great, stand before God; and the books were (Continued on page 360)





total fitness . . a challenge to the nation and the Church

by Marion D. Hanks, of the First Council of the Seventy,
Member Utah Council on Child and Youth Fitness

In the play *Measure for Measure*, Isabel, pleading for the life of her brother Claudio, says, "Oh, it is excellent to have a giant's strength, but it is tyrannous to use it like a giant"—a statement which may not only point up a vital issue in the world's rash rush to gigantic destructive strength, but which could also serve to give direction to the growing number of Americans who are interested in the physical fitness program being advocated and instituted across our nation.

It is well known that President Dwight D. Eisenhower, alarmed by tests and surveys and reports which have indicated a tendency to softness and physical unfitness among young Americans, appointed in 1956 a cabinet-level Council on Youth Fitness and later the President's Citizens Advisory Committee, a group of 119 leading citizens, to consider the problems and make recommendations. A number of governors have appointed state committees on child and youth fitness, and some effective preliminary work is being done by communities, colleges, schools, churches, and civic and youth agencies. Energetic efforts are being made to alert America's responsible citizens to the problem.

The President's Council has adopted the objective of attempting to motivate *total fitness* in America's youth. As might be expected, most of the publicity and emphasis to date have been directed to programs of physical development, where the alarm was first sounded. There is much genuine cause for concern in the field of physical fitness. Americans suffer the defects of our great blessings. We are victims of the many creature comforts our civilization has spawned. The loss of muscle-developing chores for great numbers of our young people, mechanization, the gadgets of our specialized age, lack of opportunity to enjoy the fields and woods have all contributed to a loss of physical competency in our youth. Some simple physical exercises employed by experts to test the back, abdominal, and upper leg muscle strength of several thousand American youngsters—tests failed by

less than 9 percent of a group of European children tested—compellingly spotlighted the problem; nearly 60 percent of the American young people failed one or more of the tests!

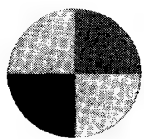
Careful inquiry revealed some interesting reasons for the situation. Less than 5 percent of our young people have camping and outdoor opportunities annually. It is reported that organized leagues offer participation for only about 10 percent of American youth. More than 90 percent of our elementary schools have no gymnasium facilities, and less than half of our high schools schedule physical education, many of them on an inadequate basis. Automobiles, school buses, and public transportation systems have outmoded walking, while television, radio, movies, and telephones have lessened the experience and habit of physical exercise. Spectator or spectacle sports with emphasis on participation for the few, and the absence or inadequacy of physical education programs and intramural programs in the schools have all contributed to minimizing the kind of activity necessary for sound physical development in the individual.

Thus, the earnest concern for the physical fitness of America's youth is justified. The alarming conditions of physical inadequacy, and their causes, are recognized, and the need for a program of education, information, interest, and action among responsible adults is seen. But as the bard's Isabel implied, the problem of total fitness in the individual is much broader than muscular development and the acquiring of bodily skill, controls, and discipline. Man is a complex creature, and his physical condition cannot be isolated from the other aspects of his being. It is well known that health and physical well-being, or the lack of it, can have a highly significant effect upon our mental, emotional, social, and even spiritual fitness. So may each of these other aspects of human personality have its influence upon physical well-being. It is true of nations and individuals that fitness involves not alone physical powers but also the

capacity to employ them ethically, intelligently, and maturely for good and uplifting purposes, and this capacity is dependent upon intellectual, emotional, social, and spiritual fitness.

Every thinking person has come in touch with sermons, editorials, speeches, articles, and discussions relevant to the seriousness of the problems arising from modern scientific developments, and is concerned. General Omar Bradley is reported to have said in a Veterans' day speech in recent years that we are a nation of "moral adolescents," of "nuclear giants and ethical infants." It is commonly known that we have enough knowledge and potential power right now either to destroy or magnificently bless mankind, but the tensions and conflicts of our day attest that we may well lack the intelligence and spiritual stature to use our strength for the blessing of mankind. This circumstance is clearly analogous with the situation of the individual human being. While we should give full support to the program seeking to increase the physical prowess and power and force of the American boy or girl, we need also to recognize as indispensable the need to implant and encourage the character, moral vigor, and spiritual strength necessary if their lives are to be effective in doing good. Any nation-wide program which concentrates on developing power or physical efficiency (or scientific skills, for that matter) in entire disregard of the other vital aspects of the total personality could be tragic in its consequences.

One of the most compelling examples of the need for emphasizing total fitness is recorded in Luke where a fourteen-word statement notes the pattern of development Jesus followed during the critical formative years of his life, of which period little else is known. "And Jesus increased in wisdom and stature, and in favour with God and man." (Luke 2:52.) It is thus recorded that the development of this greatest of lives included "increase" physically and intellectually and in effective relationship with his fellow men and his Father in heaven. This simple program of growth demonstrated its value and virtue in his life, and could well be a model for the rest of humankind.



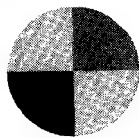
Physical Fitness

In emphasizing the interrelationship of the various elements in the human make-up, it is not intended to minimize the importance of physical fitness but to give it proper place in the much broader concept of total fitness. The significance of good health and physical well-being is understood by the

Latter-day Saint in terms of religious principle and life experience.

As to physical fitness, the one word which should be emphasized in this general statement is *activity* (which is really the key to fitness in any area of the human personality). An interesting note from the *Millennial Star* in 1854 indicated the understanding some of the early pioneers of the faith had toward the relationship of activity to health. In answer to a question whether a current local remedy, sawdust pills, would cure certain ailments, the editor answered, "Yes, provided you make your own sawdust!" They knew that physical fitness requires activity. Every individual and every family should have a consciousness of this fact, and should fashion and foster a program of physical activity.

One recently published example of the importance of physical health to total fitness is the report on a class of cadets at West Point which revealed that of five groups of cadets classified as to physical ability, the group with the highest capacity physically also demonstrated the greatest all-around leadership ability and were next to the top in scholarship. The group which was rated second in physical fitness was first in scholarship, and the two groups which rated highest physically also had fewer cadets "wash out" of the academy than the other groups. There is important relationship between physical fitness and effectiveness as a human being.



Social Fitness

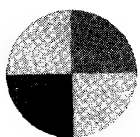
The capacity to live in satisfying, contributing relationships with other human beings develops with active, creative service. An interview of three participants at a recent county sheriffs' convention held in Salt Lake City included a question as to the reasons for so many young first-timers in prison. The sheriffs volunteered two reasons: (1) the young men had never learned a responsible attitude toward others, and (2) they had never had an opportunity to take part in group activities under qualified adult leadership. The young person who qualifies himself to live in and contribute meaningfully to society needs the experience of organized group activity with the guidance of interested, dedicated adults; needs to have personal counseling and care; needs to be led into opportunities for selfless service and participation. Problems with youth delinquency and gangsterism (and the contributions of adult negligency and misguidance and poor example to these circumstances) must be considered in a program of total fitness. Men must be fit to associate with their fellow men, as well

as to enjoy physical and intellectual competence.

Two potentially wholesome elements contribute to the difficulty some of our young people have in learning how to live happily with others: (1) the competitive nature of the world they live in, and (2) the human need to be identified with others, to be like others. Whereas healthy competition can spur one to maximum effort, some erroneously begin to feel that life is like a foot race in which they are arrayed against all other human beings, and that they are unequally and unfairly equipped for the contest. As in the parable of the talents, some bury their abilities, fearing to use them. At the other extreme, some become arrogant because they seem to possess superior talents in comparison with others. In each case, the nature of eternal reality is misunderstood. Before God and wise men each of us will be judged by the use we make of our own talents, and not by the talents others have or what use they make of them. No person can become socially fit who is permitted or encouraged to believe that he will be judged forevermore by comparison to John or Robert, for this is unfair to him and to John and Robert, and is a tragic mistake.

Good citizenship is another aspect of social fitness, with the greater concept of total fitness. Of its many elements, one needs to be especially noted. One of America's leading sociologists has said that the greatest threat to our destruction as a nation is not enemy nuclear activity or political chicanery, or other like problems, but is the so-called sexual "freedom" which characterizes the actions of many Americans today. History records the destruction of Greece, Rome, Egypt, Babylon, Persia, and other cultures through "sexual decadence, widespread divorce, pre-marital adventuring, casual infidelities." Abraham Lincoln said that America was destined to live through all time or die by suicide, and others of his utterances suggest that he may well have had in mind that the self-destruction might be accomplished through moral decadence.

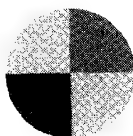
Citizenship and social fitness and indeed total fitness are larger concepts than some of us have supposed.



Mental and Emotional Fitness

Mental and emotional health are indispensable to total fitness, and are closely related to all other aspects of the personality. So wide a field of inquiry does this subject offer of itself that this article may only hint at the scope of it. It involves, certainly, knowledge and acceptance of one's self and the desire and the

power to develop and be one's *best* self. There must be understanding of the purposefulness of life, idealism and high standards and realization that happiness comes through living in conformity with them, and also appreciation that there is infinite opportunity for rejuvenation and growth when we have failed in some of our noble possibilities or high purposes. Incentive to proper preparation for life's performance, and to enjoyment along the way, is also essential to this element of fitness, and so are esthetic and cultural appreciation, and a realistic understanding of and attitude toward difficulty, disappointment, failure, and death.



Spiritual Fitness

The Hawaiians have an interesting motto: "*Ua mau ke ea o ka aina i ka pono*": "The strength of the land is in righteousness." A leading protestant thinker recently noted that Americans are seeking health today in terms of the secular healer's vocabulary—"integrated, well-adjusted personalities," but these ends, minus the great inner aim, conviction, testimony which true religion provides, are empty acquisitions. What we need is more than "bovine adjustment"; the cow can well be adjusted to his circumstances. We need to be conscious of the existence and nature of God and of our relationship with him. We need to be conscious of eternal purpose; we need moral strength.

Dean Stanley Teele of Harvard's Graduate School of Business spoke in a recent speech of three great quests: (1) to discover, utilize, and control our physical resources, (2) to develop men capable of handling what is discovered, and (3) to search for "ultimate values appropriate and satisfying to the human soul. By ultimate values," said Dean Teele, "I mean a man's concepts of the relationship of the individual to others, to the universe, and to his God." Spiritual health is indispensable to total fitness.

The challenge to total fitness among our children and youth must be met by those in a position to meet it—the responsible adults of the nation. The task is in the hands of the home and school, the teacher and administrator and parent, the Church, the youth agency, the civic and governmental leaders. *None of the adults involved in these agencies and institutions can hope effectively to teach and lead toward total fitness unless they are themselves fit to teach.* Programs of activity need to be developed which will inspire (1) more interest, attention, and intelligent action at home—home (Continued on page 354)



ME . . *teach Primary?*

by Rodney W. Fye

When I was first considered for a mission and it was mentioned to me that elders often had to teach Primary, it was a most emphatic *will not* that I expressed to my family. It had been years since I was around small children, and I was anxious to be preserved from such a fate as teaching them. The thought of trying to tell the story of the restoration of the gospel to a sea of jumping, laughing, crying, squirming, giggling small fry was a thought I tried not to entertain. I had never attended a Primary myself.

Almost as horrifying as this prospect was the fear that I might be called to Nebraska, where I had been raised among non-LDS relatives and friends. A street meeting in my home town park would be more than impossible! I was sure I would be called to serve in some exciting, far-off, exotic place like Tonga or France or maybe South Africa—so sure, in fact, that I actually made a trip to Nebraska to bid farewell to my friends and family there and to prepare them for my dramatic three-year separation from them.

It was on this trip that I experienced the most acute embarrassment of my life. I had gone to dinner with

some friends, and the cigarets were passed around. It was well-known among my friends that I did not smoke, so the one last cigaret was placed in my shirt pocket to be claimed later by one of the party. Imagine my embarrassment the following evening at the home of the branch president when his small son climbed up on my lap, reached in my pocket, and pulled out the cigaret!

Now I was *more* than sure I wanted nothing further to do with (1) Nebraska, (2) my former friends, (3) children, and (4) Primary, in that order. Just to clinch things, I prepared a little five-reason recitation to give to President Milton R. Hunter during my appointment with him prior to my call. But he didn't give me a chance.

"Do you want to go to the best mission in the world, young man?" he asked firmly, before we had even unclasped our handshake.

He had introduced the subject I wanted to talk about, and I answered with an enthusiastic, "Yes, sir!" adding, "Which one is that?" and preparing to deliver my five-reason recitation.

"It is the one you are called to!" he said, closing

the matter. And with that, I sat down for the interview, my recitation dangling foolishly in the back of my mind.

Several weeks later a soloist at my farewell sang "I'll Go Where You Want Me To Go, Dear Lord," with all its brave verses, and I went—to Nebraska, back to meet my relatives I had so recently kissed good-bye, back to meet the friends of my past.

En route, I looked out the window of the train (it was a short ride from Salt Lake City to Denver,

the mission headquarters), pondered over the verses of the song sung at my farewell, and wondered if it were all a mistake—my going on a mission to a place I didn't want to go, so unwilling to do the things which might be expected of me.

The second blow fell when I met my first companion, the very soul of missionary example, and he announced as he introduced himself that we were to teach Primary the following day. What an experience—something of what (Continued on page 357)

My Mother by President Stephen L Richards

If by paying tribute to my own mother I may suggest a thought helpful to a later generation of mothers, I shall be grateful indeed.

My own mother was born of pioneer parents in a pioneer village about ten years after the first establishment of Mormon communities in the valleys of the Rocky Mountains. She was the eldest child in her home, and as such carried a major responsibility in the performance of home duties which were normally assigned to children in the family life of her day. As a girl she was given limited opportunity for education in the meager facilities available, but her love for reading and learning were stimulated principally by her father, who was an educated man, a convert from Britain, schooled in part for the ministry, and her mother also, who cherished the ideal of refinement and culture which her family had brought from England. She grew up in an atmosphere of regard and ambition for things of beauty, for enlightenment of the mind, and for the refining influences of a polite society. From my earliest boyhood I recall the primness and the dignity of her old country kinsfolk, and their polite conversation.

A great sorrow came to her when she was a girl of sixteen. Her mother died, leaving a sizable family of boys and girls, for whose care and guidance she was of necessity to assume a major responsibility. I have reason to believe,

particularly from innumerable manifestations of love, respect, and gratitude shown to her in later years by her younger brothers and sisters, that she responded nobly to the heavy duties which came to her so unexpectedly in her girlhood.

In the years that intervened between her mother's passing and her marriage, she had abundant opportunity to study and to learn the art of homemaking, and she came to wifehood and motherhood with what I regard as unusual capacity for this sacred calling. I am aware that many other noble women, particularly of her time, were possessed of high qualities of character comparable to hers, but I trust that it will not seem indelicate for me to point out a few characteristics which served to distinguish her, to her family at least, as a woman of superior and outstanding capacity for motherhood and homemaking.

Like others, she endured adversity without complaint, but in the face of adversity she never lost ambition both for herself, her husband, and her children for the attainment of the better things of life both material and spiritual. She gave herself completely to the support of her husband, who was a doctor in a time and an area where a physician's duties were most arduous, without hospitals, with response to calls over muddy and tortuous roads at all hours of day (Continued on page 362)



Emma Louisa S. Richards



Richard P. Condie, Richard L. Evans, and Alexander Schreiner (above) make last minute check of broadcast script before air-time.

(Below) Audio engineers Paul Evans, Richard Welch, and Ray Loveless adjust microphone levels with music during broadcast.



The Tabernacle Choir Broadcast

by Ralph D. Rytting



This month, for the 1500th consecutive week, millions of people will hear and enjoy the music of the Tabernacle Choir and Organ as it is broadcast. Thousands each year attend these broadcasts in person and thrill to the beauty of this famed half-hour program. However, very few of this enormous audience are concerned about—or even aware of—the somewhat complicated and always interesting procedure by which the sounds that originate in the Tabernacle are spread throughout the world.

The beginnings of each broadcast go back months, at which time Richard P. Condie, the director, selects the numbers to be sung, and the organists, Alexander Schreiner and Frank W. Asper, decide on the organ selections. Clearance is obtained by Columbia Broadcasting Company for any music or arrangement that is subject to copyright, and the numbers are placed on the choir's rehearsal agenda. Choir secretary Mary Jack draws from the choir's huge library the numbers that are to be performed and places copies of each in the folder of each choir member. At the same time, music recently performed is taken from the folders and returned to the files for later use or reference.

Selections to be included in future long-playing records are agreed upon, arrangements negotiated through Lester Hewlett, choir president, and Ivor Sharp and W. Jay Wright, vice presidents of the Radio Service Corporation of Utah, with Columbia Records, and the contents of new albums are recorded during the forthcoming rehearsals and broadcasts.

Over a period of approximately six weeks the numbers are learned or relearned, smoothed, perfected, and gradually brought up to the excellence that will prevail during the broadcast itself.

The Thursday evening rehearsal before each broadcast has a specific time allotted to those numbers which will be sung the

(Continued on page 370)

Assistant conductor Jay Welch and conductor Richard P. Condie are pleased with results as they evaluate recording in "control booth."

My Mother by President J. Reuben Clark, Jr.

"So God created man in his own image, in the image of God created he him; male and female created he them." (Genesis 1:27.) So runs sacred writ.

Our own inspired poetess wrote, in harmony with this divine truth:

"In the heavens are parents single?
No; the thought makes reason stare!

Truth is reason, truth eternal
Tells me I've a mother there."
—Eliza R. Snow

Priesthood and motherhood, —complimentary, correlative, reciprocal! "Nevertheless, neither is the man without the woman, neither is the woman without the man, in the Lord." (I Cor. 11:11.)

So it was in the heavens before. So it is in the creations of the earth. So it will be through worlds without end.

Father! Mother! The family! First, the divine duet, then the family symphony, for time and all eternity.



Mary Louisa Woolley Clark

Who fashioned the body of flesh and blood to which my spirit came for that most precious of all jewels, mortal existence,—my Mother.

Who challenged the crisis of life or death that she might give birth and bestow upon me the unvalued gift of mortality,—my Mother.

Who gave the food that kept life kindled, and nourished me when body and mind were helpless, powerless, through the long days of infancy,—my Mother.

Who watched in my earliest years my every move, who gauged my every breath, who guarded my sleeping and waking moments to forfend harm,—my Mother.

Who worked and nursed, and prayed through the long hours of (Continued on page 365)

Like the Love of God by President Joseph Fielding Smith

When we realize the suffering of a mother for her children, her continuous sacrifice and unselfish devotion, often to their injury if not wisely directed, then we are willing to acknowledge the truth of this saying of President Joseph F. Smith:

"I have learned to place a high estimate upon the love of mother. I have often said, and will repeat it, that the love of a true mother comes nearer being like the love of God than any other kind of love."

What man, if he understands his mother's heart, can willfully harrow up her soul in sor-




Julina Lambson Smith

row by turning from the precepts taught him at her side in childhood? When he knows that she has descended to the shadows of the valley of death that he may have being, and that her pain and anguish have endeared him to her beyond the power of mortal expression, surely he will say, "The love of a righteous mother is the nearest thing to the love of God."

The question, "What would Mother say and how would she feel if I yielded to wrongdoing?"

has been one of the anchors that has helped to save me from the storms and temptations in life.



The Power of the Whole Personality in Teaching

by C. Ward Despain
Principal, Coalville (Utah) Seminary

**Conducted by
the Unified
Church School System**

When one's life is in peril, every weapon at his command is put to full use in the attempt for self-preservation. As teachers in Zion, our preparation in dealing with the "eternal lives" which daily come under our influence should be just as intent. The "whole personality" with its divers avenues and facets

should be earnestly employed to give power and conviction to the message we bear.

Personality is the complete behavior of an individual. It includes habits, attitudes, purposes, impulses, ideals, and is expressed through the powerful tools of the eyes, ears, voice, gestures, and even our general bearing. When these tools are properly utilized in balance and harmony, they form a bulwark of power that staggers the mind of man. An incident is recorded in the life of the Prophet Joseph Smith in which he displayed the power of his great personality in defying the forces of evil which surrounded him in the Richmond Jail in Missouri. Parley P. Pratt gives us a graphic description of the scene:

"In one of those tedious nights we had lain as if in sleep till the hour of midnight had passed. Our ears and hearts had been pained while we had listened for hours to the obscene jests, the horrid oaths, and the dreadful blasphemies and filthy language of our guards, Colonel Price at their head, as they recounted to each other their deeds of rapine, murder, robbery, etc., which they had committed among the Mormons while at Far West and vicinity. They even boasted of defiling by force wives, daughters, and virgins, and of shooting or dashing out the brains of men.

"I had listened until I became so disgusted, shocked, horrified, and so filled with the spirit of indignant justice that I could hardly refrain from rising upon my feet and rebuking the guards; but had said nothing to Joseph or anyone else, although I lay next to him and knew he was awake. On a sudden he arose to his feet, and spoke with a voice of thunder, or as a roaring lion, uttering as nearly as I can recollect, the following words:

"'Silence, ye fiends of the infernal pit! In the name of Jesus Christ I rebuke you, and command you to be still; I will not live another minute and hear such language. Cease such talk or you or I die this instant!'

"He ceased to speak. He stood erect in terrible majesty. Chained, and without weapon; calm, unruffled, and dignified as an angel. He looked upon the quailing guards whose weapons were lowered or dropped to the ground, whose knees smote together, and who, shrinking into a corner, or crouching at his feet, begged his pardon, and remained quiet till a change of guards.

"I have seen the ministers of justice, clothed in magisterial robes and criminals arraigned before them while life was suspended on a breath in the courts of England; I have witnessed a congress in solemn

session to give laws to nations; I have tried to conceive of kings, of royal courts, of thrones and crowns and of emperors assembled to decide the fate of kingdoms; but dignity and majesty have I seen but *once*, as it stood in chains at midnight in a dungeon in an obscure village in Missouri."¹

There is no doubt in the mind of the Latter-day Saint teacher that the above display of power was

(See page 375 for footnotes.)

a manifestation of the Holy Ghost working through man. It has been said that God has a work to do upon the earth which can only be accomplished through the hands of his children. The Holy Spirit operates through the personality of man. As teachers we should endeavor to develop our personalities so as to give the Holy Spirit free access to all possible avenues of expression.

Would it be conceiv- (Continued on next page)

My Mother by President Levi Edgar Young

Ann Elizabeth Riter Young was of noble birth. She came of that old stock which gave America a deep foundation of the love for right.

The Ritters were of German descent and, therefore, one of their great characteristics was thoroughness. Grandfather Riter had an unusually analytic mind, a retentive memory, and a notable knowledge of history. For a man of his day, he was exceptionally well read. When he came across the plains in the fall of '47, he brought with him Locke's *Essay On the Human Understanding*. This book became a treasure in the Riter family, and Mother, with her brothers, became a great lover of Locke's *Essay*.

In 1839 Elder Edwin D. Woolley, a Latter-day Saint missionary, accompanied by other missionaries, called at the home of the Ritters and was invited in to explain the gospel. As a result of their visits, the Ritters were converted to Mormonism. Julian Moses baptized them in 1846 and soon after they moved to Nauvoo, where they joined the Saints who were fleeing across the Mississippi River and on to the Missouri River through Iowa. Wintering with the Saints at Winter Quarters, Levi Riter was ordained bishop of one of the wards. After wit-

nessing the departure of President Young and the first company for the West in April 1847, Levi began making preparations to join one of the companies planning to leave in June of the same year.

On June 3, 1847, at two o'clock on a rainy night, while Levi, his wife, and small son were camped on the banks of the Missouri River just outside Winter Quarters, their daughter Ann Elizabeth was born. The mother and baby

were kept warm and dry as they lay on straw covered with buffalo robes in the wagon. The high qualities of the heart and mind of Rebecca Riter were known to the Lord, and they were qualities which the baby, Ann Elizabeth, as well as all her children, inherited.

In a few days when the mother was able to travel, the Ritters joined the company of Saints under the command of Jedediah M. Grant, and were soon on their way to the Prom-

ised Land. Among them was Mary Jane Dilworth, a sister of Rebecca Riter, who had opened a school for the children at Winter Quarters. On their trek west she often carried Ann Elizabeth in her apron as she walked along by the wagon. (Continued on page 342)



Ann Elizabeth Riter Young

(Continued) able to think that the guards could have been rebuked in such a positive and moving manner if there had been no choice of words—or if those words had been spoken in a faltering, awkward manner—or if Joseph's voice had not spoken out in firm conviction? Could such power be expressed through eyes that were cast upon the floor, afraid to meet the gaze of the tormentors? Would identical words even have attracted the guards attention had Joseph sat upon the floor or leaned casually against the jail door on this occasion? No! His entire bearing, the gesture of his outstretched hand, the soul-searching view of his eyes, the strength and conviction of his voice, and the careful selection of words all combined to give dignity, majesty, and power as the situation demanded. It is interesting to note, however, that Joseph is described as being "calm and unruffled" on this occasion, signifying that one need not display anger in order to put power and conviction into teaching.

The very elements that made Joseph Smith a leader among men can be applied by the classroom teacher. Let us make our work more effective by developing positive personality traits. Let us remember that the largest room in any educational institution is the "room for improvement."

The quality of the teacher's voice will determine the attitude and response of the pupils, the atmosphere of the classroom, as well as the tempo of its activities. Every teacher should cultivate a well-modulated voice, pleasing in pitch and quality. If there seems to be an undertone or restlessness of no particular origin, change pace by speaking in a low, quiet voice. Speak emphatically and distinctly, but slowly enough, that all may hear each word—then watch the restlessness disappear.

Gestures are desirable if meaningful in nature, but if used too often in a habitual manner, they do little but distract and cause restlessness. The effective teacher is relaxed, calm, and free from tenseness but carries an air of assurance. He is the teacher the students desire to emulate.

The eye is a most valuable tool in teaching. Probably no other device is quite so foolproof in determining the effectiveness of our teaching. One glance will tell whether the students are interested, happy, and alert, or if they are bored, restless, or distracted. The eyes lose their potential power if they are continually cast upon the floor or ceiling or gazing into space. Look the student straight in the eye. Demand his full attention by meeting his gaze. The discernment of a tear in response to a spiritual experience; the eyes dancing with excitement as a divine principle is understood—these observations bespeak dynamic teaching and come only to those who view the soul through the eye windows.

The eyes can be useful in discipline. If a student is disturbing the class and the disturbance is peculiar to him and not a general situation, stop in the middle of your discussion. Cast your eyes to the floor for a moment, connoting disappointment at the student's actions. The whole atmosphere of the class will become charged with a note of disapproval of his actions. This group pressure brings him quickly into line.

Personality is the mirror of the soul. Let it not be said that "one of his little ones" lost his way because we as teachers failed to utilize our "whole personality" in touching his life. A declaration of a testimony of the gospel is not sufficient to change a life. We must combine it with an understanding of ourselves and of others if we are to merit the assistance of the Holy Ghost "which will lead us into all truth."

CAPSULED HEAVEN

by Fern J. B. Russon

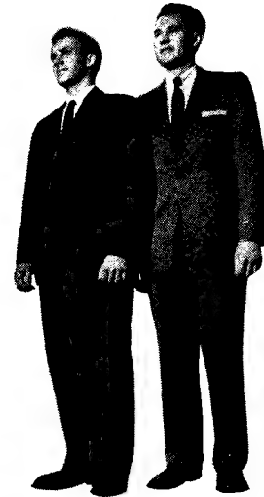
A short half-hour of heaven is mine today—
Small boy with cuddle-rug climbs on my knees.
His head cupped in my arm; we smile awhile;
His fingers stroke my throat; and I find ease
From tides of must-be-dones. Then as I rest,
I sense a calm—long-vanished with the years.
... It always came when, tied with endless trifles,
I paused to kiss a bruised toe, dry hot tears.

And when, as twilight murm'ings filled the air,
Young arms clung tight, young eyes closed wearily—
Tuned to the creaking of my mother's rocking chair
I crooned a simple, timeworn, homemade melody . . .

Sweet treasured memories surge from a golden deep—
Small boy, child of my own child, is asleep.

Sh-h-h-h.

Brigham Young's counsel to elders



No instructions to missionaries could be more pertinent and timely than these given by President Brigham Young, August 28, 1852. They are as applicable today as they were then:

"When I heard the brethren exhorting those who are going on missions, I wished them to impress one thing upon the minds of the elders, for it is necessary that it should be uppermost there, which may be the means of preserving them from receiving stains on their characters from which very probably they may never recover.

"If we get a blight on our character before the Lord, or in other words, lose ground and backslide by transgression, or in any other way, so that we are not even with the brethren, as we are now, we never can come up with them again. But this principle must be carried out by the elders wherever they go, whatever they do, or wherever they are.

"One thing must be observed and be before them all the time, in their meditations, and in their practise, and that is, clean hands and pure hearts, before God, angels, and men. If the elders cannot go with clean hands and pure hearts, they had better stay here, and wash a little longer; don't go thinking when you arrive at the Missouri River, at the Mississippi, at the Ohio, or at the Atlantic, that you will purify yourselves, but start from here with clean hands and pure

hearts, and be pure from the crown of your heads to the soles of your feet, then live so every hour. Go in that manner, and in that manner labor, and return again as clean as a piece of pure, white paper. This is the way to go, and if you do not do that, your hearts will ache.

"How can you do it? Is there a way? Yes! Do the elders understand that way? They do. You cannot keep your hands clean, and your hearts pure, without the help of the Lord; neither will he keep you pure without your own help. Will you be liable to fall into temptation and be overtaken in sin? Yes, unless you live so as to have the revelation of Jesus Christ continually, not only to live in it today, or while you are preaching in a prayer meeting, or in a conference, but when you are out of the meetings.

"You must have the Holy Spirit all the time, on Sunday, Monday, Tuesday, and every day through the week, and from year to year, from the time you leave home until you return, so that when you come back, you may not be afraid if the Lord Almighty should come into the midst of the Saints and reveal all the acts and doings and designs of your hearts in your missions, but be found clean like a piece of white paper: that is the way for the elders to live in their ministry at home and abroad."

Era reprint from volume 15, page 869 (August 1912).

Snow in May

by Blanche Kendall McKey

"Just when I had planned my life so beautifully—and this bombshell has to explode," deplored Ruth.

"Be thankful that it did," replied her sister, Iris.

"Thankful?" exclaimed Ruth. "Thankful for confusion? In all my life I've never had trouble making up my mind. Now it's as wobbly as a child's. One minute I think I'll marry Warren and the next I wish he had never come back."

"You're just tired, Ruthie."

"Maybe that's it," said Ruth more calmly, "The doctor said I must take a rest. So I gave up my nursery school—"

"It must have been an awful strain to take care of other people's children for twenty years," cut in her sister.

"Or more," said Ruth wryly, to hide a deeper emotion that could have flamed into an unreasonable resentment. Then she went on. "After Mother died and you all left one at a time to set up homes of your own I grew tired of feeding the furnace and digging snow paths from October until May—"

As she said "May" she heard the slight break in her own voice and stooped suddenly to turn up the gas logs. "Mercy, it's getting cold," she shivered.

Iris stepped nearer to her.

"I hope you don't think anyone is criticizing you for making this cozy little apartment out of Mother's great drafty living room and kitchen, and renting the rest of the house. We knew it was too much for you."

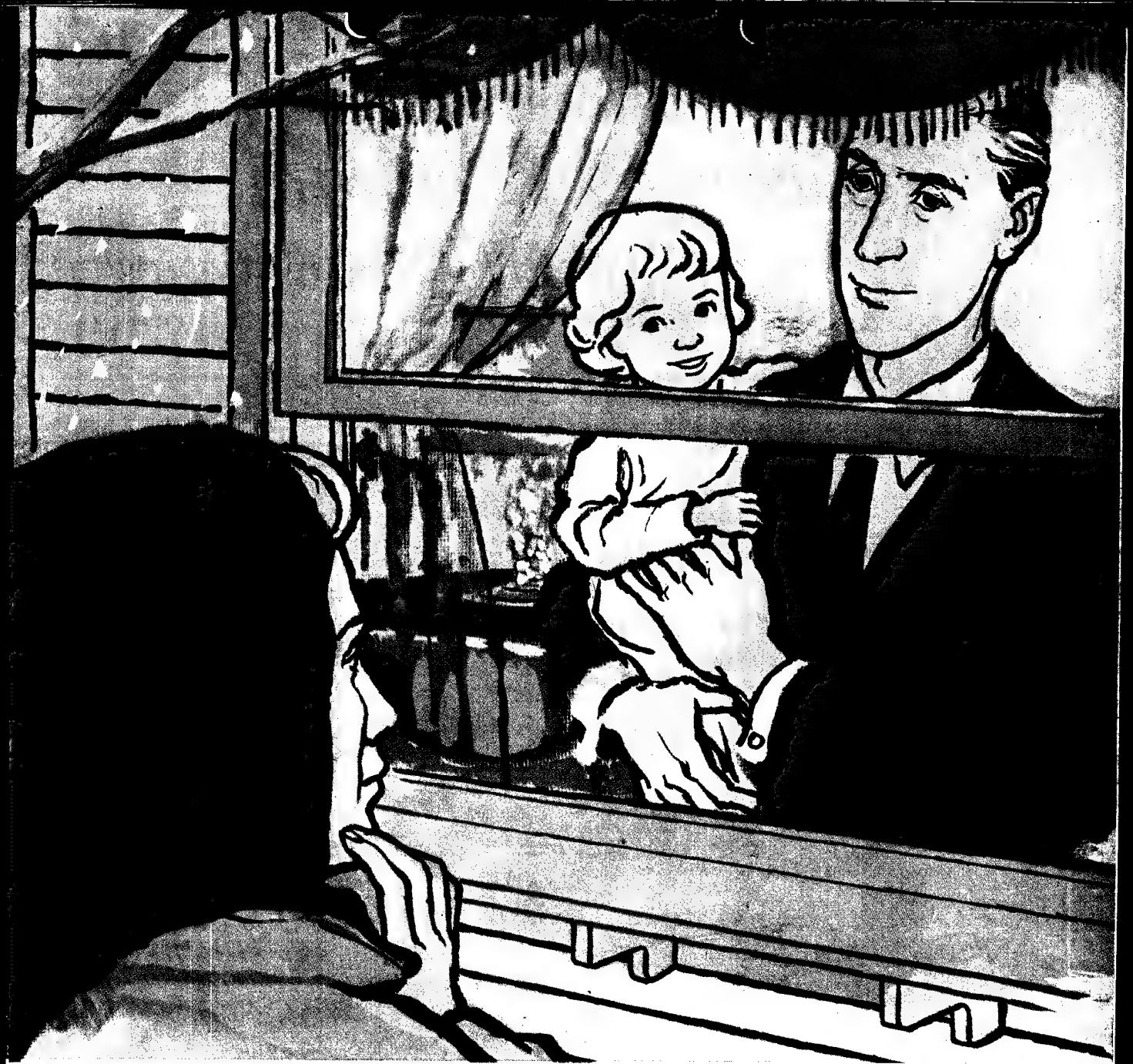
The warmth in her sister's voice invited confidence, and Ruth sat on the soft rug she had purchased less than a week ago and gazed into the flame.

"For the first time I was going to read the books I had always wanted to read. I was going to see some of the places that had always called me. I was through listening to the never-ending problems of mothers. I was going to be free. And then—and then Warren comes."

Iris was much younger and prettier than Ruth. "I'm so glad he did," she repeated; "Warren is one man in a hundred."

She glanced at the clock and turned to her two children sleeping on Ruth's opened couch.

"Are you sure, dear, that Anna and Bennie won't



bother you tonight? I don't absolutely need to go with Fred, you know."

"But I want them," said Ruth sincerely.

She crossed to the couch and bent over the small tranquil faces, tenderness relaxing the taut lines of her mouth. She looked older than her forty years with her large frame and the gray streak running back through her straight dark hair. She wasn't exactly handsome, but she was striking in a reserved, poised way.

"You would fit perfectly into a doctor's world," persisted Iris, "with his home—and his way of life."

"I've been 'married' to a big house and a lot of children for twenty years. I'm tired of both. And what do we know about Warren's way of life? I imagine he spends most of his time in a hospital. That's why he needs me at home to take care of his children." She couldn't keep irony out of her voice.

"He might still love you," ventured Iris.

Ruth cast her eyes to the ceiling. "How idiotic can a bright girl talk."

"He loved you once," said Iris.

Ruth gazed at her sister with compelling eyes. "Not really. We went through (Continued on page 340)

Oscar A. Kirkham

will be long remembered as

by Albert L. Zobell, Jr., Research Editor

President Oscar Ammon Kirkham, a member of the First Council of the Seventy since October 1941, a Boy Scout officer for almost as long as there have been Boy Scouts, long-time worker in the MIA and in the cause of youth, passed away the morning of March 10, at his home in Salt Lake City. The seventy-eight year old Churchman was the third member of the General Authorities to be called by death

in fifty-four days—Elder Thomas E. McKay and Elder Adam S. Bennion preceding him.

Death came to Elder Kirkham at about three o'clock Monday morning following a heart seizure. Although he had suffered a similar attack some months ago, he had returned to the busy routine of his office, and was there Friday, March 7, the last day of the work-week.



a builder of Men

Youth was his element—and from that element he happily built manhood. He inspired all who remembered that youth was once theirs.

Elder Kirkham supported the Boy Scout program very early and was a member of the committee that had it adopted by the Church. He became a member of the general board of the Young Men's Mutual Improvement Association on August 25, 1912. The next year, on May 2, 1913, the YMMIA Boy Scout charter was received, making the Church the first religious body to become officially affiliated with the Boy Scouts of America. Elder Kirkham was a member of the first Scout committee.

In April 1919 he was appointed Scout executive of the Salt Lake Council, Boy Scouts of America. In November 1925, he was made associate executive of Region XII, consisting of Utah, Nevada, Arizona, California, and the Hawaiian Islands. He later was a member of the national staff of the Boy Scouts.

He attended six world Scout jamborees, six national jamborees in the United States, and many sectional gatherings, serving as a morale officer. He led sixty thousand Scouts at the New York World's Fair in the Scout oath and the national anthem. He was an honorary member of the Boy Scouts of France, Austria, and Greece, and was selected to present a bronze statuette of scouting to the queen of Holland in behalf of the American delegation. During the World Jamboree in France in 1947, he was made Chief Wise Elk of the Blackfoot Indian Tribe and was also given the French Cross of Jerusalem. In March 1949 he was awarded the Silver Antelope for distinguished service to boyhood. In January 1953 he was given the Silver Beaver "for outstanding service to boys and to those who love them—at home, all over America, and on foreign shores."

He held personal recognition from Lord Robert Stephenson Smyth Baden-Powell, the founder of scouting, and also from other world leaders.

Truly, Elder Kirkham's stature as a leader of boys—a maker of men, was international in scope.

In 1919 Brother Kirkham became field secretary of the YMMIA and later served as executive secretary of this auxiliary. He introduced and gave important leadership to the plan of fathers' and sons'

outings, now so popular throughout the Church. When released from the YMMIA general board in October 1948, he was the "dean of the board."

Although he claimed his greatest satisfaction had been his high privilege of serving the youth of the Church of Jesus Christ of Latter-day Saints and the youth of America, another call was in store for him.

In October 1941 he was sustained as a member of the First Council of the Seventy, and for the remaining nearly sixteen and a half years of his life he met with the Saints almost weekly in their stake and mission conferences. Here youth continued to cluster around him. Now, instead of teaching his wisdom around the campfires in the great open spaces, he used another way which was certainly no stranger to him—the pulpit.

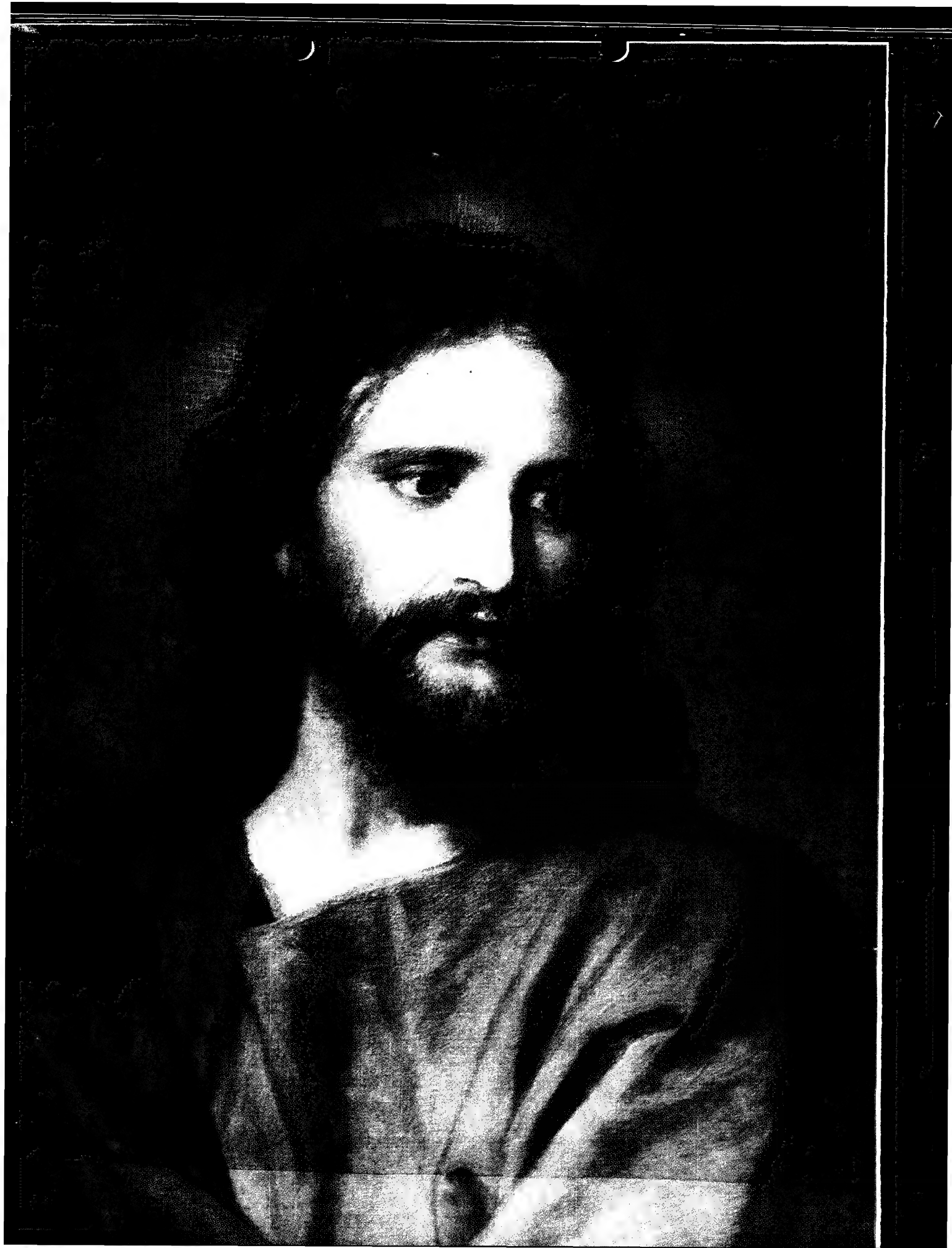
Elder Kirkham was born in Lehi, Utah, January 22, 1880, the son of James K. and Martha Mercer Kirkham. At seventeen years of age he entered Brigham Young Academy (now University) and was graduated from that institution. He was president of his class and later served twice as president of the BYU Alumni Association and as vice-president of the Emeritus Club. In 1946 he was given an honorary Master of Arts degree by BYU.

He studied music in Germany from 1900 to 1903, also being set apart as a missionary to Germany, and the elders who were serving in that land then still fondly recall how a song from Elder Kirkham buoyed them up as they faced their labors. Later he studied at Columbia University, New York City.

From 1903 to 1905 he taught music at Ricks Academy (now College), Rexburg, Idaho.

In the meantime, on May 25, 1904, he had married Ida Murdock in the Salt Lake Temple. Eight children blessed that home: Mrs. George Y. (Carol) Jarvis, Mrs. Leslie (Grace) Burbidge, Rock M., Norman, Mark, Ned, Mrs. Wade H. (Katherine) Andrews, and Mrs. David S. (Jane) Bassler, Jr. All are college graduates; five have filled missions. Twenty grandchildren and two great-grandchildren are numbered among Elder Kirkham's posterity.

Funeral services were held in the Assembly Hall on Temple Square, March 13.



Jesus visits his “other sheep”

by Doyle L. Green, Managing Editor

It must have been a select group of Nephites who gathered about the temple in America's land Bountiful that morning in 34 A.D. They had survived the greatest storm in Nephite history, a storm so terrible that within the space of three hours many of their great cities had been burned, swallowed by the sea, or buried by tossing, tumbling earth. The ground had shaken violently, and lightnings, thunders, and whirlwinds such as this people had never seen had surrounded them. With others who survived, this multitude about the temple had seen slain most of the inhabitants of the land, including friends and loved ones.

Such destruction could mean only one thing to those who had listened to the words of the prophets: Jesus Christ, the Son of God, had been crucified in Jerusalem, the city from which Father Lehi had fled more than six hundred years ago because the wicked sought his life for preaching Christ would come.

The multitude at the temple had also, in the three days of oppressive darkness following the storm, heard the voice of Jesus Christ resound over all the land, rebuking them for their sins, telling them that they had been spared because they were the “more righteous,” and that they might yet be saved if they would repent. Their mourning had “turned into joy and their lamentations into praise and thanksgiving.”

How many weeks had passed since these events the scriptures do not tell us, but so momentous were the changes in the land that there was much to talk about. The gathering multitude spoke of this Christ of whom so many signs had been given, marveling and wondering at all that had happened. They were thus conversing when suddenly they heard a voice. Talking must have ceased, for although it was “not a harsh voice, neither was it a loud voice,” it pierced their hearts “insomuch that there was no part of their frame that it did not cause to quake; yea it did pierce them to the very soul, and did cause their hearts to

burn.” It was the voice of their Father in heaven.

But the multitude did not understand the voice and looked wonderingly about them. A second time it came and still they understood not. Now they listened more intently and looked in the direction from which the words had come, and the third time they understood them:

“Behold my Beloved Son, in whom I am well pleased, in whom I have glorified my name—hear ye him.”

As the multitude gazed upward they saw a Man descending, clothed in white. He came down and stood in their midst. In spite of all they had recently seen and heard, even the voice of the Father introducing his Son to them, these people, like their brethren in Jerusalem, were slow to understand. All eyes were upon the stranger, and none dared speak, for they knew not what all this meant and “thought it was an angel that had appeared unto them.”

Then Jesus stretched forth his hand, saying, “Behold, I am Jesus Christ, whom the prophets testified shall come into the world.

“And behold, I am the light and the life of the world; and I have drunk out of that bitter cup which the Father hath given me, and have glorified the Father in taking upon me the sins of the world, in the which I have suffered the will of the Father in all things from the beginning.”

Doubt and fear fled and the multitude fell to the earth, remembering at last that they had been told Christ would show himself unto them after his ascension in Jerusalem. They looked upon the Lord; they heard him speak; and now they were to touch him also, for he told them to arise and come forward. “One by one” the assembled twenty-five hundred men, women, and children thrust their hands into Jesus’ side, felt the prints of the nails in his hands, and bore witness that he was indeed the Son of God.

(See page 375 for footnotes.)

“The Christ” from a painting
by Heinrich Hofmann

This visit of the Lord to America resembled his ministry in Jerusalem in many ways, for he taught the same gospel, gave his authority, and called twelve men to head his church. But there were differences, too. Now Jesus was a resurrected, glorified Being among mortals, rather than a man whom the wicked or indifferent could mistake for an impostor. In America Jesus was to teach for three days, instead of three years as in Palestine. Although containing "less than a hundredth part of all Jesus taught" in this short period, the Book of Mormon account briefly sketched here is abundant in detail and gives a feeling of completeness. In it are spiritual happenings unsurpassed, perhaps unequaled, in scripture.

In the crowd of people thronged about Jesus was the prophet Nephi to whom Christ had spoken more than thirty-three years earlier on the day before he was to be born in Jerusalem. Nephi had been valiant as keeper of the Nephite records and in declaring Christ had come into the world. Now Jesus asked him to come forward, and as Nephi did so he fell at the Savior's feet and kissed them.

Bidding him arise, Jesus gave to Nephi power to baptize all who would believe and repent. Then, as in the Old World, Jesus called eleven others forward—Timothy, Jonas, Mathoni, Mathonihah, Kumen, Kumenonhi, Jeremiah, Shemnon, Jonas, Zedekiah, and Isaiah—to whom he gave the same power. Although Jesus did not call these men apostles, he seems to have given them a calling and authority similar to that he conferred on the Twelve in Palestine, and the Book of Mormon makes clear that these men were the foundation of the church of Christ in America. Nephi, as Peter in Jerusalem, apparently was chief among them.

To these twelve disciples Jesus gave not only the commission to baptize, but the method and fixed prayer as well, instructing them to call the believer by name, and say, "Having authority given me of Jesus Christ, I baptize you in the name of the Father, and of the Son, and of the Holy Ghost. Amen.

"And then shall ye immerse them in the water," said Jesus, "and come forth again out of the water."

The Beatitudes, the Lord's Prayer—in fact, the entire Sermon on the Mount as related by Matthew, with a few significant variations—Jesus then gave to the multitude.

These people, as the Jews, had been living the Law of Moses, and were therefore perplexed at some of the new teachings. Jesus explained that with his death and resurrection the law of Moses was fulfilled. "Behold, I am the law, and the light," he said, commanding them to live from then on the new law which he had come to give them.

Realizing that Jesus had so recently left their brethren of the House of Israel, the Jews, these Nephites must have shown great interest in them. Jesus again and again spoke to the multitude about the Jews and perceived in his listeners a desire to be taught and be blessed as the Jews had been. He told the Nephites that because of iniquity and unbelief, their brethren in Jerusalem had misunderstood the only words the Lord had spoken to them about the Nephite nation. We remember that Jesus told the Jews he had "other sheep," whom he would visit, and that the Jews assumed he meant the Gentiles. Now, to these faithful disciples, Jesus explained, "... ye are they of whom I said: Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold, and one shepherd."

Jesus further told the Nephites that there were still other branches of the House of Israel whom he would visit, fulfilling his promise to his covenant people that he would personally visit them.

As Jesus talked, he saw that the people were tired and unable to grasp all his words. Although he had much more to say to them, he told them to go home and "ponder upon the things which I have said, and ask the Father, in my name, that ye may understand, and prepare your minds for the morrow, and I come unto you again."

But the multitude did not move. It is easy to imagine their reluctance to leave the Lord, and they looked steadfastly upon him, as if asking him to tarry a little longer. Jesus was filled with compassion.

"Have ye any that are sick among you?" he asked. "Bring them hither. Have ye any that are lame, or blind, or halt, or maimed, or leprous, or that are withered, or that are deaf, or that are afflicted in any manner? Bring them hither and I will heal them. . . ."

This Jesus did. Is it any wonder that afterward as many as could crowd about him fell at his feet, bathing them with their tears?

No more touching or beautiful incident is found in scripture than that which next took place. After commanding that all little children be brought, Jesus knelt with the multitude and uttered great and marvelous things such that "no tongue can speak, neither can there be written by any man, neither can the hearts of men conceive." The multitude was overcome; "no one can conceive," says the account, "of the joy which filled our souls at the time we heard him pray for us unto the Father."

"And now behold, my joy is full," said Jesus, and as he said these words, he wept. He took the children one by one and blessed them and prayed to the Father for them. "And when he had done this, he wept again," saying, "Behold your little ones." As

mothers and fathers looked on, they saw the heavens open and angels descend, and encircle and minister unto their children.

Two significant, fundamental ordinances of the gospel concluded this first day. With simplicity such as had characterized the Last Supper in Jerusalem, Jesus instituted the Sacrament among the Nephites, breaking bread and blessing it, and saying as he gave it to the twelve and then to the multitude, "And this shall ye do in remembrance of my body, which I have shown unto you. And it shall be a testimony unto the Father that ye do always remember me, And if ye do always remember me ye shall have my Spirit to be with you."

Then Jesus blessed and passed the wine, again with a promise similar to the Sacrament prayer revealed for our day. He cautioned afterward that the Sacrament was a holy ordinance and that none were to

partake of it who were unworthy.

Our Lord's final act before ascending to his Father was to touch each of the twelve disciples, giving them power to confer the Holy Ghost. As he finished a cloud overshadowed the multitude, so that none but the twelve chosen men saw their Savior rise into the heavens.

It was not yet dark when the multitude returned to their homes, and they immediately began spreading the glorious news that they had seen Jesus, that he had ministered unto them, and that he would come again tomorrow. It was a sleepless night for many who pondered the Savior's words, who "noised abroad" his coming, and who traveled all night that they "might be on the morrow where Jesus should show himself."

Such great numbers gathered the next morning that the disciples separated (Continued on page 356)

My Mother by Presiding Bishop Joseph L. Wirthlin

"And again, inasmuch as parents have children in Zion, or in any of her stakes which are organized, that teach them not to understand the doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when eight years old, the sin be upon the heads of the parents.

"And their children shall be baptized for the remission of their sins when eight years old, and receive the laying on of the hands.

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D & C 68:25, 27-28.)

My heart is filled with gratitude to my angel mother for following the counsel of the above revelation in teaching me the doctrines of repentance, faith, baptism, and the gift of the Holy Ghost. She taught me the power and blessing of prayer; of the actual existence of the Father and the Son, and that Joseph Smith saw

and talked to them when a boy fourteen years of age. We knew from her teaching that our Prophet saw other heavenly messengers: Moroni, John the Baptist, Peter, James, John, Moses, and Elijah and that through them the Church of Jesus Christ was restored to the earth.



Emma Hillstead Wirthlin

My mother was born April 19, 1867, in Hull, England. Her father was John Blakey Hillstead; her mother, Charlotte Gray. They belonged to the Methodist Church and were faithful, God-fearing people. My mother's father was anxious to find the true church of Jesus Christ. He prayed fervently that this desire should be realized. One Saturday night he dreamed he saw a little church on a street not far from his home, with two men preaching

the gospel. He was so impressed by the dream that the next morning, Sunday, he dressed, went down the street, entered the Church he had seen in his dream, and met the two Mormon missionaries who (Continued on page 372)

Motivation is the power by which we may overcome what is probably the strongest negative influence in nature, and that is "inertia."

We can often be more effective in our work if we think of our ability in terms of its parts. That is, if we were going to manufacture or repair an automobile, we would not think of the automobile as just one thing, but as a collection of many parts working together. Each part must be made effective before the whole can function properly. It is the same with developing ability for leadership. Our total ability is made up of many smaller abilities. As we perfect the segments, we improve the whole.

Life itself is made up of parts. There are the physical, mental, spiritual, and social departments of life. It is the individual factors that determine and control our heredity, environment, health, education, and financial ability.

Every whole is made up of factors. An engineer speaks of the "safety factor," meaning the ratio of maximum strength to the probable maximum load. A "factor" is an element or constituent part that contributes toward making something what it is. Our leadership ability is also composed of factors. If we overlook or fail to develop one of the important "elements," we may find that our leadership falls flat, like a cake when the baking powder is omitted.

One of the very important factors involved in leadership ability is the "M factor." That is the all-important "motive factor." The dictionary describes motive as "an inner drive," "an impulse," "a stimulating idea," or "intention" that causes a person to act. When these drives or intentions are absent or reduced in power, our bulk becomes too unwieldy for that which animates it. Accomplishment depends upon

the

the ratio of "motive power" to the maximum load to which it is applied. Success therefore depends upon our ability to strengthen the right impulses and drives both in ourselves and in others.

But there must first be "motive power" if there is to be accomplishment. We use steam, electricity, gasoline, or atomic energy to give "motive power" to machines. In about the same way we use stimulating ideas, natural instincts, inner drives, and desires to produce "motive power" in ourselves.

It is an unchanging law that "a cause" must precede every "effect." In occupational undertakings much time and money have been expended trying to determine what makes people respond as they do. Under certain conditions men work with great power and enthusiasm, and at other times effort drops to a minimum. Achievement ebbs and flows between these two extremes. The



most successful leader is the one who can build up these motives and drives and then maintain them at their highest level, both in himself and in others.

Generally people will work very hard for money, but they will work harder to please someone they love, and they will work even harder for a "cause" in which they ardently believe. "Pride of accomplishment" is a powerful motive. People also work for comfort, security, prestige, a desire to excel, or the privilege to serve. Amateur athletes can often be brought to work at the very limit of their ability. The "motive" in one may be a desire to excel; another works for approval; another wants to "win" for the school. One of the greatest of the "M factors" comes from the consciousness of a great skill. We always love to do the things that we do exceedingly well. Everyone likes to play on a winning team.

factors in leadership development

by Sterling W. Sill, Assistant to the Council of the Twelve

The best coach or the most successful business or church leader is usually the one who can identify and most effectively develop and harness these "M factors." These can be increased in people; that is, the fires in human hearts can be made to burn more brightly, and when there is an increase in "motive power" there is bound to be an increase in accomplishment. Therefore, success in the great science of leadership centers around the "M factors." A great salesman finds out what the prospect's wants and needs are, and then he builds his stimulation around them. That is also true with every other accomplishment; for example, until 1926, no woman had ever swum the English Channel, and an American automobile company offered a red Buick convertible and \$2500 in cash to the first woman who would swim the channel. A nineteen-year-old American girl by the name of Gertrude Ederle wanted an automobile. Several of her other "M factors" were also appealed to. I suppose that no one really knows very much about "motivation" until he has a nineteen-year-old son or daughter who wants an automobile. Gertrude Ederle decided to swim the English Channel.

When she had gone only a part of the distance across this twenty-one miles of choppy, icy water, her strength was exhausted, and she felt that she could not swim another stroke. While she was lying there, waiting to be taken out of the water, the image of this red Buick convertible and all that it meant passed through her mind, and she thought of all the things that had originally "motivated" her ambition. As these powerful "drives" again passed through her brain cells, they created in her a great new surge of strength, and she never stopped again until she felt under her feet the solid earth of the other shore.

It is a natural law that a firmly held motive can multiply our strength many times. Analyze your own successes and failures and see how unfaithfully they are determined by your motives.

The science of crime detection is built around "mo-

tive." The detective takes the "result" and works *backward* to find the motive. If the motive can be determined, the criminal can usually be identified. On the other hand, the science of leadership is the science of crime detection in reverse. To reach accomplishment we start with a motive and work *forward* to a result. If the right motives can be established and sufficiently stimulated, almost any result can be guaranteed.

Consciously or unconsciously everyone is dependent upon his motives for accomplishment. Motivation is the power by which we overcome what is probably the strongest negative influence in nature, inertia. Everything tends to remain "at rest." The stone lies inert upon the mountainside for a thousand years. The dictionary says that to be "inert" is to lack the inherent power to move. To break this influence requires extra power; for example, it takes six times as much energy to set a flywheel in motion as it does to keep it going once momentum has been established. Powerful low gears are put in automobiles to overcome the dead weight of inertia, and "motives" are given to human personality for the same reason. The minds and spirits of people usually remain "inert" until motivating forces set them in motion.

"To motivate" is to provide one's self or someone else with a "motive" strong enough to get action. Church leadership can help people develop the motives that will overcome their natural inertia and bring to them the greatest success and happiness. One of our greatest privileges is that we may choose the motives that will determine our own success.

The first step in motivation is to find out what is holding us back. (Continued on page 348)



Here are the answers you wanted . . .



Questions frequently asked the general priesthood committee, together with the committee's answers, follow:

1. What are the functions of the stake Melchizedek Priesthood committee?

- (a) Meet at least monthly and oftener when necessary in order to consider the affairs of the quorums or units of the stake.
- (b) Help train quorum officers in their duties so they may become effective in their leadership.
- (c) Keep the stake presidency advised so quorums are kept fully organized.
- (d) Conduct departments of the monthly stake priesthood meetings.
- (e) Supervise an educational program against the use of liquor and tobacco.
- (f) Visit quorum and group meetings at least quarterly. The entire committee need not go together on these visits. They may be made separately. These visits are important in order to give quorums such assistance as they may be in need of.
- (g) Receive and audit quorum reports.
- (h) Make summary of monthly quorum reports and send stake reports to general priesthood committee.
- (i) Receive and audit annual confidential Melchizedek Priesthood reports and forward summary to the general priesthood committee.
- (j) Audit quorum accounts when a new president is installed.
- (k) See that each quorum has a live program for keeping members active and reactivating those who are not now active.

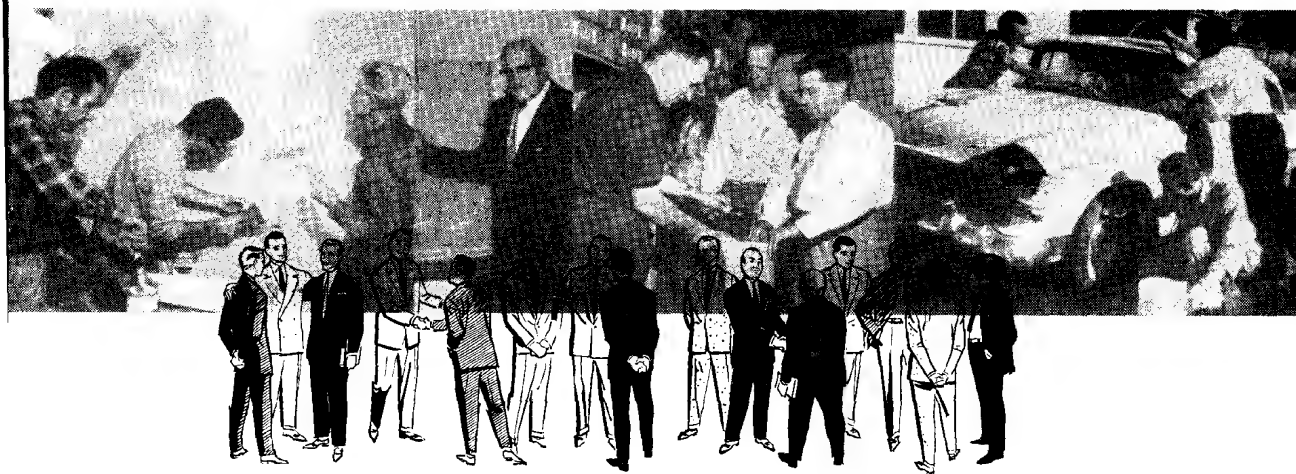
- (l) See that all quorums and groups have competent class instructors and that the prescribed study course is carried forward.

2. What are the responsibilities of a quorum presidency?

- (a) Become acquainted with the character, qualifications, and attitudes of all quorum members.
- (b) Make personal calls on each quorum member at least once a year and oftener when necessary.
- (c) Foster and encourage stake and foreign missionary service.
- (d) Promote temple work.
- (e) Keep in constant touch with all members living away from home.
- (f) Provide adequate class instructors.
- (g) Teach quorum members how priesthood ordinances should be performed.
- (h) Hold a regular presidency council meeting each week. Available at these meetings should be records of attendance and activity of quorum and group members. White activity cards or a summary thereof should be available so presidencies can readily see the activity of each member.
- (i) Have a live program for keeping each quorum member active or reactivating those who are not now active.
- (j) See that the quorum committees function and that members are given assignments to assist in various responsibilities of the quorum.

3. What is the minimum number required for the organization of an elders quorum?

An elders quorum should have 96 members or a



majority thereof. It should not be organized with less than 49 members. Where quorums fall below this minimum number and there is no prospect of increasing the membership to the required number, the stake should disorganize the quorum and make it a group belonging to the nearest quorum.

4. When may a unit be organized?

Where there are not enough elders or seventies in a stake to organize a quorum, then a unit may be organized with the number available; for instance, if there are only 25 seventies in the entire stake, a unit should be organized until there are at least 36 seventies, which would permit a quorum.

5. Are certificates of graduation available for members of the Melchizedek Priesthood who complete one of the schools?

The general priesthood committee does not furnish certificates for the graduation of members completing the Melchizedek Priesthood schools.

6. Who should be the chairman of the quorum standing committees?

The president of the quorum should be the chairman of the personal welfare committee. One of his counselors should be chairman of the Church service committee and the other counselor chairman of the reporting committee. Presidents of seventies should serve as committee chairmen.

7. How many members should be on the standing committees?

It is well to have as many members on the committee as may be needed. There is no maximum number and it gives an opportunity to use as many of the members as possible.

8. What are the functions of the quorum standing committees?

To assist the quorum presidency in the discharge of its duties. (Pages 31-37, Melchizedek Priesthood Handbook.)

9. How often should the three standing quorum committees meet?

As often as necessary but at least once a month. Quorum presidencies should also meet with the standing committees frequently to give such instruction and assistance as may be necessary and to keep informed on the progress made and work done.

10. Who may be given credit for attendance at weekly priesthood meetings or other church assignments at that hour, as called for in question #2 of the monthly Melchizedek Priesthood report?

Only those who are actually in attendance or are on another church assignment at that hour. This would not include missionaries and other quorum members living away from home. It is true missionaries may be attending to other church duties at the hour of the priesthood meeting, but there are many servicemen and others away from home who also attend meetings at every opportunity, but we do not have the information on this, and it is therefore felt the record should be kept only of those living at home. In figuring the percentages for attendance at these meetings the number of members living away from home should not be deducted from the number enrolled, but percentages should be based on the full enrolment even though some are living away from home.

The use of percentages to show activity is very desirable for determining trends. It should be remembered, however, that the individual is of first importance.

(To be concluded next month.)

The age of no reason . . .

by W. Cleon Skousen
Chief of Police, Salt Lake City

At first the title to this article may appear deceiving. In fact, if it is read by a set of brand-new parents whose firstborn is only about three months old, they may decide it is downright insulting.

"What do they mean, 'The Age of No Reason'? Why, Junior is the most wonderful, obedient, reasonable, and intelligent little fellow you ever saw!"

And if the baby could analyze the situation and talk, he would probably chime in, "You bet. I cooperate!" On the side, however, he might slyly admit that actually his parents never actually ask him to do anything "reasonable." They just ask him to do what he was going to do anyway. He eats when he's hungry, goes to sleep when he's sleepy, smiles when he's smiled at (or is tickled under the chin), yells when he's wet, and coos and chortles in appreciation after he's bathed or changed. From his own private point of view he is really living it up—getting what he wants, when he wants it, and in the delicious, desirable quantities he wants. In fact, ever since he got over the first few weeks of colic, he has been living the life of Riley.

This, of course, is precisely as it should be. During the early months of a normal baby's life the brain records all the pleasant and comforting experiences of being loved, entertained, talked to, cuddled, and cared for, making him feel welcomed and wanted.

Later on, it becomes necessary for the parents to get the message through to Junior's little brain that life is full of "duties" and "habits" and "consideration for others." It is then that new mothers and fathers pass through the valley of shadow and bewilderment to learn through long-suffering and patient endurance

why this period of 1-3 is called, "The Age of No Reason."

The Miracle of a Baby

Meanwhile, it will help if we try to find out just what "our" baby is. To do this we need to start from the beginning. People keep saying our baby is "a new little life come into the world," but we ask ourselves, "What is Life?" Scientists have grappled with a hundred different definitions, but all of them are too simple. Scientists continue discovering that life is bigger than all of them. Yet consider Herbert Spencer's "simple" definition: he said life is "the definite combination of heterogeneous changes, both simultaneous and successive, in correspondence with external coexistence and sequences!"

"Are babies *that* complicated?" we ask the doctor. "Yes," he may reply, "that's what makes them so exciting."

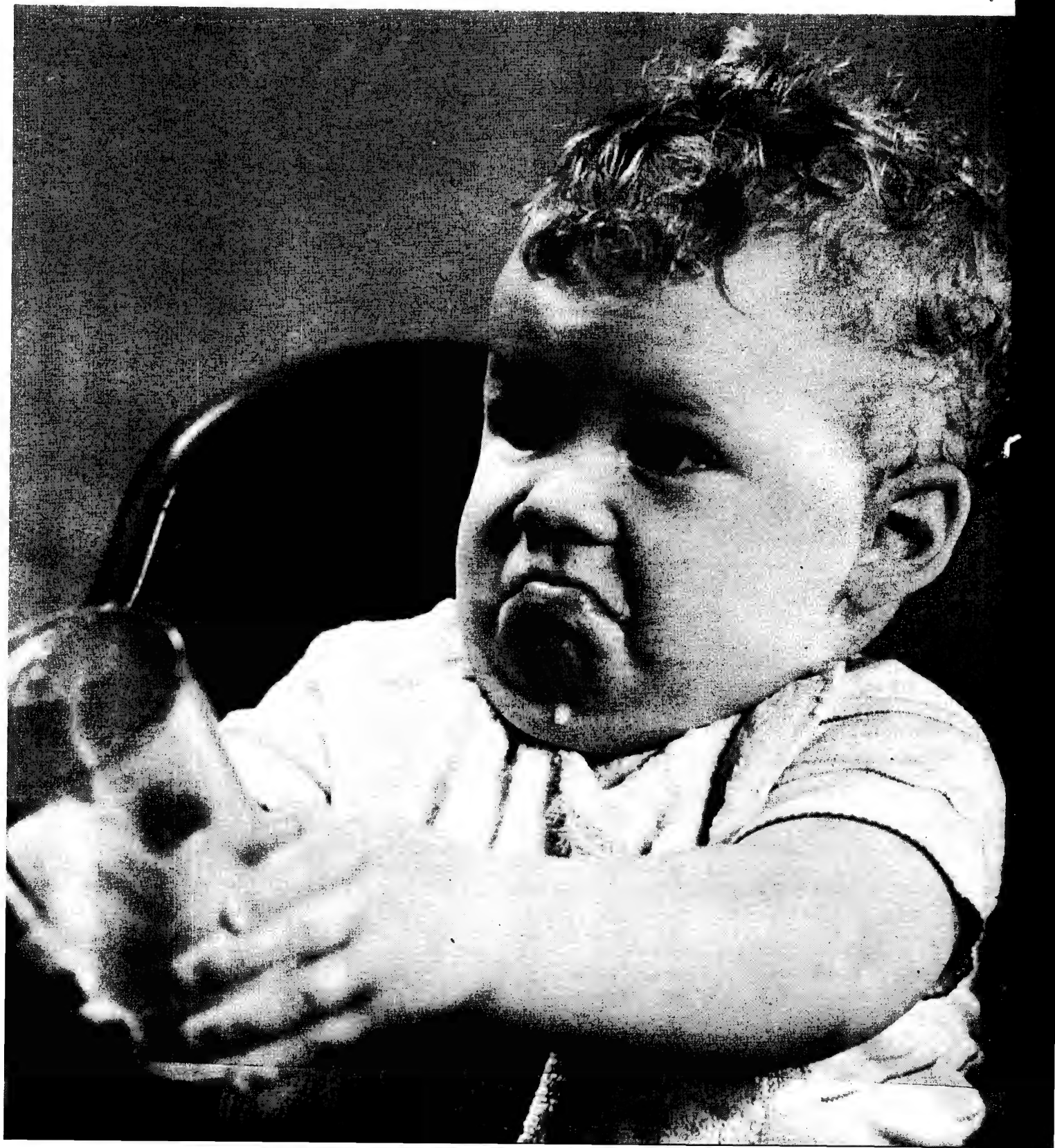
"Well," we say, "let's not worry about that for now. Just tell us how babies are made."

At that point the doctor may decide to drop another intellectual bombshell on us by sharing a professional secret: "Scientists have never yet been able to discover *how* babies are made."

He quickly explains that we know *what* happens but not *how*. We know that a baby starts out as a tiny single cell, but from then on the process of making a human being is almost unbelievable.

As Dr. Alexis Carrel points out in his book, *Man, the Unknown*, each human cell behaves as if it had the same kind of intelligence we have. Each cell

7-10





follows a predetermined plan and anticipates conditions not yet in existence. It seems to have the amazing capacity to recognize changing conditions and adapt itself to them. It will even change the very nature of its being to meet an emergency. It has what appears to be a social sense; at least its adaptations are obviously intended to fit the integrated needs of the entire body, not just its own.

The amazing process of intelligent cellular development is described by Dr. Carrel in connection with the creation of an organ such as an eye or the heart: "An organ . . . is not made of extraneous material, like a house. . . . But it is born from a cell, as if the house originated from one brick, a magic brick that would set about manufacturing other bricks. Those bricks, without waiting for the architect's drawing or the coming of the bricklayers, would assemble themselves and form the walls. They would also metamorphose into windowpanes, roofing-slates, coal for heating, and water for the kitchen and the bathroom. An organ develops by means such as those attributed to fairies. . . . It is engendered by cells, which to all appearances, have a knowledge of the future edifice." (Pp. 107-108.)

Not only is the human body self-developing, but it is also self-protecting and self-regenerating. When catastrophe strikes, the body cells do not behave like dead bricks. Dr. Carrel describes what happens when a bone is broken: "At the seat of the fracture and

around it, all structural and functional processes are directed toward repair. *Tissues become what they have to be in order to accomplish the common task.* For example, a shred of muscle . . . metamorphoses into cartilage. . . . Each tissue is capable of responding to the unpredictable future, to all physio-chemical or chemical changes . . . in a manner consistent with the interests of the whole body." (Pp. 200-201.)

A doctor knows that the development of a baby reflects the most ingenious kind of skilful engineering and intelligent design. That is why he may say to us, "A baby is literally a gift of God!"

The Beginning of Human Behavior

Twenty-one days after the tiny single cell begins to become a human being, it will have developed the small buds which are to become arms and legs. It will also have developed a simple heart structure and within ten more days that little heart will begin to beat.

By the end of sixty days the trunk of the tiny body is only one inch long, but all of the features of the face are discernible—nose, mouth, and ears.

After ninety days the baby is three inches long and has all the basic characteristics of the race. His brain has pushed nerve fibers down through the arms and legs. The reflex portion of the brain sets the hands to opening and closing rhythmically. Human behavior has begun.

By this time the fingers and toes have developed nails and shortly thereafter even the chest expands and contracts as though the brain were practicing and testing the reflex breathing apparatus which will go into action immediately after birth.

During the gestation period there is no connection between the nervous system of the mother and the baby. The circulatory system is also completely independent. Fortunately, therefore, whatever the mother sees or feels has very little effect, if any, on the baby.

After four and one-half months the baby has reached the halfway mark. He is now six inches long and weighs six ounces. His brain can now make the body move around a little and force the arms and legs to thresh about. A doctor can now detect the

heartbeat, and the mother is aware of the baby's shifting positions.

After the sixth month the baby is some twelve inches long and weighs about a pound and-a-half. He can move the muscles of his face and can even hiccup and sneeze.

Three months later he is ready to be born. The weight is usually from six to seven pounds, and the body is approximately nineteen inches long. The kidneys and intestines are functioning. The heart and lungs are strong, and the baby's sucking instinct is sufficient to cause some babies to suck their thumbs even before they are born.

Now the baby is ready to go through the crisis of his existence as he moves from the quiet, dark, and silent world of gestation into the bright, noisy, threatening world of earth life. His successful arrival is cause for jubilant celebration by his parents and all his relatives, but in his own personal history the supreme achievements of mere survival becomes the most monumental victory of his entire lifetime.

Portrait of the First Year

The first and probably the most important lesson for new parents to learn is that when they get their baby *he is not all there*. It will take approximately twenty-four years to build him into what he is supposed to be. Meanwhile, he will be lacking in vast quantities of nerve and brain tissue and many pounds of muscle and bone. It will also take many years to co-ordinate what he does have. Some of his glands will remain idle until he is two-thirds grown. It is the *lack* of all these things which makes Junior behave like a baby instead of an adult. He is not a miniature adult who just needs to "learn things." At the moment his lack of physical equipment makes it impossible for him to learn many things. That is why he will not begin to behave like a grownup until he has those things that a well-adjusted grown-up needs to work with.

The muscle development of a newborn baby begins at the top and works down. By the age of three months he has usually gained control over the twelve tiny muscles which direct his eyes. Thereafter he can recognize his mother for sure. He watches her intently as she talks to him, and when she smiles, he smiles back. He can coo when he feels contented and whimper when he is bored.

By the age of six months the muscles in his neck and shoulders are developed sufficiently to support his roly-poly head. The nerves and muscles in his arms are also rapidly developing so that when he wants something he can reach for it. He recognizes the different members of the family and sometimes feels alarmed when strangers suddenly appear on

the scene—especially strangers who want to "coochy-coo" him and lisp baby talk. If they give him half a chance, he will warm up after he has given them a security check.

By the time he is nine months old he is a "sitter," he has a few teeth and likes to play games like patty-cake and peekaboo. His back muscles finally support him when he tries to sit up by himself or tries to roll around on the bed (even off it, which is accidentally possible almost from the day he is brought home from the hospital). His hands now have the mechanical power to grasp things and pass them from one hand to the other. He jabbars a lot and pleases his doting parents no end by lisping "ma-ma" and "da-da."

When he finally reaches his first birthday, he can look back on a year of furious achievement. He should have more than doubled his weight. His brain has increased about 30 percent in weight, and he is not nearly as helpless as he was when he first arrived. He can now say several words, and he can understand simple commands. He recognizes the signals in different tones of the human voice. His leg muscles have developed until he literally aches to get up on his feet. He bounces up and down on his mother's lap and pulls himself up by the bars of his play pen. Furthermore, he's a scooter. Sometimes he uses the posterior slide, sometimes the crab crawl, but he *moves*.

He also samples everything he picks up—rug fuzz, bits of paper, mousetraps, dropped food, sticks, and dirt. While having his diaper changed he can hold still without having to be given a toy for entertainment. He has been watching "people" lately, likes to see what they are going to do next.

The parents may not know it, but the honeymoon is practically over. Junior is now about ready to move into the happy hunting grounds of a harum-scarum two-year-old.

Portrait of a Two-Year-Old

The highlights in the career of a two-year-old are mobility and independence. During the second year he can walk and eventually run. This means he can also climb. He uses chairs and opens drawers to reach cupboards, medicine chests, and closet shelves. He has a fascination for loaded guns, rat poison, high powered medicines, and many other things adults must now get out of the way.

By the time he is eighteen months he can say a few things, and by the time he is two he can conjure up a few simple sentences. He now enjoys tremendous capacity for perception. He can distinguish a dog's bark that his parents may not even notice. He can tell which piece of cake is the biggest. He likes the red truck better than the blue one. He can dis-

tinguish different weights and shapes.

This is the beginning of storytelling time. He likes "The Three Bears" and loves to have parents tell him about "when he was a little baby."

He is getting to be a big boy by the time he is two. He is around 33 inches in height and pushes the scales up to approximately 27 pounds. We notice that he sometimes rushes in with the breathless announcement that he must go to the bathroom. This is a welcomed development for his mother, but she must not expect this control to be complete for some months yet. She will notice how he likes to hear her enthusiastic approval when he wakes up dry, but he must not be told that he is "naughty" in case he happens to be wet.

He still sucks his thumb, but the doctor says we don't worry about that any more because scientists have found out that thumb sucking is a natural instinct rather than a bad habit. It will pass in due time. The doctor assures us that unless Junior's thumb sucking becomes excessively prolonged it will not damage his mouth, teeth, or personality.

One day Junior discovers gravity. He is tremendously fascinated as he watches his toys fall from the high chair. Then he discovers food is even better. It splashes. The game is twice as exciting if mother is constantly picking up the toys or mopping up the food. He thinks it is interesting the way she grunts every time she stoops. If he has his way, she will soon be in a stooping stupor.

It is also his marvel for gravitation which makes Junior want *everything* on the floor. He pulls the bath mat off the tub, the doilies from the armchair, the books from the shelves, and the newspapers off the table.

We notice that our two-year-old is now getting independent. He likes to show that he can feed himself, dress himself, and do grown-up things. We try to encourage this, but he is still so clumsy with his fat little fists that we have to be near at hand to take over when he finally yells for help.

He also has a tremendous curiosity at this age and ransacks drawers, wastebaskets, and other people's rooms. In fact, we notice that his jungle ways are beginning to make quite an impression on the entire house.

A Baby's House

When a baby arrives in a house, everything becomes partly his—both legally and actually. This development is rough on parents because when Junior is only two he acts as if he owned all of it. In fact, he will be nearly six before he learns how to share the house with his parents. Meanwhile, fine books, ceramics, doilies, pots, pans, perfumes, potted plants, pianos, chairs, records, dishes, and dainties are all

monopolized as part of his own exclusive domain. Each item is to be tried, tested, tasted, and, where possible, destroyed. (How else can you test things?)

Occasionally young parents resolve that Junior is just going to have to learn to fit in with a nicely decorated, well-run house. "He just has to be taught how to treat nice things," they decide. However, parents usually give this up after their third bottle of tranquilizers. Some night as they go through the house surveying the highly expressionistic crayon drawings on the wallpaper, the sagging "lifetime" furniture, the little marks, scars, and stains that defy removal, they recall the wisdom of their pediatrician: "Don't surround a child with things he lacks the capacity to understand and protect. Furnish the house so the baby can enjoy it, and so you can enjoy the baby!"

After Two Comes the Dictatorship

The problems of the second year are just to get us ready for the third. It is now time to take a good look at Junior's brain. To our amazement we find that he has one—it just isn't available to his parents very often. But even in adults the brain is a fragile instrument. It is so shallow and restricted it is sometimes compared to a wooden soup bowl—it doesn't hold much, things spill out easily, and with the passing of time, it warps. So if adults have trouble with their soup bowl brains, think of the trouble a saucer-sized brain gives a two and one-half-year-old.

Two things give Junior trouble between the ages of two and three. *First*, his brain is not capable of suspending more than one or two things in his conscious thinking at one time. If he is rushing into the house to show his mother a real live baby mouse he found in the vacant lot, it is very unlikely he will remember about *not* slamming doors and *not* walking on a newly scrubbed floor.

Second, Junior discovers human freedom for the first time—which is simply "the chance to choose." However, the baffling thing about it is that he lacks sufficient experience to know which course to choose, so he tries to choose both alternatives at once. He is always afraid he is going to miss something. This fear is also the reason he rejects most parental suggestions during this period. He is scared to death they have made the wrong choice for him, and that he is certainly going to miss the chance of a lifetime.

This problem of resisting parental choices is paramount during this period and shows up with grim persistency. At dinnertime he may reject the entire family menu and hold out for eggs, or if he is offered strained green beans, he may just happen to be hankering for strained yellow carrots. And a strained, tired mother may learn from (Continued on page 344)

A newspaper columnist, speaking recently of the present day, referred to it as "Woman's era—her triumphant day of achievement." Certainly it is a day when discrimination against woman because of her sex is in large measure removed. Today she is a person of consequence in national and international affairs. The doors of opportunity are open to her in the fields of business and the professions. She is fast making inroads into political life. In the course of the present century, a veritable revolution has occurred in her employment outside the home which has been compared to the Industrial Revolution of the late 18th and early 19th centuries in its impact upon American life and in its influence in bringing about changes in national attitudes, programs and practices, home and family life, as well as social and economic conditions generally. The National Manpower Council reports that today one third of all the women in the United States, aged fourteen or over, are in the labor force in any given month, and well over two-fifths—some twenty-eight million—work in the course of the year. Three out of every ten married women are now working outside their homes, it is said. And nearly two out of every five mothers whose children are of school age are in the labor force.

Also, it is reported that today women control well over 60 percent of the personal expenditures of money in the United States. There are 4,455,000 women stockholders in the U.S. They considerably outnumber men as shareholders in many large corporations. Their holdings are valued at one hundred billion dollars, we are told. They have another fifty-five billion in savings accounts, and thirty-five billion in government bonds.

The traditional role of woman as wife, mother, and homemaker has made way for woman's new interests and new activities in her community and the working world.

While women generally point with pride to their accomplishments in industry, the professions, and other fields of human endeavor, some are beginning to wonder if the spirit of our day and the acceptance of woman in the work of the world are not becoming subtle and artful enemies of the family; if they are not detracting from rather than contributing to woman's greatest happiness and the full realization of her most important role.

Many women are distressed over the transitoriness of their lives, which seem to have no set pattern, no focal point. Many women are disturbed over the numerous and varied demands being made of them. They are confused and troubled as to the direction their lives should be taking. They are asking, "What is my rightful place in life, and what are my basic responsibilities?"

For an answer to these questions, the Latter-day Saint woman turns with confidence to the teachings of the Church which clearly define her position and great mission. The Church has always accorded to women a position of dignity and respect. Its teachings on the position of woman in the eternal plan reach to the divine. The sacredness of the

individual is a fundamental doctrine of the Church. The gospel teaches that the Lord loves his daughters just as he loves his sons. Salvation and exaltation in the Father's kingdom are for all the honest in heart in all the world, men and women alike, through individual obedience to the laws and ordinances instituted by the Lord upon which these blessings are predicated.

From the beginning, women have been given voice in the affairs of the Church. They have voted side by side with men on all questions submitted to the Church membership for vote. *The Centenary of Relief Society* (page 68) points out, "This recognition was an advanced concept in 1830 when no woman and few men voted in" (Continued on page 354)

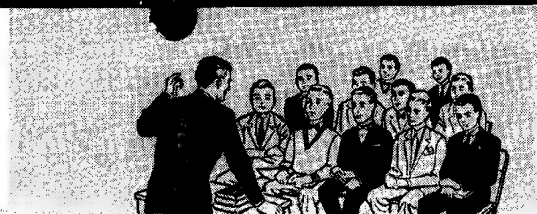


The Place of Latter-day Saint WOMAN

by Belle S. Spafford
General President, LDS Relief Society



The Presiding Bishopric's Page



JOHN THE BAPTIST PREPARED WAY FOR THE LORD

May 15, 1829, was a day of paramount importance to this generation. On that eventful occasion, the Aaronic Priesthood was restored to earth after an absence of several centuries. John the Baptist was the central figure in this restoration. He it was who appeared to Joseph Smith and Oliver Cowdery on the banks of the Susquehanna River as a messenger sent from the Lord in answer to their prayers. He came under the direction of Peter, James, and John and conferred upon them the Aaronic Priesthood. He was one of the most distinguished of God's prophets. The birth of few men has been foretold. He was one of this select group whose coming was made known centuries before his birth. Isaiah prophesied regarding his mission approximately seven hundred years before he was born. (Isaiah 40:3.) Malachi also told of his coming about four hundred years preceding his birth. (Mal. 3:1.)

That John the Baptist found favor with the Lord is emphasized in the Angel Gabriel's appearance in the temple to his father, Zacharias, promising him that he and his wife were to have a son who should "be great in the sight of the Lord." (Luke 1:15.) He was an Elias in that he was the forerunner of Jesus. He vigorously preached the gospel of repentance to the Jews. There came to him one of the highest privileges ever accorded man—that of baptizing the Savior of the world. He was a personal witness of one of the greatest manifestations ever given. It came at the time of Jesus' baptism. As Jesus came forth out of the water, John beheld the Holy Ghost descend on him like a dove, and there came from the heavens the voice of the Father giving divine approval . . . "This is my beloved Son, in whom I am well pleased." (Matt. 3:17.)

Jesus attested to the fact that John the Baptist was one of the greatest of the prophets. He paid him one of the most glowing tributes ever given when he said, "For I say unto you, Among those that are born of women there is not a greater prophet than John the Baptist. . . ." (Luke 7:28.)

The Lord has repeated again in this dispensation the divine nature of John's mission:

"For he was baptized while he was yet in his childhood, and was ordained by the Angel of God at the time he was eight days old unto this power, to overthrow the kingdom of the Jews, and to make straight the way of the Lord before the face of his people, to prepare them for the coming of the Lord in whose hand is given all power." (D & C 84:28.)

John faithfully prepared the way for Jesus' mission. He was instrumental in overthrowing the kingdom of the Jews. While the decline of Judah as a nation began long before John's birth, it was further weakened during his ministry, and within three decades after his death, it was no more. He stands with Adam, Enoch, Noah, Abraham, Moses, and Joseph Smith as trusted and true servants to whom the Lord committed a dispensation of the gospel.

John the Baptist was a prophet and a restorer. He suffered death as a martyr and was beheaded through the trickery of the wicked Herodias. Like many of the prophets of God, he sealed his testimony with his blood. It was the resurrected John the Baptist who appeared to Joseph and Oliver and ordained them to the Aaronic Priesthood. His life and mission should be an inspiration to every bearer of the Aaronic Priesthood. It is the hope of the Presiding Bishopric, that each member of the Aaronic Priesthood will realize the greatness of John the Baptist and come to appreciate the blessings they enjoy as bearers of the priesthood he restored.

STUDY GUIDE FOR WARD TEACHERS JUNE 1958

Reverence In Our Chapels

Latter-day Saints are sometimes charged with being careless in their behavior while in attendance at worshiping assemblies. This criticism needs our personal consideration and attention. It means that there are those who think of some of us as being thoughtlessly irreverent. Every member of the Church should be concerned with overcoming sentiment of this nature. Reverence is the key to sincere and true worship. Without it devotion is but a pretense. It is vital that we demonstrate genuine sincerity and reverence when worshipping.

The chapel, the classrooms, and the amusement hall are the center of our community life. Here we worship, we mingle with friends, and we enjoy our diversion. We may not intend to be irreverent, but there are times when we are not in a reflective mood and we fail to demonstrate proper respect for Deity and consideration for those who worship with us. We observe the hearing of others, but we fail to examine conscientiously our own conduct. We should be diligent in our efforts to become more reverent. This responsibility rests on all of us as individuals, as parents, and as officers and teachers in the Church.

We do not contemplate the importance of forethought. We make no advance preparation of the heart. We should go to our houses of worship in the attitude of meditation. As we enter the foyer, we should be conscious of entering an edifice dedicated to God. We should be cognizant of the purpose of each meeting we attend and objectively profit thereby. This is especially true of Sacrament meetings.



FOUR YOUNG MEN MAKE EXCELLENT ATTENDANCE RECORD

Four members of the Aaronic Priesthood from Montebello Ward, East Los Angeles Stake, have made outstanding attendance records at priesthood and Sacrament meetings. They are from left to right; John E. Hansen, four years; Glen T. Glancy, two years; Lawrence F. Boice, three years; and W. Wesley Parish, three years.

We should take our seats promptly, deferring unnecessary conversation until after the meeting. The sounding chord of preliminary music should find us in harmony with the spirit of the occasion. We should not leave until meetings are closed. After the benediction we should not become too exuberant. Our conversation should be in cheerful but subdued tones.

As parents we should train our children to be reverent. They should be taught from infancy the fundamentals of proper behavior in Church meetings. Small children should not be permitted to roam up and down the aisles. In Sacrament meetings children should be seated with parents until they do not need supervision. They should be instructed never to run or shout in the chapel, classrooms, or halls.

Officers of all auxiliary organizations are expected to conduct their meetings with order prevailing. Teachers should conduct classes on a high spiritual level without confusion.

With everyone assuming his or her responsibility in this important matter, we are sure to make improvement.

INTRODUCTION TO STUDY GUIDE FOR JULY 1958

The Price of Liberty

America stands today as the greatest symbol of liberty in all the world. We should have a deep appreciation for our noble birthright. Latter-day Saints should join fellow Americans in celebrating Independence Day realizing that this Church could never have had its inception under the banner of any other nation. We should also properly commemorate the arrival of the Pioneers into Utah, July 24, 1847. We should develop greater appreciation for freedom.

CHALLENGING RECORDS

Gary is now a priest in the Yuba City Ward, Gridley Stake, and has the distinction of having earned seven individual Aaronic Priesthood awards, one for each year he has served in the Lesser Priesthood. During four of the seven years, he attended all priesthood, Sacrament, and ward teachers' report meetings held in his ward.



Theodore James Lowther, Canyon Rim Ward, Canyon Rim Stake (Salt Lake City), has achieved an unusual record of attendance at priesthood and Sacrament meetings. From the date of his ordination as a deacon seven years ago until July 1957, when he left for military service, he had perfect attendance at priesthood meeting and missed only two Sacrament meetings. During this period, he received five Individual Aaronic Priesthood Awards with the 100 percent seal attached. He is an Eagle Scout and has also received his Duty to God Award.





With Reverence

by Richard L. Evans
of the Council of the Twelve

In preparation for the next visit of the ward teachers, it is hoped that each family will read, as a part of their family hour, this stirring article. It is one of a series in which General Authorities, in cooperation with the Presiding Bishopric, discuss the monthly ward teaching topics.

"Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth: therefore let thy words be few."¹

Ninety-two years ago, in April 1866, Thomas Carlyle gave a remarkable, extemporaneous address on the occasion of his installation as Lord Rector of the University of Edinburgh. In it he reviewed some profound thoughts from a book by Goethe, *Wilhelm Meister's Travels*, which Carlyle considered to be of sufficient significance to bring to the students and faculty of one of the world's great universities:

"Three of the wisest men . . . in the world," he said, "have been got together, to consider, to manage and supervise, the function which transcends all others in importance—that of building up the young generation so as to keep it free from that perilous stuff that has been weighing us down, and clogging every step. . . . The Chief, who is the Eldest of the three, says to Wilhelm: 'Healthy well-informed children bring into the world with them many precious gifts; and very frequently these are best of all developed by nature herself, with but slight assistance. . . . But there is one thing which no child brings into the world with him, and without which all other things are of no use.'

"Wilhelm, who is there beside him, asks, 'And what is that?'

"'All want it,' says the Eldest; 'perhaps even you.'

"Wilhelm says, 'Well, but tell me what it is?'

"'It is,' answers the other, 'Reverence; Reverence! Honour done to those who are greater and better than ourselves; honour distinct from fear. *Ehrfurcht*; (Reverence) the soul of all religion that has ever been among men, or ever will be.'"

We are not sure how truly it could be said that no child brings reverence into the world with him, but of this we are sure; that one of our most earnest and inescapable obligations is to teach reverence to our children, by our own lives, and attitudes, and actions, and utterances—for in this, in reverence, lies respect for places and people and property and principles—respect for God and his purposes, and for the keeping of his commandments, in which respect lies all our hope for our highest, eternal attainment.

"Wherefore we receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably with reverence and godly fear:"

Many years ago Thomas Fuller said, "You may be-

(See page 375 for footnotes.)

lieve anything that is good of a grateful man."⁴ A paraphrase of this sentence we believe to be equally true, "You may believe anything that is good of a reverent man."

Reverence in our meetinghouses

There are many times and places where special respect should be shown: in prayer, in the home, in speech and attitude to parents and teachers and older people. But one of the most particular places where reverence should be shown is in our meetinghouses, which are dedicated to our Father in heaven, each one of which is his holy house, as we help to keep it so. But sometimes in our freedom, and friendliness, and warmhearted informality, we are guilty of contributing to the collective confusion which seems to have less of reverence in it than we would sincerely intend.

We remember some years ago the visit of a distinguished stranger to one of our wards. No one was expecting him, and as he stepped inside the foyer just before meeting time, there was embarrassing evidence of a thoughtless kind of confusion—of noise, talk that was too loud, and of some disorderly running around. He was fortunately of that kind of understanding heart that relieved a bit of the embarrassment. But we have since sometimes thought, what if the unexpected stranger who entered were our Savior himself? (Do we not, in fact, pray for our Father's spirit to be with us in our meetings, and ask it to be so in the name of his Son?)

(There are some things we would and would not do in the presence of our Savior. One of our brethren was once heard to ask a young man who was rebellious about some of his habits, "If you were ushered into the presence of our Savior would you light up a cigaret?" We might also ask if we would be loud and boisterous and inattentive in his presence.)

We do not believe in long-faced living. We believe, with Joseph Smith, that "Happiness is the object and design of our existence; and will be the end thereof, if we pursue the path that leads to it; and this path is virtue, uprightness, faithfulness, holiness, and keeping all the commandments of God."⁵ But we do earnestly believe also that if we and our children fail to show proper reverence and respect for certain occasions, at certain places, when we are, in effect, inviting our Father in heaven to let his spirit be with us, we lose much of the nearness we might feel to him.

"Cease from all your light speeches"

On occasions that call for it, well would we turn for reminder to this counsel from the Doctrine and Covenants: "Therefore, cease from all your light speeches, from all laughter, from all your . . . light-mindedness, . . ."⁶

Some time ago, for a Sunday morning CBS broadcast, we took "reverence" as our topic for a two- or three-minute talk, and titled it *Let there be Reverence*, which we here recall in closing:

"All real joy and power of progress . . . depend on finding something to reverence, and all the baseness and misery of humanity begin in a habit of disdain."⁷ These words of John Ruskin suggest some of the results of irreverence and also some of the symptoms. Some irreverence is more a matter of thoughtlessness, as the boisterousness of boys. Some, as Ruskin wrote, partakes of deliberate, cynical disdain. Some shows itself in profane and offensive speech. Some is evident only in attitude. Some is apparent by confusion and disorder in places where there should be quiet and contemplation. True reverence is not strained or stiff or artificial, but a sincere sense in one's soul that some things are sacred—that some things should not be lightly spoken of nor lightly considered. In the presence of great art, great music, great minds there is due respect and deference. Then how much more respect and deference are due the Creator of heaven and earth, in whose image men were made, whose wisdom and works are infinite, to whom we owe all the bounteous blessings of life, the recurring seasons, the springtime, the harvest, the love of family and friends, the reality we have here and the assurance of life hereafter. If we lose the spirit of reverence as to the works and ways of Providence we shall lose much else also—for the kind of corrosion that rusts away reverence also rusts (Continued on page 375)

Writer, announcer, director, and producer of the Tabernacle Choir and Organ broadcast for more than a quarter century, Richard L. Evans is known to countless radio listeners. He has long been associated with the Era as editor. He was on the First Council of the Seventy from October 1938 to October 1953, and has been an apostle since that time.



Snow in May

(Continued) fourteen years of school together. I advised him, as girls do, and helped him with English themes."

She fell into reverie for a second. Iris touched her hand.

"I do need help," said Ruth solemnly, walking back toward the hearth. "I'm at the crossroads."

After a pause Iris asked timidly, "Why did you send him away twenty years ago?"

Ruth faced her squarely. "I never sent Warren away. When he returned from medical school, he had fallen in love with Janey. Because I wanted him to be happy, I let him go. I have been the jilted one—not Warren—these long years. Now you know the truth, and I don't care any more if the whole town knows. But for him to come back—when he's desperate for help—"

Iris, after another glance at the clock, went to the closet to get her coat. "You've been truthful," she said, returning. "Now I'm going to speak out, too. Janey was as light as a dandelion gone to seed—ready to be blown by any breeze—"

"We never gave Janey a chance," said Ruth, thoughtfully. "People disliked her because they thought she had stolen Warren."

But Iris went on indignantly, "Do you remember that picnic in the mountains, when Janey had stacked logs for a fire and couldn't make them burn? She stood there laughing like a child, the wind blowing her baby curls—do you remember?"

"Yes," replied Ruth. But she was recalling the circle of faces after Warren had set the logs aglow, and especially Warren's commiserative expression as he watched Janey singing bravely in her lyrical soprano, "Just a Song at Twilight." Janey had been rejected by the town from the first, Ruth thought.

Iris buttoned her coat, tied her scarf, and kissed her children, and now she came to embrace Ruth, who said affectionately "You've always been a great little sister."

"That's why I want you to marry Warren," cried Iris. "A tiny apartment can grow very dull after a few years. Besides, I can't see how any woman in her right mind could refuse Dr. Warren Clive."

She opened the door, and a current of cold air rushed in.

"Such a day! I think it's going to snow." She called from the driveway, "What time does Warren come tomorrow?"

"At eleven."

"I'll have the kiddies out of your way long before then. Sweet dreams!"

When she had driven off, Ruth closed and bolted

the door. Then she sat down on the ottoman in front of the logs. There was something so glowing, so untroubled about Iris. Marriage did give women a sense of security. And Ruth admitted to herself that, in spite of her crowded days, she had been lonely often. Warren's face came before her as he had looked that May night when he had first asked her to marry him, and the very stars had seemed to sing. Warren was still handsome. She recalled how he had looked last night, rather boyishly eager and decidedly likeable. Then between his keen eyes and her own floated Janey's delicate features. For the moment she felt that she could easily say "Yes" to Warren, if only she could forget Janey!

In this small town of Laurel, which skirts a highway cutting through high mountains, the people were accustomed to cold, stormy springs. But this year the weather had moderated early, so many were surprised when they awakened to find their small world blanketed with snow.

But Ruth Emerson, one of the pillars of the well-regulated community, was not surprised in the least. She had spent the long hours watching heavy flakes fall through the circle of light surrounding the street lamp. The empty rooms of the old Emerson home, which used to ring with so many voices, were silent as the storm and the echoes of trucks traveling the highway by night were muffled in the dense atmosphere. She heard the steady tick of her clock and the breathing of Anna and Bennie; and she relived scenes, dimly remembered, but which sprang to life now with shattering force. Sometimes she rose and touched the children's hands just to feel their warmth and humanness. Her acknowledgment to Iris of the humiliation which had been sealed in her heart since girlhood had not relieved her mind. Why can't I just have a good cry and take him or leave him? she demanded of herself. Sometimes a sudden red anger flamed against Janey, with her pretty but impractical ways. But her great rage was against Warren, not so much for loving Janey as for his being capable of coming back without undue emotion and rather calmly asking her to be his wife. And then, summoning her own poise and sense of justice, she admitted that she had never let Warren know how deeply he had wounded her. Snow in May, she thought bitterly. What a symbol!

When Iris came for the children in the morning, Ruth saw at once that her sister noticed her heavy eyes and unbecoming pallor.

"Did the children bother you?" she asked solicitously.

"Not at all," answered Ruth. "I loved having them. I just didn't sleep very well."

Iris was opening a shopping bag and taking out little galoshes and other winter paraphernalia. Ruth took Anna on her knee.

"I thought I was through with small boots forever," she grumbled.

"Ruth, I didn't sleep much, either—for thinking of you," said Iris, although her radiance belied her words. "Here's something you've never taken into consideration. We don't know whether Warren was really happy or not. We don't know anything about their actual married life. We do know that Janey was a poor housekeeper."

"According to our immaculate standards," put in Ruth, kissing Anna's interfering fingers.

"Well, maybe I'm telling the truth," persisted Iris. "Maybe Warren was disillusioned. If he felt a little regret sometimes—wouldn't that make a difference?"

"Yes," replied Ruth.

"Honey, maybe Janey was a pretty little millstone around Warren's neck."

"Well, he prospered amazingly for a man so burdened," Ruth retorted.

"Warren is such a wonderful man—Ruth dear, a woman needs love—"

The light in her sister's face silenced the pointed reply which sprang to Ruth's lips. She merely said gently, "Keep your sermon for the unenlightened, Sis."

Yet after Iris and the children had waved good-bye, Ruth kept turning over in her mind what her sister had said. She put on her most slimming dress, erased the pallor with a little rouge and powdered the dark rings around her eyes.

Before eleven Warren telephoned. His little girl was running a high fever—she was subject to such spells, and they were dangerous. He couldn't leave at present. An hour or two later he still couldn't leave. But toward evening he called again, the anxiety gone from his voice. The child was better, but he didn't want to leave her. He had sent his mother and the two boys to the movies.

"The little girl is asleep now. No one will disturb us. Couldn't you—wouldn't you walk up here to Mother's?"

Ruth hesitated for a moment and then said, "Yes, I'll come, Warren."

When Warren opened his mother's door and saw Ruth, his shoulders lifted and his face brightened. He's genuinely glad to see me, Ruth thought.

"Bring in the boots," he said. "We don't want them to freeze in May."

He took them, set them near the hall radiator, and closed the door. "Let me have your coat," he said.

She took off her coat and scarf and handed them to him, conscious of his studying eyes. She wished she

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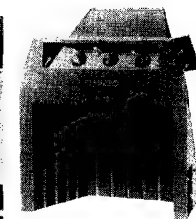
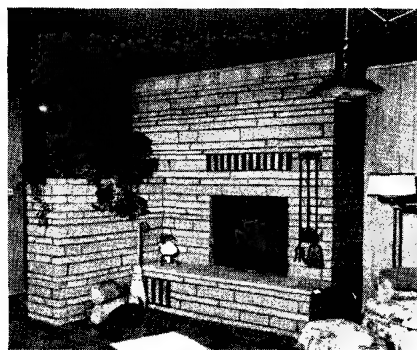
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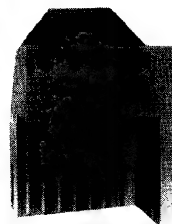
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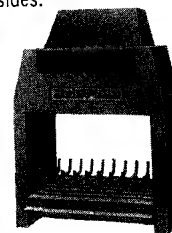
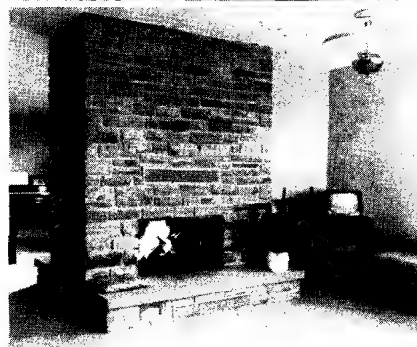
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were better at small talk, and looked at the piano where Janey used to sing. Warren turned on a lamp with a pink shade.

"Sit here, Ruth," he said indicating a chair under the lamp. "It's Mom's most comfortable chair."

"Thank you," she said, sitting, but too full of indecision to say more.

He was hanging her things in the hall closet. "Do you remember, years ago, how we thought our homes were way out of town? Now the town is all around us."

She laughed a little, and he drew up a chair and sat facing her. She gazed into his eyes, not knowing what he was thinking, but noting how gaunt he really was, how etched by sorrow were the lines on his fair skin.

"It's good to be with you, Ruth. It's always been good. Even though we haven't met very often, I have felt sure of your friendship. I've always thought if I needed a friend, you were there. In a way it gave me strength."

He paused, but she said nothing.

"Have you felt that way about me?" he asked.

"No, Warren, I don't think I have. I don't think I would ever have turned to you for help."

As she continued not to look at him, he said, "If I owe you an apology for anything, Ruth, I offer it—humbly."

She was so disarmed by his penetrating gaze that she said hastily, "It's nothing. Nothing. Everything is all right, Warren."

"I'm hurrying this—this proposal of mine because I must get back to the office. My patients need me. A doctor seems to live so much of his time between life and death."

His face saddened, and he bent over his long, nervous hands. In a moment he straightened and turned to her. "I need you, Ruth."

She wanted to cry; she wanted to go into his arms. As she struggled for composure, he went on.

"Everything has changed. The children, the home—everything."

"But I couldn't make things right. I couldn't put the heart back into your house. I would only disappoint you."

"I don't think you would," he said thoughtfully. "My boys are getting out of hand."

In the pause that followed Ruth recalled the words Iris had spoken that morning.

"Warren," she faltered, "if we could go back to our high school days, would you do what you did over again?"

She rose and went to the window, her back turned to him. When finally his voice reached her it was barely audible, as though he were talking to Janey as well as to her.

"I would not change things," he said. Then he added, in a less subjective tone, "We must be honest with each other, Ruth."

And Ruth knew there was a dedicated chamber in Warren's heart which she could never enter. When she had stiffened enough to reverse

her position, she looked at him, then quickly dropped her eyes. He was stricken beyond any pretense, any small deception. She went to him and said brokenly, "Warren, let me help you."

He clung to her, but neither could find a word to speak.

The child in the next room coughed and called, "Daddy."

In Warren's absence Ruth pulled on her boots, her coat, threw her scarf over head and slipped out the door. But as she passed the window, there came a tap on the pane. Warren stood, as in a picture frame, with his little girl in his arms, his cheek pressed against her blond curls.

"I'll be over as soon as Mother returns," he called.

She nodded. Then he straightened and made a queer little army salute. She smiled and turned into the snow-hushed street, marveling at the way some women aroused and held a man's deepest devotion. It wasn't exactly a salute she wanted from Warren—she had been saluted most of her life!

And then, perhaps because the little girl looked so much like her mother, Ruth seemed to see Janey, with her sensitive hands and questioning gaze. A choking rose in her throat, and she buried her face in her scarf.

"You will never come between us," she sobbed. "Never." For she closed her eyes and took the fragile image right into her heart.

My Mother—(President Young)

(Continued) They arrived in Salt Lake City toward the end of October and that winter lived in the Old Fort. In the spring of 1848 Levi Riter began the erection of a log cabin in the part of the city which later became the Ninth Ward, one of the original nineteen wards organized in 1849.

On April 14, 1867, in the Endowment House, Ann Elizabeth married Dr. Seymour B. Young, a physician, the son of Joseph Young and nephew of Brigham Young. They lived in the old Bowery house until their new home on Fourth East Street was built. Ann became the mother of twelve children, five sons

and seven daughters, ten of whom survived her.

While her life was filled with sorrow, Mother had the divine courage so characteristic of noble character. Her first trial came when she discovered her little daughter, Florence, had lost her hearing. When Florence was nine she was sent to a school for the deaf, Clarke Institution, in Northampton, Massachusetts, which she attended until she graduated. There she earned the love of her teachers, who have kept in correspondence with her through the years. "Flo" always spent her summers at home, and sometimes Mother took her back to school in the fall. It was a long journey for those days, but mother

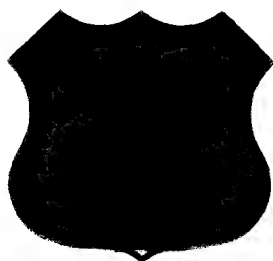
and daughter were united in deepest love, and it was always a trial for mother to say "good-bye" to her loved child.

Another daughter, Josephine Irene, was an invalid and required great care all her life. Yet with it all, Mother set the example of eternal faith in God and taught by her example the teachings of the Master: purity of heart, truthfulness, mercy, honesty, and purity. All her children were taught good manners, which to her were expressions of religion and morality. How often she would say to her sons: "Let another man praise thee, and not thine own mouth; a stranger, and not thine own lips."

Mother was a valuable assistant



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to Father in his medical practice, and despite a busy home life she found time to take an interest in his patients. A day seldom passed that she did not spend many hours receiving them, assisting the doctor with them, or helping them by her constant interest in their welfare and her kindly words of cheer and comfort.

Mother was also possessed of an unusual degree of business ability and organized her activities so that she could provide funds for the education of her large family, that they might find joy in their daily lives. She inherited from her father keen financial ability and was successful in buying real estate and in its management. In addition to her never-ending duties as homemaker, mother, and wife, she found time to carry on an investment program embracing both real estate and well-selected securities, which in most instances brought successful returns. She had the reputation for unusual far-sightedness and financial sagacity.

She loved to romp and play with her children, went horseback riding with them into the canyons, went on picnics out to Great Salt Lake, and always tried to keep a cheerful face to hide from them the tragedies of her life. She took a great interest in their school work. When they were to memorize Shakespearean characters, such as *Hamlet* and *Othello*, she would listen to them recite and prompt them if necessary. When the play *Hamlet* came to the Salt Lake Theatre, she bought tickets for her daughters as a reward for their good grades in school.

Mother was a woman of medium height with beautiful blue eyes, rosy cheeks, and curly hair. She possessed a refined nature, the kind which drew people to her; she was unselfish, considerate, and always looking to help others. She could always enter into the spirit of her children. For her daughters she made lovely dresses, and when Christmas came, she made them all happy by what she gave, and the lovely tree had presents of every kind.

With her beauty of character, Mother became a help to the poor and needy. Even the patients of the old insane asylum, of which my Father was superintendent, would be brought at times to the home, where Mother would give them food and little gifts that would make them happy. Every word to them was an expression of kindness. One old friend of Mother's told me once that she had seen at our home, Indians, Chinamen, tramps, and social elites. "I do not know," she said, "of any other such home in the world."

Julian Street, the celebrated American journalist, in his book *Abroad at Home*, tells of his visit to Salt Lake City. During his sight-seeing around the city, he asked to meet a typical Latter-day Saint family and to be in a Latter-day Saint home. He was taken to the home of Dr. Seymour B. Young. Much impressed, Mr. Street wrote the following description of his experience:

"Mr. Young, more than eighty years of age, was a professional man with a degree from a large eastern

university. He was a gentleman of the old school, very fine, dignified, and gracious, and there was an air about him which somehow made me think of a sturdy, straight old tree. As for his wife, she was one of the most adorable old ladies I have ever met.

"Very simply, she told me of the early days. Her parents had been well-to-do Pennsylvania Dutch, and had left a prosperous home in the East and come out to the West, not to better themselves, but because of their religion. She herself was born in 1847, in a prairie schooner on the banks of the Missouri River, and in that vehicle she was carried across the plains and through the passes to where Salt Lake City was then in the first year of its settlement. Some families were living in tents, but log cabins were springing up. Fancy the fascination that there was in hearing that old lady tell, in her simple way, the story of the early Mormon settlement. For all her gentleness and the low voice in which she spoke, the tale was an epic in which she herself had figured. She was a pioneer herself. How much she had seen, how much she had endured, how much she had known of happiness and sorrow! And now in her old age, she had a nature like a distillation made of everything there is in life. I did not wish to leave the house, and when I did, and when she said she hoped I would come again, I was conscious of a lump in my throat. That kind of lump which, once in a long time, will rise up in one's throat when one sees a very lovely, very happy child."

The Age of No Reason

(Continued) experience that it is no disgrace to put the beans in the refrigerator and heat up the carrots. Of course one might "reason" with Junior, but his response is usually to dump the objectionable victuals on the floor. It is his way of saying, "Scuttle the stuff!"

Now, strange as it may seem, our doctor tells us to go along with Junior.

"And spoil him?" we gasp.

"No," replies the doctor. "He just needs to be assured that he is ca-

pable of making satisfactory choices. A few months from now he will get over this." Thus we learn to be parents.

Because a two and one-half-year-old is strongly asserting his own will, it naturally creates the impression that this is the very height of his "age of no reason"—which it is. At least, it is the age of *his* reason, which describes this period more accurately. Parents succeed in getting Junior to do their will only as they learn how to make Junior feel that this is exactly what he was going to do anyway.

However, parents are often so

dumbfounded by Junior's capacity for absolute dictatorial defiance that they spend long periods trying to persuade him. But Junior has to argue back with a vocabulary of around fifty words. Obviously, this is frustrating, so he eventually stumbles onto a technique which is amazingly persuasive. It consists of throwing himself on the ground, kicking his toes into the dirt, and screaming so fiercely the neighbors think his mother is murdering him. From experience Junior learns that this gets a marvelous reaction from his parents. He notices how their dignity disappears, how their voices



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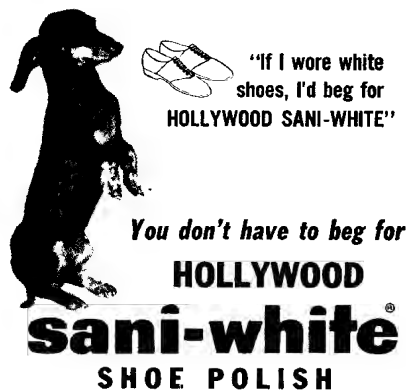
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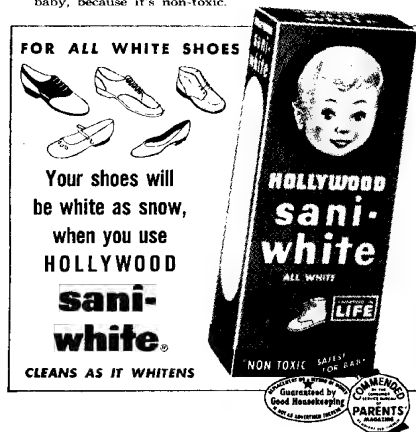
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tremble. He hears them plead, beg, and bribe to get him to stop. It is infant blackmail.

Our doctor tells us that when this happens and there has to be a show-down, two principles apply:

First, try to make your demands sound reasonable. For example, "Come on, let's wash our hands. Daddy's coming home!"

Second, if he does not respond, go into action.

The doctor says little is to be gained by discussing issues with a toddler who wants to argue. His mother may say, "Come to supper." The toddler says, "No!" and throws a tantrum to prove he means it. A wise mother will simply pick Junior up bodily, floursack him on her hip, and take him to the bathroom. In between open-mouthed bellows she will wash his face and hands and then transport him to the kitchen. There the change of scenery or the odors of good food will usually stop the grumbling. To this extent he may be very much like his father.

So the key to dissolving a tantrum is distraction, not discussion—at least not unless the discussion contains a distraction. Experience soon teaches parents what works best for each of their children.

Two final problems deserve mentioning. One is Junior's passion for certain rituals. He must have a certain spoon, his birthday cup and his blue dish, and they must be arranged a certain way or he will not eat. When he goes to bed, he must have his old worn-out baby-crib blanket, his armless, dragged-about, one-eyed doll, and the hall light left on with his door open, or he will not go to sleep. He even has to go to the bathroom a certain way. These

rituals are his first appreciation of "living in an orderly world." At the moment he is doing all the ordering, but it makes him feel so good when everything is just right that we can't help going along with him. Another year or so and the importance of these rituals will begin to fade.

The last problem is Junior's propensity for wandering. He has no sense of danger when it comes to irrigation ditches, crossing streets, falling down old wells, or getting locked in abandoned refrigerators. If he goes outside, he should be in a fenced yard or have immediate adult supervision.

The Parents' Hour of Victory— Age Three

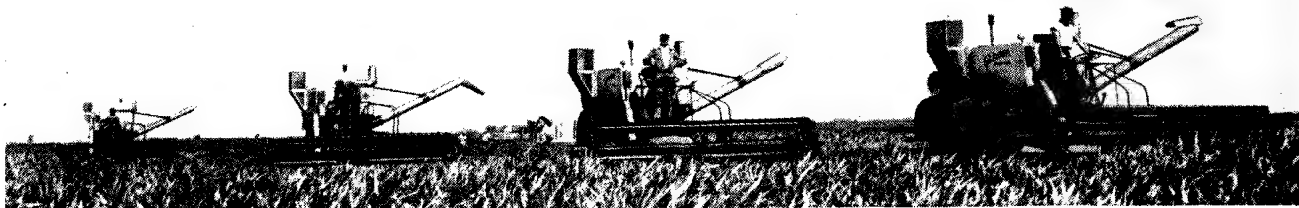
Almost suddenly, without logic or explanation, mother nature does something very special to Junior when he reaches the age of about five minutes to three. In a very literal sense, he miraculously comes of age. We are astonished at his unexpected comprehension, his co-operation, his desire to gain our approval. He dresses himself, feeds himself, entertains himself. His tantrums are so infrequent they practically disappear. For the first time we feel we can "reason" with him on almost any problem. It is like a fresh mountain breeze cooling off the desert. We say to ourselves, "Well, it just shows that our patience and perseverance paid off. We knew Junior was going to make it all the time!"

And if our doctor is handy, he will add, "Enjoy this, folks. It is good for all of three months. The next stage is a whing-dinger. It is called the 'Me' stage or the Stage of Centripetal Dynamics!"

FAR ADVENTURING

by Alma Robison Higbee

I hope that there will be a high wind blowing,
An orchard wind, sweet as the breath of spring,
Bearing the summons, clear as a spoken word,
Marking adventure beyond my narrow knowing,
Charting a course for my far adventuring.
In the blue wind, with the lilting call of bird,
There will be no silence; earth will be singing;
And the blue sky calm after the storm is done.
The flash of oriole wing will weave a golden stair. . . .
No farewell words but a distant bell's sweet ringing,
When the gate swings wide with the set of my last sun,
And I shall run on eager feet to enter there.



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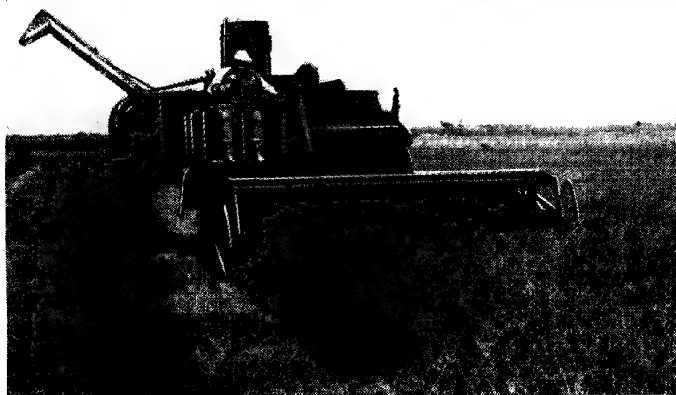
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The M Factor

(Continued) Aristotle said that we never know a thing until we know it by its causes. There is a "cause" behind the inactivity of every senior member of the Aaronic Priesthood. There is also a "cause" for every other inactivity, in or out of the Church.



... the detective takes the result and works backwards.

A large sales organization recently made a survey to determine why salesmen failed. It was found that—

37% failed because of discouragement.

37% failed because of lack of industry.

12% failed because they would not follow instructions.

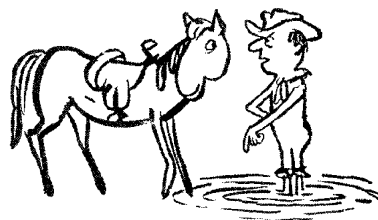
8% failed because of lack of knowledge.

All of these "causes" are preventable. All are forms of inertia. No one will work harder than his "drives" impel him, and the impetus must come from within. There is an old adage that says, "You can lead a horse to water, but you can't make him drink." But "motivation" finds a way to make the horse thirsty so that he will drink of his own accord. Jesus talked about people who hungered and thirsted after righteousness. The mission of Jesus was to help increase that hunger. That is also our mission.

There are some who hold the theory that there is no such thing as laziness. We merely shrink from doing those things which we don't know how to do, or which we do not have a strong enough motive for doing. Sin also comes in this category. We commit sins of omission because we *lack* a strong, positive motive, and we add sins of commission because we have the *wrong* motive. But whether the problem is sin or sloth, there are effective ways of making people hunger and thirst after righteousness.

Think how completely the life of Saul of Tarsus was changed when conversion came to him. Simon Peter was transformed from a humble fisherman to a powerful apostle

under the stimulation of the Spirit of the Master. Worthy human motives may be given a spiritual application and developed to far-reaching religious significance. That is, "treasures in heaven" have greater value and consequently should be more sought after than treasures here. A love that incites us to provide for our family here has even greater power when applied to our family "needs" for eternal life. Our character qualities will go with us beyond mortality. These tremendous "religious motives" are great instruments of power, if we can only learn to identify and use them effectively, not only in our own lives but also in the lives of others.



... but motivation finds a way to make the horse thirsty.

We must first know what it is that makes members of the Church inactive in the face of the great blessings of the gospel. There are many reasons. One man is inactive because he does not understand; another is inactive because he does not believe; another doesn't care; another can't make up his mind; another has a mental short circuit called procrastination. These "causes" are all forms of inertia. Like the stone on the mountainside, these people are "at rest" and will tend to remain at rest and lose their blessings, unless some motive power is brought to their rescue. The "inert" one needs a good low gear to help him establish momentum, and everyone needs some strong "M factors" to help him overcome this natural "appetite for rest." It is the responsibility of leadership to help develop motives. Motives are the seeds of accomplishment.

The "M factors" are the opposites of inertia. They are made up of education, stimulation, activity, faith, example. Jesus instructed and inspired twelve men and thereby established powerful motives in their hearts. Once the motives were in force, the apostles could not be

stopped by trouble, opposition, or even death itself. We have now been "called" to do this most stimulating work in the world: to teach and inspire and activate our Father's children to obey his commandments.

Think of some of the "M factors" of the gospel. Every principle has attached a blessing for obedience and a punishment for disobedience. As the Lord said to ancient Israel, "Behold, I set before you this day a blessing and a curse;

"A blessing, if ye obey the commandments of the Lord your God, . . .

"And a curse, if ye will not obey, . . . but turn aside out of the way." (Deut. 11:26-28.) We need to get people to understand these blessings. Think of the blessings for faith; the blessings for repentance; the blessings for baptism and the gift of the Holy Ghost. There is a blessing for paying tithing and for keeping the Word of Wisdom and for every other thing that God has commanded, even though we are working directly and entirely in our own interests.

We *know* the "motive power" in a million dollar reward. But what is the "motive power" in the thought of living forever in the celestial kingdom? Or what is the value you place upon your own soul? Or what would it profit you if you had even a hundred times a million dollars and lost your own family? The first soul that everyone should bring to God is his own. What greater motive could there be than this? The second greatest motive comes in saving the souls of others. The Lord has indicated that the most profitable way that we can invest our time is "in bringing souls unto him." This carries blessings beyond our comprehension. The "motive power" should be in proportion.

If you need some "M factors" to provide stimulation for yourself and others, think of the blessings that come from celestial marriage and work for the dead. Or think of how tremendously we are rewarded for maintaining the purity and integrity of our own lives. In fact, all of the scriptures are a great collection of promissory notes, made out in our favor and guaranteed by the Ruler of the universe. The Lord has said, "I . . . am bound when ye do what I say; . . ." (D & C 82:10.) Our responsibility is to stamp the



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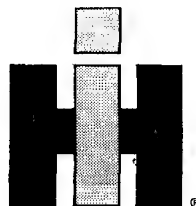


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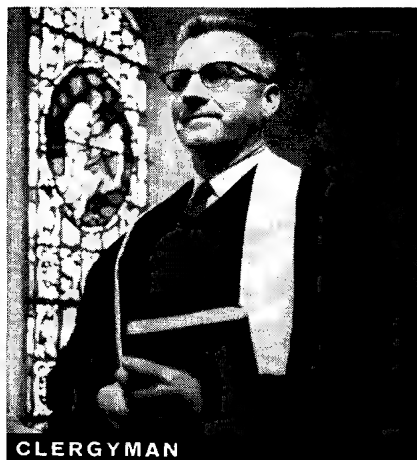
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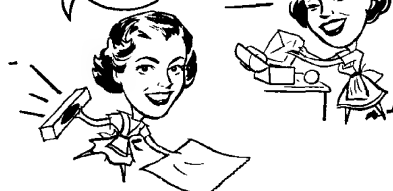
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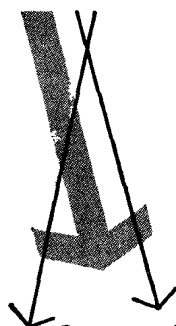


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importance of the gospel principles in our brain cells and put in force the appropriate "motives" to bring about their accomplishment.

The Lord has given us the "priesthood," which is the *authority* to save souls. But *we* must develop the "leadership," which is the *ability* to save souls.

An amateur athlete will work to the limit of his strength to win the approval of his coach. What will one of us do to win the approval of God? A salesman devotes his

life to building motivation around some trivial material need. What kind of motivation are we developing around the needs of eternal life? How much "M factor" is there in the sure promise of eternal progression? Does it stimulate our industry that we may someday become even as God? But he who would move the world must first move himself. We need to plant deep in our hearts and minds the great ideas of the gospel. These will act as powerful stimulants to make accomplishment easy.

Talent without Character

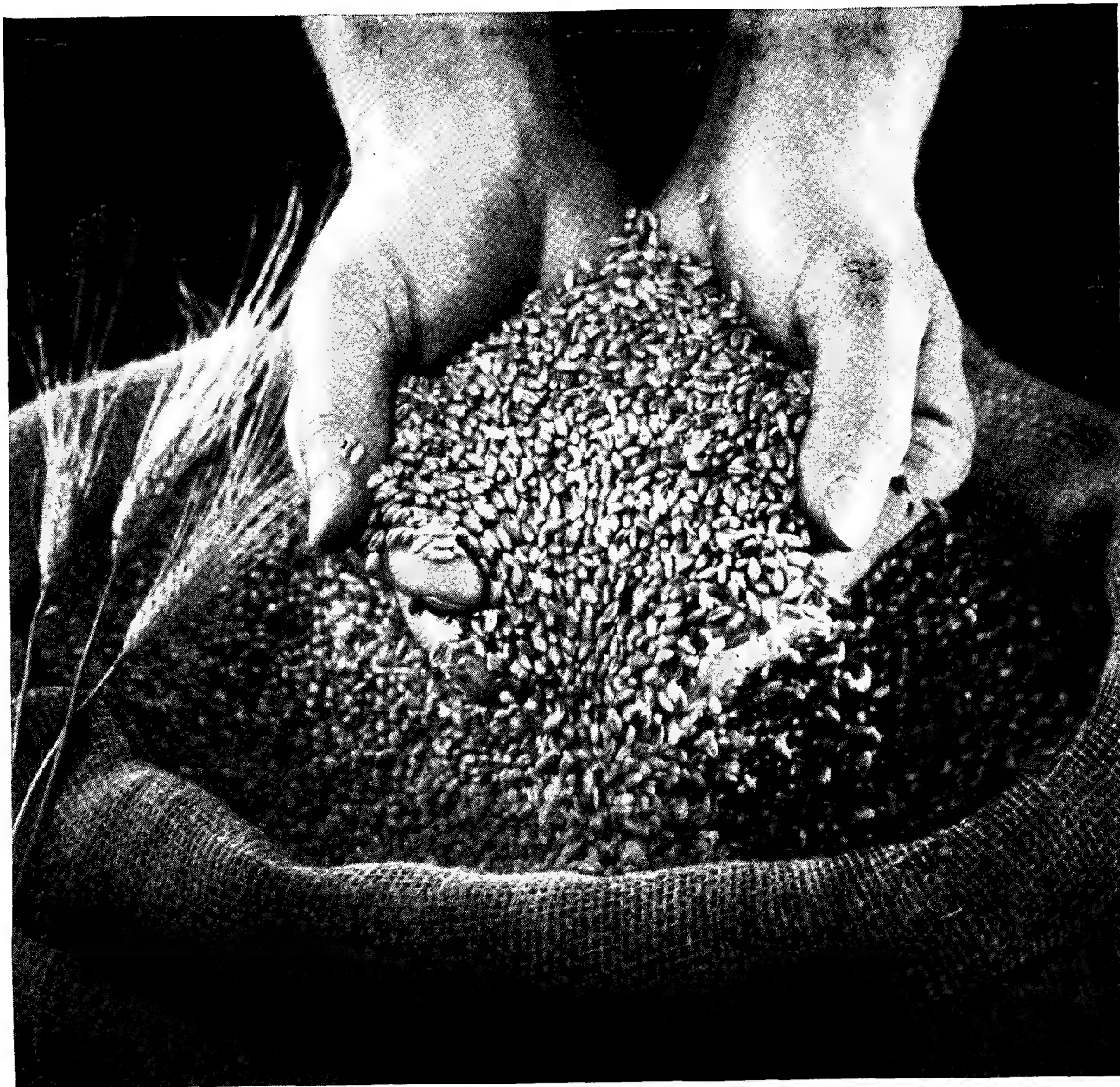
Richard L. Evans



There is an old sentence which says that "Talent without character is more to be dreaded than esteemed."¹ Using character in its meaning of moral responsibility, of integrity, we would extend the statement further: Authority without character is more to be dreaded than esteemed. Money without character, power without character, knowledge without character, science without character, men without character—all are more to be dreaded than esteemed. Ours is a day in which ominous forces have been placed in the hands of mere men, and we may sometimes suppose that if we could rid ourselves of these super forces and factors, we could rid ourselves of all threats and fears. But there is no tangible thing or physical force that is in and of itself an evil. They could all be used for man's blessing as well as for evil intent. The real source of our fears is frequently forgotten. Our problems are human problems, moral problems, the problems of people. Even a club or a stone—or even bare hands—is a menace when possessed by a man without character. There are ancient tales told of sirens who used the sweetness of their voices to entice men to doom and destruction. Shall we say then that a sweet and lovely voice is a thing of evil? The gift that enables a person to write an inspiring masterpiece may also empower him, if his intent is evil, to write debasing filth. The gift that enables an artist to depict a hallowed scene may also, if abused, permit him to portray a lewd subject. The persuasive power that moves men to good works may, in the possession of a false leader, move them to false ways. Talent without integrity is indeed to be dreaded. Any weapon or word, any energy or effort, any power or position, any authority or office or influence, anything in the world used without moral responsibility, without character, without integrity, is to be dreaded. The real measure of good or evil is the use to which people put their time, their tools, their talents. The real fears are fears of misguided men, of misguided minds. The real problems are human problems. And if we can bring ourselves to be what we should be, to keep the commandments, to match talent with integrity, we can just about have our heaven on earth, and live free of the fear of any physical force.²

(See page 375 for footnotes.)

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The Place of LDS Woman

(Continued) any Church body, and no woman had political franchise." The forward position of the Church with regard to woman's suffrage gave to early Latter-day Saint women an enviable position among women of the nation.

While the priesthood is given only to men in the Church, its benefits and blessings are shared by the wives and by every member of the family. Elder John A. Widtsoe spoke of this as follows:

"In the ordinances of the priesthood man and woman share alike. The temple doors are open to every faithful member of the Church, and it is to be noted that the highest blessings therein available are only conferred upon a man and woman, husband and wife, jointly. Neither can receive them alone. In the Church of Christ, woman is not an adjunct to but an equal partner with man." (*Relief Society Magazine*, June-July 1945, page 373.)

The natural differences between man and woman are respected in the Church. To woman is entrusted by the Lord the sacred mission of childbearing and child rearing. There is no other calling as high, no other function so glorious, no greater responsibility for woman than to protect and guide the spirit children of our Heavenly Father entrusted to her so that, embodied, they may return to his presence having triumphed over the temptations and evils of earth life.

In his remarks at the dedicatory services of the Relief Society Building, President David O. McKay declared, "By divine decree, the women of the Church are assigned the noble mission of being exemplars and leaders to mankind in the two most worth-while accomplishments in mortal life: First, the development of character—that is done in the home principally; second, the willingness and ability to render helpful service—that through the organized Relief Society. These two accomplishments, by the way, are all that we shall take with us when at the end of our earthly career, we pass through the portal called Death into the realm of the eternal—character and service."

We are taught that in the Latter-day Saint household the man is

by divine decree the head or the presiding officer; woman is his companion and helpmate. Homemaking is a joint enterprise with divinely ordained division of labor for forming, maintaining, and protecting the family unit. Father and mother, under the law of the Lord, must implant gospel truths into the hearts of the members of the family. Mothers' responsibilities to their children cannot be ignored, if they are to please the Lord.

Just as woman shares with man the privileges and blessings of the Church, so, she bears with him responsibility in building the kingdom of God on earth. The Lord has endowed her with special talents and

abilities which he expects her to develop and use in the furtherance of his work.

Whatever time and strength can be spared from her greatest mission of wife and mother and from her Church callings, woman is encouraged to use in other useful pursuits. Any fields of endeavor which she may enter should be concomitant with the dignity of her womanhood.

In the stern necessity of choosing the interests she shall follow, the road she shall travel when many interests beckon her and many roads lie invitingly before her, the Latter-day Saint woman does not stand alone. The teachings of the Church are her guide and her strength.

Total Fitness

(Continued) exercises, family activities, walking, hiking, playing together; (2) better school curriculum and extracurricular activities programs, including intramurals, now often neglected; (3) organized activities in communities, neighborhoods, churches, schools, communications agencies, and others; (4) emphasis on outdoor activity; (5) imposition of responsibility upon the young people themselves, developing their initiative and capacity and sense of responsibility by insisting that they participate in the planning of their own activities under proper supervision; (6) a program which will account for every young boy and girl in the community to be certain that they are cared about and cared for.

In all this the Church should play the central part, for "total fitness" is but another term to describe the abundant living that the Master

came to teach and show us. In the Church is every principle, program, motivation, and potential facility necessary to total fitness in our young men and women. In the Church is the inspiration and leadership to make the program work. We must effectively teach the principles and fully employ the program. We must provide and enthusiastically use the facilities. We must serve and provide leadership and accept personal responsibility in the lives of our youth. We must be sympathetic with other responsible groups and agencies in every good and worth-while endeavor they undertake. We must seek the inspiration of the Lord to help us recognize the great challenge at hand and to meet it.

The great educator Horace Mann once gave a talk at the dedication of a costly school for wayward boys, in which it is reported that he noted the great cost and effort represented in the building and said, "If all of this were done to save just one boy, it would be worth it." Afterwards someone criticized him and asked if he had not exaggerated in making this remark. Said the critic, "Do you really think that all of this effort and expense would be justified to save one boy?"

"Why, yes, sir," said Dr. Mann, "it would if he were my son."

All men being children of God, any energy or effort which can be made to help our children and youth to a condition of total fitness should be made.

MAYBE WORTH TRYING

by S. Omar Barker

"We must go," says the guest.
"Must you so?" we protest.
I wonder if it would upset them
If sometime we'd just
Quite agree that they must—
And let them!

**"I've
found
that S&H
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**— says
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Jesus Visits His Other Sheep

(Continued) them into twelve groups. Each disciple repeated to his group all Jesus had said on his first visit, and prayed with them in Jesus' name. More than anything else the disciples desired to receive the Holy Ghost, and for this gift they prayed before the multitudes. Then all went to the water's edge, where Nephi went into the water and was baptized and then baptized the other disciples. After coming out of the water, the twelve men "were filled with the Holy Ghost and with fire," and as angels descended and ministered unto them, suddenly Jesus again stood in their midst.

There followed a time of prayer almost incomprehensible to the human mind. The day before, Jesus had set an example by praying to the Father in his name, and he had told the multitude to "pray always," in their church meetings, in their families, and in private.

Instructing the twelve again to pray, Jesus now departed to pray alone. They prayed without ceasing and when Jesus returned and saw them, he smiled, and "the light of his countenance did shine upon them, and behold they were as white as the countenance and also the garments of Jesus; . . ."

"Pray on," Jesus said, and departing again prayed to his Father things too great and marvelous to be spoken or written by man; but with their hearts the multitude understood them.

"So great faith have I never seen among all the Jews," said Jesus to the people after this great prayer service. "Verily I say unto you, there are none of them that have seen so great things as ye have seen; neither have they heard so great things as ye have heard."

As on the day before, Jesus again administered the Sacrament, this time miraculously providing the bread and wine. He spoke again of the future of the House of Israel, telling the Nephites that in their land would be established the New Jerusalem. Jesus cited at length the words of the Prophet Isaiah, who he said had spoken "touching all things concerning the House of Israel." He commanded the multitude to search

Isaiah and all other scriptures, and to add to them his teachings.

Turning to Nephi, he said, "Bring forth the record which ye have kept." Jesus looked at the record and not finding there some important things which had taken place, commanded that they be written. Many great prophecies found in our Old Testament Jesus then cited, commanding that they also be recorded for future generations. "And he did expound all things, even from the beginning until the time that he should come in his glory— . . ."

After healing once more the sick and lame among the multitude, and raising a man from the dead, Jesus ascended to his Father. Of his third day among the Nephites we have only the statement that "children; yea, even babes did open their mouths and utter marvelous things; and the things which they did utter were forbidden that there should not any man write them."

Mormon, who abridged the Nephite record of the Savior's visit, gives the simple testimony near its conclusion that "the Lord truly did teach the people, for the space of three days; and after that he did show himself unto them oft, and did break bread oft, and bless it, and give it unto them." Nothing further of these appearances is given, but there is recorded a significant event in the lives of the twelve who by now had with vigor and testimony gone forth teaching and baptizing and conferring the Holy Ghost.

One day as they were united in mighty prayer and fasting, Jesus appeared to the twelve and asked, "What will ye that I shall give unto you?"

Instead of answering the Lord's question, the disciples told him that there had been disputations about the name of the Church.

"Have they not read the scriptures, which say ye must take upon you the name of Christ, which is my name?" Jesus asked. He reminded the twelve that all they did was to be done in his name, and that since it was his church, built upon his gospel, it was to be called by his name. As if further to explain his words, he said, "Now this is the commandment: Repent all ye ends of the earth and come unto me and be baptized in my name, that ye may be sanctified by the reception of the Holy Ghost, that ye

may stand spotless before me at the last day.

"Verily, verily I say unto you, this is my gospel; . . ."

Once more the Savior stressed the importance of records. "Write the things which ye have seen and heard," he commanded, for "out of the books which shall be written shall the world be judged."

Declaring to his disciples that they, indeed the whole generation of Nephites and Lamanites then living, had brought to him a fulness of joy, and had caused even the Father and all the holy angels to rejoice, Jesus said that none of them would be lost. He then repeated to the disciples the question with which he had greeted them.

"What is it that ye desire of me, after that I am gone to the Father?"

Without hesitating, nine of the disciples told Jesus they wished to enter his presence when they had "lived unto the age of man."

"Blessed are ye," the Lord replied; "therefore, after that ye are seventy and two years old ye shall come unto my kingdom; and with me ye shall find rest."

When Jesus turned to the remaining three men for their answer he saw that they "sorrowed in their hearts" because they were afraid to speak. Had they known of John the beloved and his similar wish to bring souls unto Jesus as long as the earth should stand, perhaps they would not have feared. But Jesus read their hearts and was greatly pleased: ". . . more blessed are ye," he said, "for ye shall never taste of death; but shall live to behold all the doings of the Father unto the children of men, even until all things shall be fulfilled . . . when I shall come in my glory with the powers of heaven." He also promised them they would experience no pain, and that their only sorrow would be for the sins of the world.

Our Savior's final words to these three are almost breathtaking in beauty and meaning: ". . . ye shall have fulness of joy, and ye shall sit down in the kingdom of my Father; yea, your joy shall be full, even as the Father hath given me fulness of joy; and ye shall be even as I am, and I am even as the Father; and the Father and I are one."

(Next month: Conclusion.)

Me Teach Primary ?

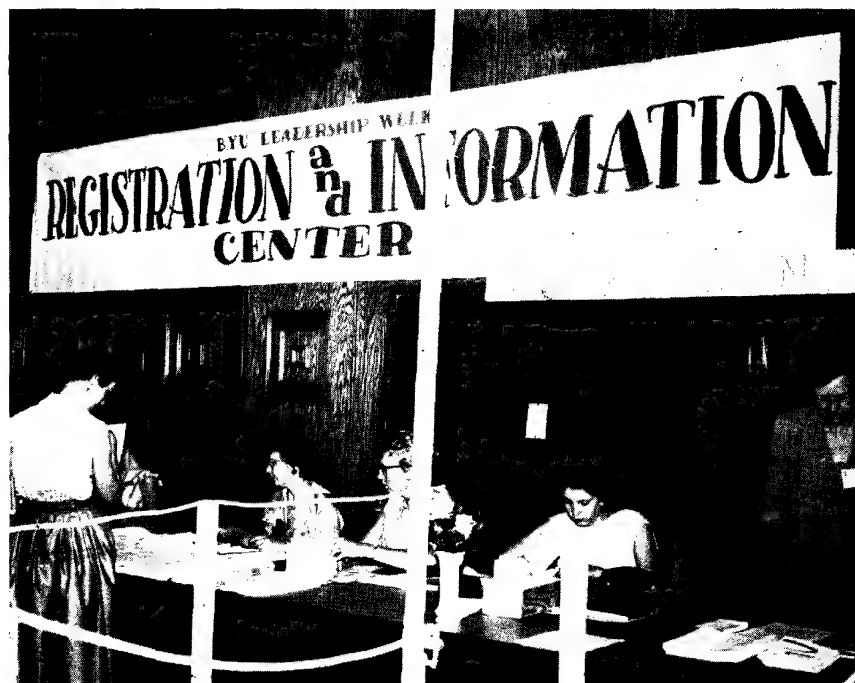
(Continued) Daniel must have felt in the den of wild beasts—but from that time on, Primary became something of a habit I could never quite break.

Later I was transferred to Nebraska. I arrived in one of those terrible blizzards I have disliked all my life and as I stepped from the train, I wondered what the weather was like in Tonga. The first thing I did was visit my grandparents in Sutherland, Nebraska, to explain to them why I was on a mission and what I was doing. After I introduced the missionaries there to them, I continued to my assignment in a neighboring town.

After months of profitless proselyting in the winter cold, my companion suggested organizing a Primary. We started with four children. In one month, we still counted only four, and I complained we were wasting our time. My inspired companion disagreed, and it was good he did because twenty-five days later we counted not four children, but four Primaries and eighty children.

We arrived at one of our Primaries one day to find many of the children with disheveled hair, dirty hands and faces, and disarranged clothing. As they circled us with their broad, lovable smiles, I consulted with my companion and then announced to them that we were going to have a lesson on "Cleanliness Is Next to Godliness." A very practical lesson it was, too, because we combed everyone's hair, soaked everyone's hands, and washed everyone's face. We even gave one little fellow a full-course bath. Then we sat down to the lesson. I had no idea of the impression that lesson made.

We became reckless in our success and decided to hold a Primary conference. The difficulties we encountered were partly offset by the wonderful program the Primary general board presented in *The Children's Friend*, which we used. But we were still faced with the problem of teaching LDS songs to eighty nonmember children in four separate Primaries. We had no piano and neither of us could sing. Miraculously, the children learned the songs in spite of our help. We were most anxious for a successful program because we had been holding cottage meetings with the parents



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of some of our Primary children, the first cottage meetings we had had in weeks. The big evening came and the chapel, which had seen as few as five or ten at Sacramento meetings the winter before, bulged with 130 people. It was a success!

I shudder to think of the joys I would have missed had I refused to teach Primary, or had I refused my assignment to Nebraska. Sister Mildred M. Dillman, my mission mother, used to say to me in my discouraged moments: "You are not standing on the summit of eternity, Elder, and you cannot possibly see the end result." She was right. Imagine my joy at being invited back to my mission field after my release to baptize my grandparents. The present district president was converted to the Church after his son attended the Primary I didn't want to teach. Another investigator, after years of interest in the Church, was finally baptized with her son, after he started attending the Primary I thought was a waste of time. She is on the mission Primary board now. And there are others.

We should choose our books as we would our companions, for their sterling and intrinsic merit.

—C. C. Colton

Perhaps the crowning joy came during my last visit to my old mission field when a charming young woman who had been participating in the meeting walked over to me afterward and said, "I'll bet you don't remember me, do you, Elder?" Rather embarrassed, I confessed that I didn't. She said, "Well, you really should, you know, because you taught me how to wash my face and comb my hair." Then she added, "And now I'm in the Church."

I can still hear my mission president, Ray E. Dillman: "Elder, you know, life is full of things we don't want to do, whether it is being an infantryman in Korea or facing up to one responsibility or another—even teaching Primary or serving our mission in Nebraska. Just remember that every challenge carries a blessing. Be anxious to meet the challenges that come and your own experiences will be your own private miracles."

Me teach Primary?—You bet!

REMNANT OF LATE SNOW

by Alma Robison Higbee

Beneath the blue wisteria sky spring walks apace,
The crocus has forgotten purple sleep
Of crystal-shuttered days; azalea lace
Flings silken ruffles in the wind and deep
In pink-tipped bloom of peach, the urgent bee
Makes early talk; the brown thrush sings a note;
While on the slope above the windflower lea
Winter has left a shred of tattered petticoat.

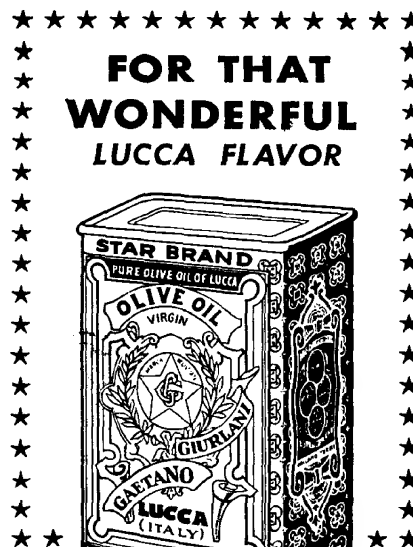
Training, Intelligence, and Integrity

Richard L. Evans



Last week we talked of talent without character, without integrity, and of the need for moral responsibility in the use of all authority, all influence, and in every office and activity. And today we should like to appeal to young people to keep the record of their lives clear and clean for any opportunity or opening that may ever be offered. From the earliest years of youth the record does matter—and it matters very much: the school record, the work record, the moral record, the record of all our conduct and acts and utterances and attitudes. People constantly classify us. Our own acquaintances and companions classify us from the earliest age of remembrance. They know whether or not we are clean and honest or otherwise; willing or lazy; dependable or undependable—and they remember. And those who haven't known us refer to the record when they have reason to, to see if we have the essentials for any trust or office or opportunity. The essentials include, of course, technical qualifications. A lawyer needs to know the law. A doctor needs to know medicine and physical functioning. An accountant needs to know the principles of keeping accounts. Men need to be technically qualified for work entrusted to them—or able to become qualified. But there are some other essentials of primary importance, including honor and honesty, integrity, dependability, willingness to work, and cleanliness and courage—the kind of courage that comes with good conscience. And these are not just words. With a bad record or a bad conscience it is difficult for a person to be at his best, difficult to be fully effective and efficient, because a bad conscience is always on the defensive. Talent and training are surely essential. But some other things are also at least equally essential to service and safety and effective living of life. And may heaven help the young to learn while yet they are young, while yet the record is clear and clean, that the record of a man's life lives with him, that the books are open every day, and that a person compromised is basically beset with something that impairs full confidence and courage, and full effectiveness. One of the greatest needs of our time, and one of the most precious things for young people to preserve, is integrity, along with talent and technical training. Urgently and always we need intelligence and integrity in all the public and private relationships of life.

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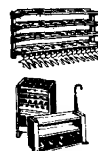
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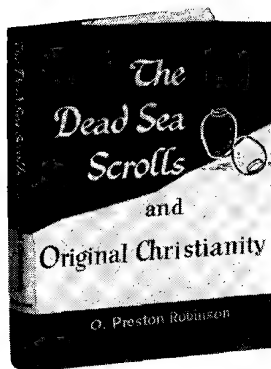
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BY DR. O. PRESTON ROBINSON
Editor of the Deseret News

From "out of the dust," the Dead Sea Scrolls have brought convincing new evidences that the Restored Gospel is eternal.

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Your Question

(Continued) opened: and another book was opened, which is the *book of life*: and the dead were judged out of those things which were written in the books, according to their works." [Author's italics.] We may wonder whether among these books will not be the divine commandments of the Lord.

In relation to the Book of Mormon, the Lord thought it so important to this generation that he had the records preserved to come forth in our day. "... which is to show unto the remnant of the House of Israel what great things the Lord hath done for their fathers; and that they may know the covenants of the Lord, that they are not cast off forever—And also to the convincing of the Jew and Gentile that Jesus is the Christ, the Eternal God, manifesting himself unto all nations. . . ." [Author's italics.]

How are we to know this unless we study these revelations? With jealous care the Lord preserved these records for our sakes, and then in his own due time sent Moroni, who hid the records in the earth, to reveal them. Moreover, so important were they to the world as well as to the Church that three special witnesses were prepared to bear witness to the world. To make their witness effective, these three stood in the presence of the angel and heard the voice of God commanding them to bear record to all the world. Why should they bear record to all the world, unless this was one of the most important messages ever revealed for man's salvation?

Knowing our weaknesses, the Lord forbade Mormon to record all of the teachings and covenants which he made with the Nephites when he visited them. Mormon states that he was about to write them, but the Lord said he was to record only the "... lesser part. . . .

"... which is expedient . . . to try their faith, and if it shall so be that they shall believe these things then shall the greater things be made manifest unto them.

"And if it so be that they will not believe these things, then shall the greater things be withheld from them, unto their condemnation."

The same thing is true of the wonderful writings of the brother of Jared. The Lord revealed to him all things from the beginning to the

end, but the command came that they should be sealed up that no man could read them, and they were to remain sealed, etc., for the Lord said, "They shall not go forth unto the Gentiles until the day that they shall . . .

"... exercise faith in me, saith the Lord, even as the brother of Jared did, that they may become sanctified in me, then will I manifest unto them the things which the brother of Jared saw, even to the unfolding unto them all my revelations, saith Jesus Christ, the Son of God, the Father of the heavens and of the earth, and all things that in them are." When the Nephites became righteous after the visitation of our Savior, the Lord permitted the Nephites to have this record, but when they began to fall away, the command to the prophets was to seal the records up again.

It is, therefore, because of the hardness of our hearts and because we are not willing to receive the "lesser part" which has been given us, that we are deprived of the greater things. In the Doctrine and Covenants, section 130, we are informed as follows:

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come."

The following instructions are also given us by revelation through the Prophet Joseph:

"As far as we degenerate from God, we descend to the devil and lose knowledge, and without knowledge we cannot be saved, and while our hearts are filled with evil, and we are studying evil, there is no room in our hearts for good or studying good. Is not God good? Then you be good; if he is faithful, then you be faithful. Add to your faith virtue, to virtue knowledge, and seek for every good thing. . . .

"A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on the earth. Hence it needs revelation to assist us, and

give us knowledge of the things of God."¹⁰

"Add to your faith knowledge, etc. The principle of knowledge is the principle of salvation. This principle can be comprehended by the faithful and diligent; and every one that does not obtain knowledge sufficient to be saved will be condemned. The principle of salvation is given us through the knowledge of Jesus Christ."¹¹

When the angel Moroni came to the prophet Joseph Smith, he quoted to him, with some amplifications, the eleventh chapter of Isaiah and said it was soon to be fulfilled. In that chapter is the following: "They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of knowledge of the Lord, as the waters cover the sea." Also, in the word of the Lord to Jeremiah in chapter 31 of Jeremiah, speaking of the gathering and redemption of Zion and Jerusalem, the promise is made that in that day the Lord would make a new covenant with Israel, and he would put it in their hearts and would be their God and they should be his people. "And they shall teach no more every man his neighbour, and every man his brother, saying Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more."

It appears from present conditions that there will have to be either a great cleansing, or a great repentance, before we are ready for this great day. We cannot at this time say that every man knows the Lord and needs not to be taught. Therefore it behooves the members of the Church to turn with full purpose of heart and avail ourselves of every opportunity which the Lord has placed in our hands to improve our knowledge of the gospel and our standing before him.

Books are the quietest and most constant of friends; they are the most accessible and wisest of counsellors, and the most patient of teachers.—Charles W. Eliot

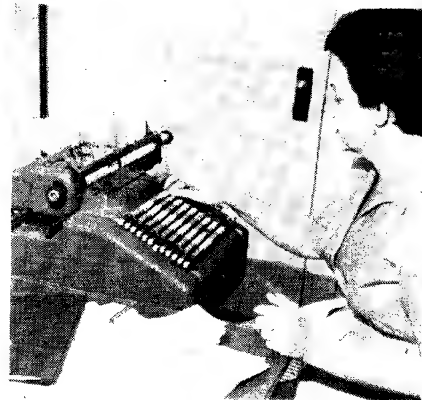
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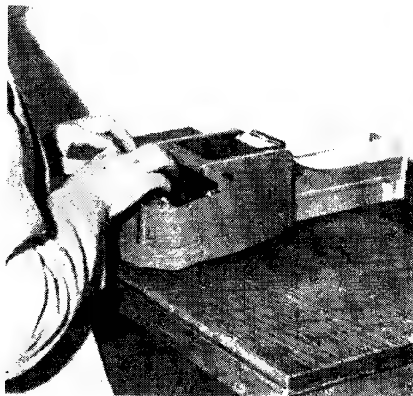
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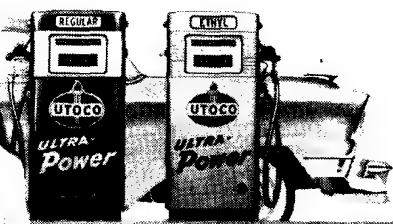
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The Editor's Page

(Continued) Fourth, *spiritual enlightenment*. Cultivate the fruits of the Spirit, which are love, joy, peace, kindness, long-suffering, and gentleness.

Now, if ever, is the time to make practical the gospel of Jesus Christ and to strive to live the principles of true Christianity.

The anchor of our members is the realization that the Church is established as a means of consummating God's purposes; and there is nothing in the world to compare with the Church of Jesus Christ as an effective organization in alleviating the ills of mankind.

And now, as we approach the summer season, we ask you to keep active in the organizations in your wards and branches, to partake of the activity of your quorums and auxiliary organizations, in your fast and Sacrament meetings, and there in these local groups express your thoughts and seek after the truth. In that way will progress and efficiency be fostered. Don't stand out on the sidelines and say, "This quorum is not doing its work," but get into the quorum and help it do its work. That is the way which God intends people to work in this Church, and it offers to you one of the best opportunities in the world.

My Mother—President Richards

(Continued) and night, sometimes going for a whole week without adequate sleep. She was always there to sustain and encourage. She made the sacrifices incident to Father's professional education, and never for a moment faltered in upholding the morale of husband and family in times where utter despondency might have come to one of less determination and buoyancy of spirit.

I hope that without abusing this privilege I may mention one additional item which may have import for many mothers. In the face of adversity, under the stress of poverty, sickness, death, and trying circumstances, my mother was able to retain a spirit and influence of composure and what I choose to call comfortableness. She had the gift of making all feel comfortable in her presence. No pressure, social or otherwise, could make her irrit-

able. No matter what the urgencies seemed to be she found time to talk with her children, with her neighbors, and to make everyone comfortable in her presence.

In a day when social pressures are so exacting, when homemaking is often interpreted in terms of housebuilding, when one can scarcely be counted wholly successful without "an ulcer," I think this attribute which I mention is important. It is a great contribution to the home life of family, and friends as well, for everyone to feel comfortable in a home, whether the chairs and sofas are down-filled or not.

I have fallen far short of an adequate portrayal of the lovely lady I had the high privilege of calling Mother. As did all her family, I had the constant encouragement for participation and service in the Restored Church of our Lord. She herself found time to preside over a Relief Society, even though for twenty-five years she was never absent from her home one night. I am grateful to know that she lives in the hearts and lives of her posterity, and among others who enjoyed her friendship, as a continuing influence for good, for adherence to the right, for consideration of others, and most of all as an example of the high concept of motherhood which has come to us with the revelations of the Lord defining the true place of home in the destiny of man.

I LOVE YOU

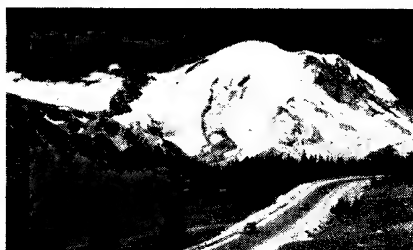
by Rowena J. Bills

I love you. Though in how many ways or
Why I cannot tell
So all-consuming is my joy, the thrill I feel, until
It seems the sun which shines in glorious
Radiance when you smile,
And stars whose brilliance lights the darkened
Heavens all the while.
Would suddenly in dimness disappear were
You not near.
All is ephemeral—if tomorrow brings a parting
Of our ways,
I shall live all tomorrows remembering
Yesterdays.



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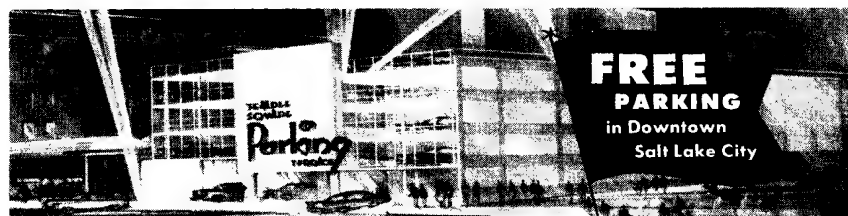
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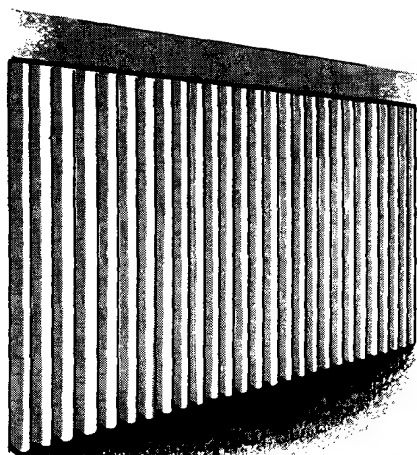
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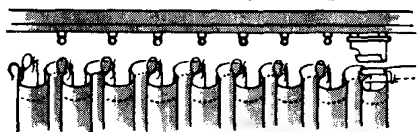
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"Good men ye should observe to uphold"

Richard L. Evans



This past week or two we have talked of the great need for matching talent and training with intelligence and integrity. Before leaving the subject we should like to say something concerning other attributes that would surely be essential in filling any position of trust or any office or assignment. Some others, if not absolutely essential, at least sought after and earnestly considered, are pleasing or impressive appearance, pleasing or impressive personality, pleasing or impressive powers of expression, and even eloquence: the power to reason, to convince, to persuade people. All of these surely should be listed as assets. But all of these together wouldn't be sufficient to assure a safe and sound and dependable person without some other essentials, such as fairness and forthrightness, a clear, clean record, cleanliness of life, a willingness to work, trustworthiness, straight thinking on financial matters—a sharp, undeviating sense of honesty in matters of money, with scrupulous keeping of accounts, and strict discrimination as to what is ours and what is others—as to what should be charged to public or private or personal accounts. We need those with whom we may know that our interests are safe and secure. And one of the great sources of satisfaction in life is to find someone to trust, someone whose courage is not compromised by an unquiet conscience. This is one of the essentials for enforcing laws fairly, for a person who has himself cut corners is hardly in a favorable position to call other people to account for cutting corners. He who is to enforce the law should live it. The person who must stand against pressure would be weakened if he has a sense of apology for himself—a sense of apology that has come from the kind of compromise that would make it difficult to deal forthrightly with facts. In short, for all offices and assignments, all positions, both public or private, we should seek "... honest men and wise men ... and good men ... ye should observe to uphold; ..."—men of faith and courage, and character, no matter what other personal attributes or technical training they have to have.

"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, March 16, 1958. Copyright 1958.

(See page 375 for footnotes.)

CHILD AND PEACH BLOSSOMS

by Grace V. Watkins

Here in the pink and golden hour
Is it her cheek or an orchard flower?
Is it her golden hair that you see
Or sun through the branch of a blossoming tree?
Does it matter greatly—or matter at all?
It only matters that you will recall
An unforgettable day in spring
When you saw a lovely, heart-stirring thing.

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My Mother—President Clark

(Continued) the days, and the longer hours of the nights when dread plagues struck and life itself was touch and go, with doctors baffled and medicines powerless,—the priesthood and my Mother. Who saw afar off the approach of the Tempter; who warded off as best she might his coming; who counseled and pleaded, betimes admonishing and reproofing; who prayed and prayed again,—my Mother.

Who encouraged, who pointed the way, who praised when modest praise seemed due, who led me by the hand, now seen, now unseen, to the higher life,—my Mother.

Who lavished on me all she had to give, to the last morsel of strength, of thoughtfulness, of patience, and charity, and tenderest care and anxiety, and hope and faith and prayers, and love ever and always,—my Mother.

Who planted and built in me all I have of character, and energy, and courage, and the will to do, and high hope and faith and belief in God and in his Son; who helped me along his Way in infancy, youth, and then manhood following quickly; who always counseled me in truth; who gave the thousand little things and blessings that made life worth while and happy and purposeful,—the priesthood and my Mother.

May God ever keep me mindful of my debt for all of life, for life itself, unlike and above the debt I owe to any other in the world,—my debt to my Mother.

MOTHER

by Helen Wilson

Sometime along my early years
You tiptoed through my heart,
And of my being, my every prayer,
Became a vital part.
Sweet Mother, may God whisper
peace
And melt your cares away.
Tell to your soul how very much
I think of you today.

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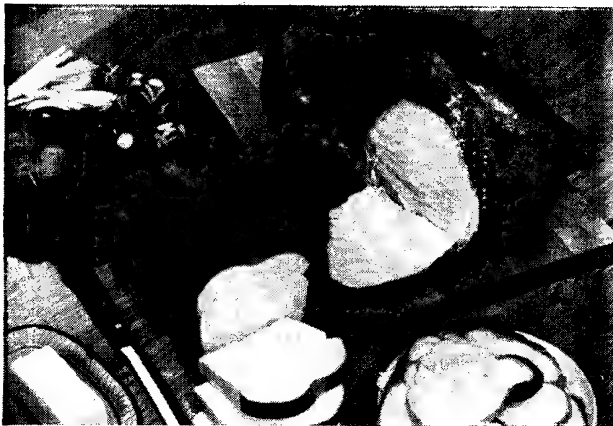
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THE IMPROVEMENT ERA

50 North Main, Salt Lake City 16, Utah

Today's Family—Eileen Gibbons, Editor

by Lynne A. Pettit, Ph.D.
University of Utah



"Man shall not live by bread alone. . . ." This scriptural injunction gives physical nourishment its proper position in the storehouse of human values. Man does not always or even ordinarily consume bread and other food solely to maintain life. This may be his prime motive and hunger his basic reason for eating, but the pleasant experience involved in consuming food is a common complimentary goal. As an agent for sociability or for human understanding, food can be properly identified with diplomacy and the social graces. The value of the family dinner table in promoting harmony and unity is not to be underestimated.

In extremes of hunger, palatability of food recedes in importance, but in everyday life the flavor of food is a constant inducement to adequate nourishment and to pleasant experience. Subtle social harmonies frequently swell from the soothing undertones of flavorful food. Flavorings for food have motivated important human activity. The search for spices in 1492 may be considered as a flavor force leading to the discovery of a new world.

Yet, in this modern day, precisely what flavor is has not been clearly agreed upon by the scientists or the connoisseurs. It has been described in various ways, such as the "voice of food" affecting all the senses, or as "chemical substances" affecting the chemical senses.

Popularly, flavor is thought to be synonymous with taste, perhaps because there is no specific verb to

Food and Flavor

describe the act of determining the flavor of a food. However, flavor and taste are not the same. Flavor is a composite of sensations, including not only taste but also smell and touch and other senses. Of the many aspects of flavor, scientists have devoted most attention to taste, probably because it appears to be the most easily measured.

Four fundamental taste sensations are experienced when food is placed on the tongue: sweetness, sourness, saltiness, and bitterness. The taste mechanism involves taste "buds," clusters of cells imbedded in ridges of the tongue from which nerve fibers lead to branches of three cranial nerves. Sensitivity is related to the penetration of food materials into these taste cells, through a pore in the bud, and to the consequent breakdown of chemical substances in the taste cell. Nerve fibers have been tested in cats to discover that some nerves respond to acids, others to salt, to quinine, or to combinations of these.

Individuals differ in their taste sensitivity. They have been classified by some investigators by how they respond to two different specific chemicals in terms of sweet, salty, sour, bitter, or tasteless. These classifications have enabled the designation of individuals as "sweet-bitter" tasters, "bitter-tasteless" tasters, "sweet-sweet" tasters, and so forth.

But taste is not all there is to flavor. Color, appearance, odor, sound, psychological influences, experience, and memory, it appears, also have their roles.

Convincing demonstrations have been conducted to indicate the influence of color on flavor. Green seems to be the most agreeable color for foods. Blue and violet tend to be in the "inedible" class, with their shades more acceptable than their pure hues.

Also, color preferences in foods vary by localities. Bostonians, according to one study, buy brown eggs,

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"YEAST-RIZ" CRUST

Scald $\frac{1}{4}$ cup milk, stir in $\frac{1}{4}$ cup shortening, 6 tablespoons sugar, $\frac{1}{4}$ teaspoon salt. Cool to lukewarm. Measure into bowl $\frac{1}{4}$ cup warm (not hot) water. (Cool to lukewarm for compressed yeast.) Add 1 package or cake, Fleischmann's Yeast, active, dry or compressed. Stir until dissolved. Stir in lukewarm milk mixture. Add and stir in 1 egg, beaten, $1\frac{1}{2}$ cups sifted enriched flour. Beat until smooth. Stir in an additional $1\frac{1}{4}$ cups sifted enriched flour (about). Knead on lightly floured board until smooth and elastic. Put into well-greased bowl; brush top with shortening. Cover. Let rise in warm place, free from draft, until doubled in bulk, about 1 hour and 30 minutes. Punch down; divide into 3 equal pieces. Roll each into 10-inch circle. Press firmly into 9-inch pie pan. Trim pastry; press rim with tines of fork. Brush crusts with 1 egg white, slightly beaten. (To decorate crust, place thin braid or small cutouts of dough around rim. Brush with egg white.) Let rise in warm place, free from draft, until doubled in bulk, about 20 minutes. Prick all over with fork.

Bake in moderate oven at 350°F for 8 minutes. Do not brown.

(For later use: Cool crusts, remove from pans, stack and wrap in aluminum foil. Hold in refrigerator 1 to 10 days as needed. Return to pans.) Fill and bake as directed in recipe.

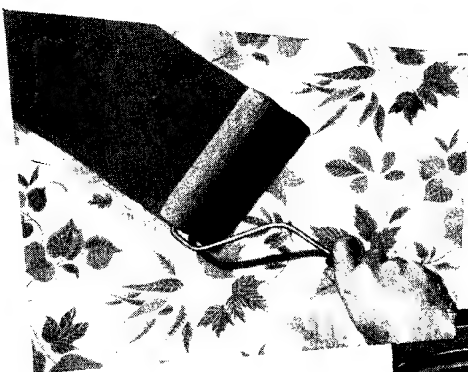
Savory Hash Filling

Combine and set aside for topping $\frac{1}{2}$ cup fine bread crumbs, $\frac{1}{2}$ cup melted Blue Bonnet Margarine, 2 teaspoons grated onions and 2 tablespoons chopped parsley. Heat contents of 1 can (15½ ounces) roast beef hash. Remove from heat; add 1 egg and blend well. Put hot hash mixture into "Yeast-Riz" Crust. Top with 2 medium tomatoes, sliced. Sprinkle with crumb mixture. Bake in moderate oven at 350°F for 15-20 minutes. Makes 4-6 servings.



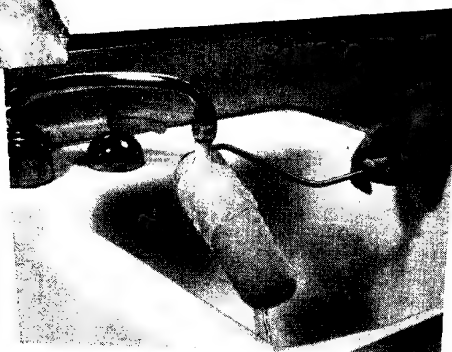
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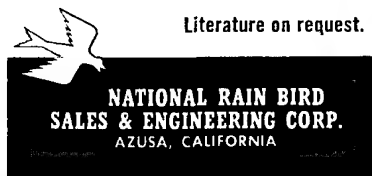
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while New Yorkers buy white eggs. Deep yellow butter is more popular in the midwest than in the east. Solid-yellow scrambled eggs find acceptance in San Francisco, while pale scrambled eggs are desired in New York. Tomato-colored bread was tried on a midwestern market only to find that people desired to buy "bread that looked like bread."

Appearance of food predisposes flavor judgment on the part of consumers. One investigator believes that "we taste first with our eyes." "The food has to look right," he says. "to look as though it is clean and fit to eat." Having assured ourselves of appearance, we then appraise by taste and smell and feeling, and possibly by other senses also.

Odor, like appearance, may preform flavor judgments in the case of many foods. Its involvement with flavor is commonly known and easily demonstrable. There is even some controversy as to whether the taste buds or the organs of smell are the most important element in flavor of food. This factor of smell is perhaps the most clear-cut evidence that flavor and taste are not the same. To show changes in flavor with and without smell, a simple experiment can be conducted by eating an onion while holding the nose.

Sound may have some influence on flavor as well. There is little experimental evidence to support this, but much attention is given to "softly played dinner music which can create an environment favorable to dining." Sounds may be characteristic of certain types of eating, such as the crunchiness of a crisp cracker or the snap of a new, fresh apple, and may be thought to contribute to the satisfaction derived therefrom. As one writer has put it, "even the silence that goes with indulgence in whipped cream" may contribute to full flavor enjoyment.

Subtle psychological influences have been found, by experimentation, to be involved in the flavor of foods. Suggestion is the most predominant of these. Flavor judgments in controlled experiments with large groups of people have been altered by providing them with certain information concerning the product they were eating; for example, in flavor tests on tomato juice conducted by the author, it was discovered that the acceptability of the juice was increased if the tasters

were informed that the juice was obtained from "fully ripened, fresh" tomatoes, whereas the acceptability of the identical juice was decreased if the tasters were informed that it was obtained from "rain-soaked, damaged" tomatoes. Other experiments showed that the flavor judgment of a food expressed vocally by a taster prior to the tasting of the same food by other persons influenced their subsequent opinions.

Experience with food seems also strongly to influence a person's judgment of flavor. The individual may be equipped with a "taste-memory," as one writer puts it, to which he refers in establishing his judgment of food. The average individual has taste, feel, odor, and sight mechanisms which upon stimulation produce a composite of sensory response called flavor. He does not, however, usually sort out these flavor components consciously but instead involuntarily groups them together as an over-all response. Memory probably influences this response in the case of specific foods; for example, a person may unconsciously recollect an unhappy childhood experience in eating spinach and reject spinach thereafter as distasteful.

It is commonly believed that hunger influences the sensitivity of individuals to taste. However, experiments conducted with college students demonstrated that sensitivities to the primary tastes of salty, bitter, and sweet were not altered over a two-day period of abstinence from food. A similar conclusion that there was no change in sensitivity was reached in the case of a particular aroma before and after eating. That is not to say, however, that hunger may not have some effect on flavor, in view of the fact that taste is only one aspect of flavor. From all that can be determined, flavor is composed of many elements, of which taste, odor, feeling, color, sound, experience, and suggestion may be some.

Flavor is a psychological experience; it is perceptive judgment arising from the mingling of sensory stimulations with other mental processes. Physiological, psychological, and sociological factors are involved. Attitudes, expectations, experience, memory, and environment couple with sensory reception, nerve impulses, bodily chemistry, musculature, reaction mechanisms, acuity,

conductivity, or others, to explain a flavor judgment.

In this light, flavor is more properly considered an attribute of the taster than an attribute of food. That such a hypothesis has basis in fact is supported by an examination of the methods used to measure or identify flavor. These methods are simply devices to obtain and interpret human judgment.

Food, of course, has an essential role in the creation of flavor: It provides the sensory stimuli. But food remains a stimulus, not an effect; flavor appears as an effect. Food can be examined directly as a component of flavor or as a group of chemical or physical identities capable of bringing about stimulation of the senses. Flavor itself can be examined only in the mental processes of the consumer of food.

Household Helps

Payment for Household Helps used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration. —

When putting a coat or sweater on a small child, place a marble or other small object in each hand. With the fists closed, his hands will go through in a jiffy.—Mrs. U. W., Des Moines, Iowa.

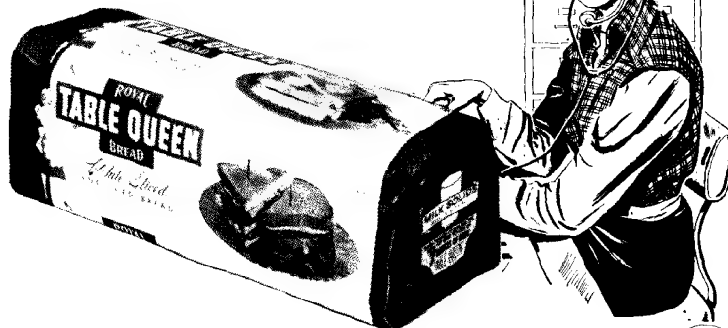
When ironing articles that are not colorfast, slip a discarded pillow case over the end of the ironing board. It keeps your regular ironing board clean.—Mrs. R. E., Jane, Missouri.

Boiling clothespins a few minutes in salt water will toughen them and keep them from freezing to the clothes on the line. It serves the same purpose as a small bag of salt used to clean the frost from windshields.—Mrs. L. M., Beaver, Utah.

Use nylon thread for sewing raincoats or shower curtains. Nylon thread will not shrink or pucker when wet.—Mrs. R. P., Chicago, Illinois.

When making pumpkin pies, make the shells first, spread with melted butter, and set in refrigerator for about ten minutes or until filling is made. They will not get soggy.—Mrs. N. D. H., Salt Lake City, Utah.

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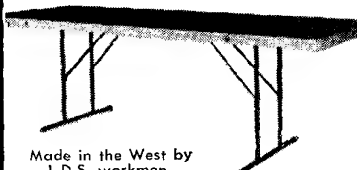
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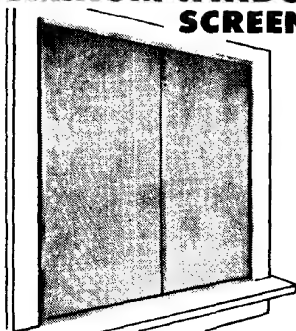
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SALT LAKE CITY 16, UTAH

(Continued) following Sunday. The music is now polished, and certain technical preparations are made. Chief audio engineer Paul Evans and his assistants Richard Welch and Ray Loveless follow the music as keenly as any choir member, and in their double-glass soundproof booth check the balances and sound levels and also time each number to furnish the producer with timings for the actual broadcast.

Test recordings of individual numbers are generally made up each Thursday, not only for Richard P. Condie and the newly appointed assistant conductor, Jay Welch, to study as a guide to the caliber of the performance, but also that the engineers may have a check on the quality of the sound that will be transmitted the following Sunday. Constant improvements and innovations in the recorded "pick-up" and seating of the choir are made, and the Thursday recordings make possible an appraisal of these changes.

Last-minute preparations and further timings are made during the fifty-minute Sunday rehearsal immediately preceding the network broadcast to allow for any changes in the conductor's interpretation and for any acoustical changes in the responses of the Tabernacle itself occasioned by the weather and other conditions. This last might seem unusual, but those who have the program in charge have long recognized that heat and cold, dampness and dryness, wind, and other factors directly affect the tone of the choir, the organ, and the resonance of the building itself.

The final adjustment of controls, however, can only be made as the broadcast itself begins. This is be-

cause, interestingly, the presence or absence of an audience in the building also has a significant effect upon the sound. A large crowd tends to absorb much of the brilliance of the



Mary Jack, choir secretary,
compiles music for singers.

sound and also its echo or reverberation. The choir can sound "lifeless," as it were, unless compensation is made in the control booth.

Some ten minutes before broadcast time the program itself begins to assume final shape. By now the choir has completed its rehearsal and the audience is entering the Tabernacle. While the choir members relax, tension mounts for the director, organist, and technicians—and particularly for the one man who will have the final responsibility for the production of the broadcast: Richard L. Evans, the producer and commentator. This dual responsibility constitutes an arduous task, and the choir members marvel at the ease with which he accomplishes it.

While the audience is being seated, the organist, conductor, and technicians are given typed copies of the script of the broadcast, showing order of selections, time allotted each, and other information. At the same time blackboards listing the order of numbers to be sung are hung on each side of the Tabernacle gallery so that the choir members may be informed.

Any last-minute changes are noted, and the time approaches for the broadcast. In a very real sense this broadcast could be said to be "spontaneous and unrehearsed"—for although the music is well in mind, many significant details will be worked out during the broadcast itself: Will the choir sing two or three verses of the hymn today? Will



Conductor Condie rehearses
choir before broadcast.

the brief selection near the end of the program be included or excluded? Will the hymn that the organist usually plays following the "Spoken Word" be of one- or five-minute duration? These and similar problems are solved only as the broadcast proceeds.

But now about two minutes remain to air-time, and the organist plays the chimes of the organ as a reminder to the singers to resume their seats and cease their industrious visiting.

After a brief greeting to the audience in the Tabernacle by Richard Evans during which the usual admonitions against coughing and movement are stressed, the organist begins to play quietly "As the Dew from Heav'n Distilling." However, as soon as the conductor assumes his position on the podium, this music undergoes a modulation to "Gently Raise the Sacred Strain"—the well-known theme of the choir. A green light has flashed indicating sixty seconds remaining, and Richard L. Evans, synchronizing his stop watch with the technicians, informs the organist and conductor when only ten seconds remain. His arm is now raised ready to signal the actual beginning of the broadcast. All becomes quiet as the final seconds elapse.

Attention now must be turned to the control booth in the Tabernacle where much activity has preceded the green light.

For more than an hour the booth has been transmitting the rehearsal music over a special "wire" to KSL, where in turn it has been sent to the telephone company for transmission to the CBS network. The "level" of the choir and organ (the loudness and softness) has been checked by the network and any problems adjusted and solved. This "feeding" of sound from the Tabernacle has continued until thirty seconds before air-time, at which time the technicians receive a network cue of the seconds remaining. For the last thirty seconds all is quiet.

At a precise moment the green light flashes to red in the Tabernacle, Richard Evans' arm drops in signal to the conductor; the choir begins its theme; and another broadcast wings its way along its electronic path. In Salt Lake City and in hundreds of cities and areas throughout this country, radio listeners hear the familiar theme and

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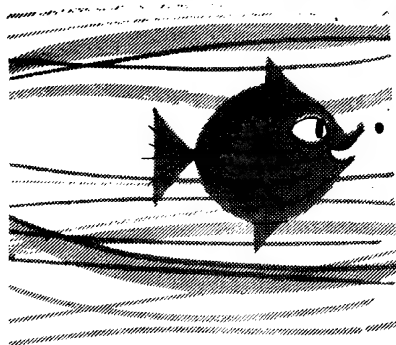


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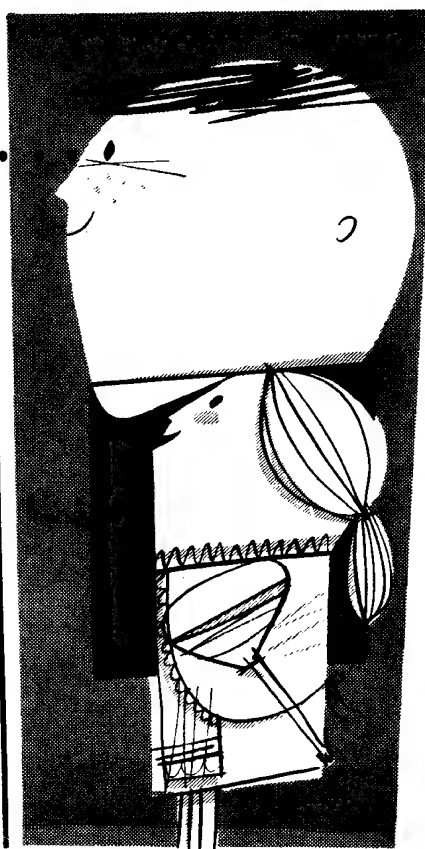
**"Tubby"
the Goldfish**

he's part of the fun
of family dinner in the

COFFEE SHOP

Hotel Utah

Max Carpenter, Manager



the broadcast. In Chicago, Los Angeles, and elsewhere tape recorders are busy preserving it for release in some areas at later hours. Recording Arts in Salt Lake City is likewise transcribing it for permanent Church record and also to fill many demands from other countries for recordings for foreign broadcast.

As the broadcast proceeds, one of the technicians must be alert to turn the public-address system in the Tabernacle on and off as needed so that the audience in the building might hear the commentary of Richard Evans. As the choir pours out its eloquence in the music of the morning, continual adjustments are made by the technicians to underline a phrase here, to make the altos slightly more prominent during a leading passage, to keep the "pick-up" of music in perfect balance with the intent of the conductor. All is now an exciting and continuously new experience, even for the singers. They are hearing for the first time, along with the audience, the solo selections of the organist and the "Spoken Word" of Richard Evans. And perhaps no one single feature of the broadcast undergoes more continual change than this "Spoken Word." During the broadcast itself, up to the very moment it will be delivered, this brief but always meaningful and eloquent sermonette is revised and polished and altered, words and phrases changed, crossed out, transposed, until one marvels that Richard Evans can read the much-abused copy. But always it comes out without hesitation, seemingly perfectly distilled and unchangeably perfect as read.

As the music of the last great chorus by the choir dies away, and the eloquent closing theme "As the Dew from Heav'n Distilling" is conveyed by the organist, many eyes of the choir are focused on the sweep-secondhands of the clocks in the Tabernacle. With rare exception the final words of Richard Evans, "This is the CBS Radio Network," are delivered at precisely twenty-nine minutes and thirty seconds after the broadcast begins. Another fifteen seconds and the red light goes out, and all relax.

Another broadcast in the 29th year of this great tradition is over until "another seven days at this same hour."

My Mother—(Bishop Wirthlin)

(Continued) taught him the gospel of Jesus Christ. He was baptized July 7, 1850, by Elder Becroft.

Mother married my father, Joseph Wirthlin, in 1892. They moved to Eureka, Utah, where he had a meat and livestock business and experienced many hardships in a rough, frontier mining town.

We lived in Eureka until 1907. Our home was comfortable, and we were well fed and clothed. Six of

the seven children were born while we lived here. As Father spent much time away from home, each evening was home evening with Mother and the children. She taught us to pray, and as she was a fine singer, we learned and loved to sing the songs of Zion—"Love at Home," "Let Us Oft Speak Kind Words to Each Other," "Joseph Smith's First Prayer," and "America" were favorites. She told us stories of Joseph Smith, Brigham Young, and the other Presidents of the

Home is those who are there

Richard L. Evans



There has been much written, sometimes realistically, and sometimes sentimentally, about what makes a home. There are of course the comforts and conveniences, and a sense of belonging in a familiar scene and setting. But wherever it is, and whatever it is, and whatever else it is, home is those who are there. It is a warmth of welcome, and the understanding of those we love and live with. And in these times of so much concern and of so much searching for the solution to so many so-called social problems, surely it would be well to remember that there never was (and in this life likely never will be) a simpler, more direct solution to some of the most perplexing problems than good and enduring homes where children feel welcome and wanted. And at the risk of oversimplifying the situation, (at the risk also of raising many other questions that are not so simply solved), it surely would seem that much of trouble, much of lawlessness and delinquency, much of maladjustment, could be corrected by happiness at home. And it must be apparent that we have sometimes almost too successfully organized almost too many activities outside the home, with perhaps too little of emphasis on the hallowed place where the deep and enduring ideals first are fixed. One of the most blessed memories of childhood is to return home from school (or from anywhere at all) and find mother (or someone else special) waiting with a cheerful warmth of welcome, and love and understanding. Returning to an empty home—or house—leaves so much lacking. And one of the richest rewards of parents is to have young people want to come, want to bring their friends to a home where all feel wanted and welcome. Home should be a place of mutual responsibility and respect, of encouragement and co-operation and counsel, of integrity, of willingness to work, of discipline when necessary, with the tempering quality of love added to it, with a sense of belonging, and with someone close to talk to. In such homes can be solved many of the social problems without so much outside seeking for the solution. For the young (or for anyone else) there is no more important part of life than the memories of a sincere and happy home, with someone waiting, with an understanding heart, with someone close to talk to.

"The Spoken Word" from Temple Square presented over KSL and the Columbia Broadcasting System, February 23, 1958. Copyright 1958.

Church. She had a book on the lives of Presidents of the United States, and their stories were made to live in my life. I especially enjoyed hearing of Theodore Roosevelt and his Rough Riders.

When the sixth addition to the family was expected, Mother was very ill. Neighbors and relatives came in to assist and there was no room in the house for the three frightened older children. What could we do to help our mother? Her teachings came back to us—yes, we could pray. We knew our Father in heaven would hear our supplication, but where could we go? The coal house was the only available place. My two sisters and I knelt in the coal, and I offered a prayer asking for help. Was our prayer answered? I have always felt it was, for Mother was blessed, and another little sister came into our home.

When I was eight years old, I contracted typhoid fever, and had it again when I was nine. I vividly remember Mother's concern and the prayers that she offered in my behalf. Her care and love was unbounding, and although I was no longer a small child, she often held me on her lap and rocked me to ease my pain. She sent my name to the temple and I was miraculously healed.

Mother was active in the different Church auxiliaries and was president of the Mutual. When she left Eureka the organization presented her with a mahogany rocking chair which is still treasured by a daughter. She was also the religion class president. She gave readings for programs. "Oh Captain, My Captain" by Walt Whitman is one that is remembered by her children.

Father's enterprises in Jesse Knight's Mines were successful, and he purchased the Hooper Building on East First South in Salt Lake City and a home at 127 South Eighth East in the Eleventh Ward.

Mother was appointed president of the Relief Society. During the flu epidemic, she was a great comfort to many families who were stricken.

When I received my call to go on a mission to Germany, Mother was very happy—a dream was to be realized. There were a few principles that I did not understand well enough to preach them out in the world, and her admonition was, "Do



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your duty, study hard, pray always, and all things will be made clear to you." Her letters were always encouraging, filled with words of love and hope for my success.

When I had packed my clothes in my trunk to go to my own home, Mother cried bitterly—she knew I was leaving the sheltered protection of her care in her home for someone else. Her consideration for my own family was greatly appreciated. When sickness struck, she took our infant son and cared for him as her own, and we bless her memory.

Mother contracted the flu and died from complications on the 25th of February, 1919, at the age of fifty-one, leaving a great void in her home and her family. She now has a living posterity of seven children, twenty-seven grandchildren, and forty-eight great grandchildren who honor and revere the example she set us in living and teaching the gospel of our Lord Jesus Christ.

SURPRISE SERENADE

by Maryhale Woolsey

Song brushed my window—a living thing . . .

Flutter of feather and sweep of wing;
Alighted nearby in a new-leaved tree,
And lifted its voice, singing straight to me!

Trill and arpeggio, and lilting swell . . .

Lyric more charming than words can tell;

Something of springtime . . . of sunrise, too . . .

Wisdom and laughter, and dreams made new . . .

In my entrancement I wasn't quite sure

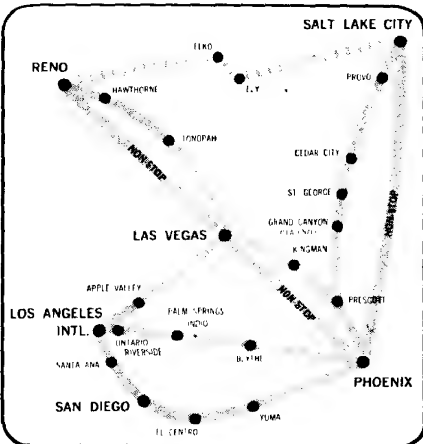
The fact was not fancy and nothing more;

I let Song depart, without learning its name—


But hold past forgetting the hour she came!

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With Reverence

(Continued) away other finer feelings. Certainly life need not be long-faced. Certainly there are many times and places when high-minded humor and lighthearted talk and heartily informal fellowship are a permissible and important part of life. But there are also sacred places, sacred hours, sacred subjects that should be reverently respected—and he who is insensitive to them is sometimes suspected of lacking some essential training or some essential qualities of character. We commend these words from the seventeenth century: "Let thy speeches be seriously reverent when thou speakest of God or his attributes; for to jest or utter thyself lightly in matters divine is an unhappy impiety, provoking Heaven to justice, and urging all men to suspect thy belief." "Always and in everything let there be reverence."

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FOOTNOTES AND REFERENCES FOR ARTICLES:

Your Question

- ¹John 5:39.
- ²Moses 6:57-61.
- ³D & C 50:23-24.
- ⁴Ibid., 84:46-47.
- ⁵Revelation 20:12.
- ⁶Title Page, Book of Mormon.
- ⁷3 Nephi 26:8-10.
- ⁸Ether 4:6-7.
- ⁹D & C 130:18-19.
- ¹⁰Teachings of the Prophet Joseph Smith, p. 217.
- ¹¹Ibid., 297.

With Reverence

- ¹Ecclesiastes 5:2.
- ²Thomas Carlyle, *Inaugural Address*, 1866.
- ³Hebrews 12:28.
- ⁴Thomas Fuller, *Gnomologia*, 1732.
- ⁵Joseph Smith, *History of the Church Period I*, Vol. V, pp. 134-135.
- ⁶Doctrine and Covenants 88:121.
- ⁷John Ruskin: *The Crown of Wild Olive*.
- ⁸Francis Hawkins: *Youth's Behavior*.
- ⁹Confucius: *The Book of Rites*.

The Power of the Whole Personality in Teaching
¹Parley P. Pratt, *Autobiography*, pp. 210-211 (1950 ed.).

Jesus visits his other sheep

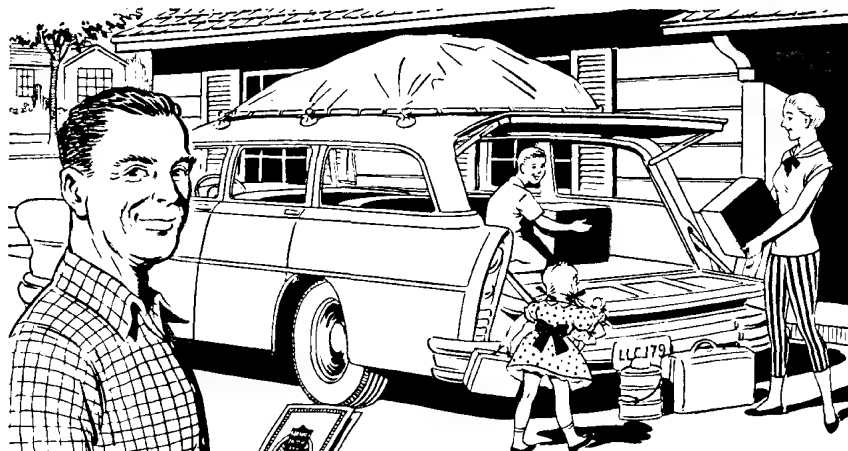
Scriptural references are from 3 Nephi, chapters 8 through 28. See also John 10:16.

The Spoken Word

Talent Without Character
¹Author Unknown.
²Revised.

"Good men ye should observe to uphold"

¹D & C 98:10.



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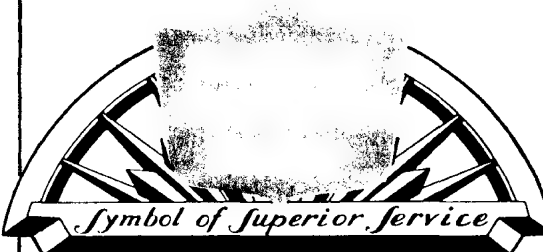
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The Last Word

Work thou for pleasure, paint or sing or carve—
The thing thou lovest, though the body starve;
Who works for glory misses oft the goal,
Who works for money coins his very soul.
Work for work's sake, and it may be
That these things shall be added unto thee.

—Tony Cox

If you never break a promise, if you always pay
the money you owe exactly on the day it is due,
nobody will know but that you are worth a billion
dollars. And you will be just as good a risk as a man
worth a billion, for all that he could do would be
to pay promptly on the due date.

—Alexander Hamilton



Child Psychology

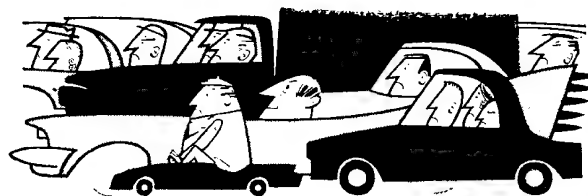
Her house is very modern,
A switch for every chore,
Except her little four-year-old—
And nothing needs it more.

Hypocrisy works two ways: It makes the bad man
hide his badness for fear of the good man, and the
good man hide his goodness for fear of the bad man.

There is the same difference between the tongues
of some, as between the hour and the minute hand:
one goes ten times as fast, and the other signifies ten
times as much.

—Grover Cleveland

Popular expressions are sometimes misleading. They
call it the "rush hour" around five o'clock, when you
sit in your car for half an hour waiting for the traffic
to move twelve feet!



Fu Ling, who had just opened a laundry on one
corner, studied the signs on the business establish-
ments on the other corners.

On the bakery was a sign reading: "We never close."
Over the garage were the words: "We stay open all
night." The restaurant sign read: "We never sleep."

The next morning over Fu Ling's Laundry appeared
a neat hand-painted sign: "Me wake, too."

The amount of sleep required by individuals varies
... except that each person needs just five minutes
more.

The most fertile soil does not necessarily produce
the most abundant harvest. It is the use we make of
our faculties which renders them valuable.

—Higginson

Conscience is the still small voice that makes us
feel still smaller.

A friend is not so much one to whom you can go
for help when you are in trouble. That has its value.
But a friend is one to whom you can go when he is
in trouble.

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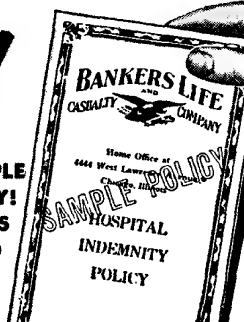
Form 39 excludes only mental illness and childbirth.

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Thank You, Miss Utah

Every One of You!



Meet lovely Miss Utah for 1958—radiant Janet Secor—with her pretty attendants, Miss Joan Mathews and Miss Doralee Durham, shown shortly after the Coronation ceremonies in the Lafayette Ballroom at the Hotel Utah in Salt Lake City, June 10th, 1958.

Nearly two hundred Miss Utah contestants and forty-two finalists participated in the recent KSL Radio-sponsored "Miss Utah Pageant" — and the Big K takes this opportunity of saying an appreciative "Thank you!" to all of these beautiful and lovely Utah girls. Sixteen Miss Utah Pageants were held at key points throughout the state to select regional finalists; and KSL Radio - Miss Utah teams covered them all, in person and on the air, for the benefit of the vast KSL Radio listening audience. Gorgeous Miss Secor, having already won a number of awards with the title, goes to Atlantic City, September 1st to represent Utah in the Miss America Pageant... and everybody in Utah is wishing her the very best!

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Exploring the Universe

by Dr. Franklin S. Harris, Jr.

Corn

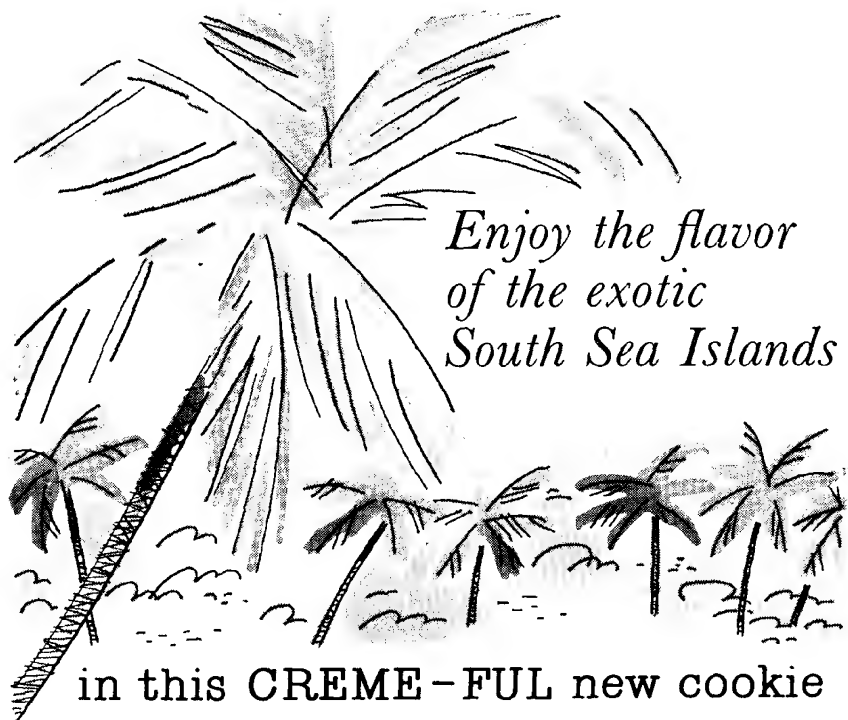
Corn, one of the oldest words in Germanic languages, is often applied to the principal crop of a region. In England *corn* refers to wheat, in Scotland and Ireland to oats, in Australia and the United States to maize, and in Germany to rye.



The Efficient Animal



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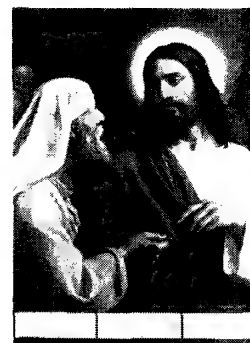
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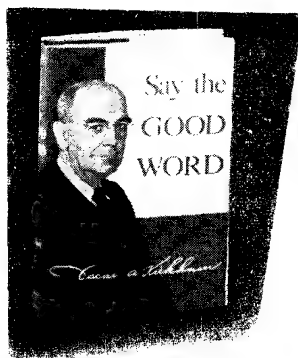
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Cover—Artist Anton Dorph has caught the incident recorded in the twenty-second chapter of Matthew: "Render unto Caesar." This detail of the painting in full-color is by Camera Clix.

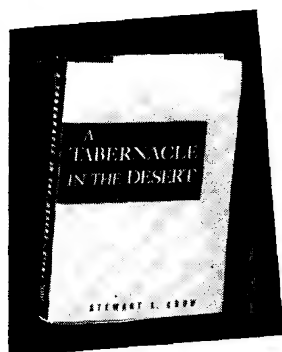


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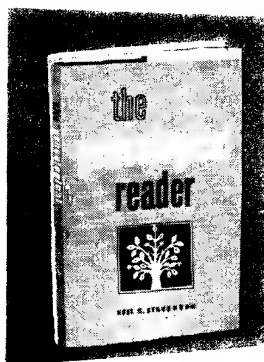


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These Times

The Forty-ninth State

by Dr. G. Homer Durham
Vice-President, University of Utah

The flag of the United States of America now contains forty-nine stars. July 1958 marked the entry into the American Federal Union of the new state of Alaska. A new source of life thus enters the American Republic. Not since 1912, when Arizona and New Mexico were admitted, has such an event taken place. There has always been tremendous stimulus and impulse given American institutions by the provision of the Constitution that states, in Article IV, Section 3, "New states may be admitted by the Congress into this union. . . ."

Alaska was acquired by purchase from Russia in 1867. The purchase, arranged by Secretary of State William A. Seward, was made pursuant to treaty. The amount of \$7,200,000 was involved. Now, with approximately 210,000 people, Alaska enters the Union as state number forty-nine.

What are some of the consequences?

1. The vitality of the American Federal Republic will be demonstrated throughout the world. The lessons of admitting a new state, of growth, will not be lost to other peoples, in Europe, Asia, and Africa.

2. The effects on the Soviet Union will be salutary. Little Diomed Island is only two miles from Soviet territory. The Soviets are aware of the tremendous military establishments constructed in Alaska in the past fifteen years. Now that Alaska is a state and an integral part of the USA as such, the Russians, who respect strength, cannot help being impressed.

3. The obstacles that have blocked the admission of Hawaii may be lessened. Alaska, from the standpoint of air and missile strategy, has greater significance in modern developments than the Hawaiian Islands in the days of sea power alone. The presence in Alaska of Aleuts, Eskimos, and Indians comprising one-sixth of the population, will

serve to impress those who opposed the admission of Hawaii on racial grounds. The admission of Hawaii, with its variety of peoples, would add tremendously to the prestige of the United States in Asia and Africa.

4. We may expect increased communications to be opened between the State of Alaska and the rest of the United States. Canada must be appreciated, and understood and respected in this development. Canada is a most important neighbor. Americans, wishing this summer to drive to Alaska, must not look at Canada as a piece of "unpaved highway," separating Fairbanks, and Havre, Montana. Rather, it is a great, powerful, and properly significant, a proud and loyal neighbor. The present Alaskan highway is unpaved through Canada. But we can expect that it will be paved in the near future! This in itself will help promote and test American-Canadian relationships.

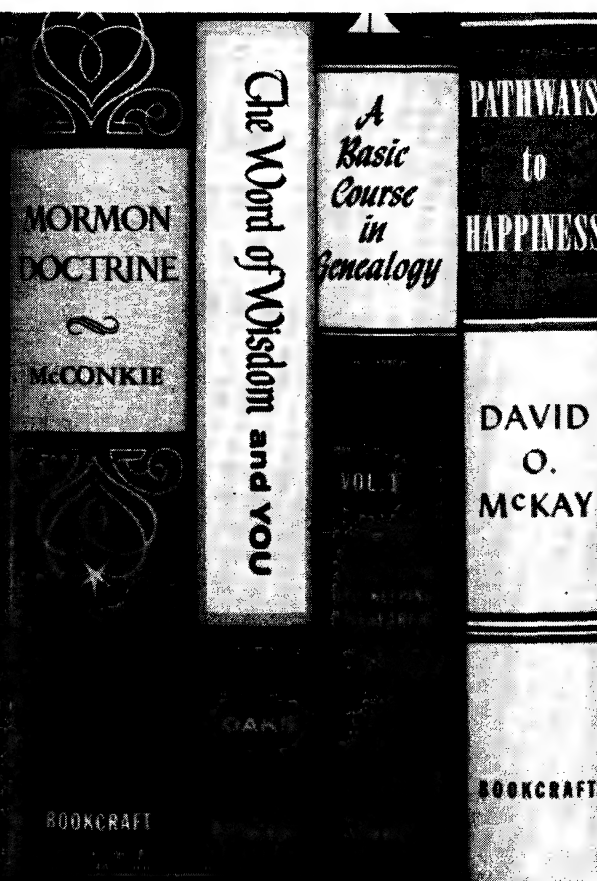
5. American presidential elections will take on new flavor. Alaska will have at least three electoral votes. Nominees or their representatives will have an added area in which to campaign.

6. There will be two new United States senators from Alaska. The size of the Senate will increase from 96 to 98. New voices, reporting new problems and wider horizons for America and the world, will be heard.

7. In 1910 Congress decided to hold the size of the House of Representatives to 435. Alaska, with one new Congressman, will temporarily, at least, increase the House of Representatives to 436. After the 1960 census, Congress will be faced with the problem of reapportionment.

8. Alaska will undergo new and tremendous development as a result of statehood. Texas and Texans may become somewhat self-conscious. They are no longer the "biggest" (Continued on page 619)

ALL BEST SELLERS



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The Church

March 1958

March 1958

30 Elder Keith M. Taylor sustained as president of Houston (Texas) Stake, succeeding President Melvin M. Gillie. President Taylor was serving as President Gillie's second counselor. Elder Wayne L. Stevens was retained as first counselor; Elder Everend Leland Jacobson was sustained as second counselor.

April 1958

6 Elder Joseph T. Bentley was sustained as general superintendent of the Young Men's Mutual Improvement Association, succeeding General Superintendent Elbert R. Curtis. General Superintendent Bentley's assistants were not announced. General Superintendent Curtis and his co-workers will carry the work until after June conference.

The semi-annual conference of the Deseret Sunday School Union was conducted in the Salt Lake Tabernacle.

10 Elder Hugh B. Brown, recently sustained as a member of the Council of the Twelve, was ordained an Apostle by President David O. McKay at the regular weekly temple meeting. President McKay also set apart Elders Gordon B. Hinckley and Henry D. Taylor as Assistants to the Council of the Twelve, and Elder Albert Theodore Tuttle as a member of the First Council of the Seventy.

11 President David O. McKay and his party departed from Salt Lake City for southern California, where they will board a plane for New Zealand and the dedications of the temple and college.

12 Mrs. Ruth May Fox, former president of the Young Women's Mutual Improvement Association, and Utah's oldest resident, died at the age of 104.

13 Bishop Thorpe B. Isaacson of the Presiding Bishopric spoke on the topic "Be Ye Men of Faith" on the "Faith in Action" radio series of the National Broadcasting Company.

Utah State University Stake was formed with membership of students living away from home and married students and their families attending the Logan institution. Elder Reed Bullen was sustained as president of the stake and Elders Wendell O. Rich and Reynold K. Watkins were sustained as counselors. The

stake, the 259th now functioning in the Church, the second for college students (the first one being at Brigham Young University), was organized under the direction of Elder Henry D. Moyle of the Council of the Twelve and Elder Alma Sonne, Assistant to the Council of the Twelve. The stake began operation with five wards.

Elder J. Earl Garrett, former second counselor of the Glendale (California) Stake, sustained as first counselor, succeeding Elder Harry V. Brooks, who was recently called to preside in the Hawaii Mission. Elder Alton C. Wickman sustained as the new second counselor.

Elder Roy E. Gibson sustained as second counselor in the presidency of the Juab (Utah) Stake, succeeding Elder G. Ray Burtenshaw.

17 President David O. McKay and his party arrived in Auckland, New Zealand, en route to the temple dedication.

20 President David O. McKay dedicated the New Zealand Temple at Hamilton, New Zealand.

Bountiful North Stake created from portions of Bountiful (Utah) Stake with Elder Henry E. Peterson sustained as president and Elders Myron O. Bangerter and Frank D. Eggett sustained as counselors. Wards included in the Bountiful North Stake are Bountiful Fifth, Tenth, Twelfth, Thirteenth; West Bountiful and West Bountiful Second. This is the 260th stake now functioning in the Church. The division was effected under the direction of Elders Spencer W. Kimball and Mark E. Petersen of the Council of the Twelve.

San Diego East Stake created from portions of San Diego (California) Stake with Elder Cecil Ivan Burningham sustained as stake president and Elders David Sherman Price and John C. Wallace as counselors. Wards included in the new stake are Chula Vista, El Cajon, La Mesa, National City, San Diego Second, and San Diego Ninth. Branches are Spanish American and Tiajuana. This is the 261st stake now functioning in the Church. The division was effected by Elder LeGrand Richards of the Council of the Twelve and Patriarch Eldred G. Smith.

Bountiful South Stake created from portions of Bountiful and South Davis (Utah) stakes, with Elder Ward C. Holbrook sustained as stake president and Elders M. Newell Tingey and Delmont Hayes sustained as counselors. Wards of this stake are Bountiful Second, Fourth, Seventh, Eighth, Fourteenth, and Fifteenth. The division was effected by Elders Spencer W. Kimball and Mark E. Petersen of the Council of the Twelve. This is the 262nd stake now functioning in the Church.

Elder Stanford G. Smith sustained as president of Bountiful Stake with Elders S. Lawrence Moss and Russell H. Sheffield as counselors. They succeed President Thomas Amby Briggs and his counselors, Elders Horace P. Beesley and Roy Miller.

Elder Kenneth T. Calder, second counselor in the San Diego Stake presidency, sustained as first counselor to President Barry P. Knudson, succeeding Elder Daniel Kristjanson. Elder Chester J. Cannon sustained as second counselor.

Elder C. Wallace Rollins sustained as president of South Davis Stake with Elders Alma D. Eakle and Lloyd R. Hicken as his counselors. They succeed President Ward C. Holbrook and his counselors, Elders Arthur T. Morley and M. Newell Tingey.

Bishop Thorpe B. Isaacson of the Presiding Bishopric dedicated the chapel of the Vallejo Ward-Vallejo Second Ward, Santa Rosa (California) Stake.

23 Final dedicatory services at the New Zealand Temple were conducted by President David O. McKay.

(Continued on page 572)

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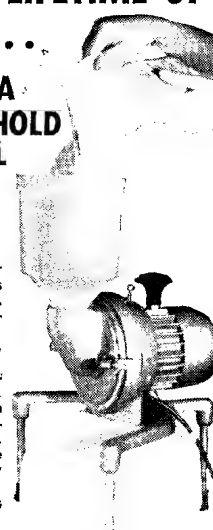
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Letters and Reports

EXPLORER POST 46 HONORED



Twenty-two Silver Explorer Awards at one Court of Honor have been given to Explorer Post 46—young men residing in Harrisville Ward, Farr West (Utah) Stake. This could well be a national record for a post with a membership of thirty. It comprises every young man in the ward—including nonmembers.

Almost fifty percent of this post are also Eagle Scouts and more will receive their Eagle awards. Of the twenty-two who received their Silver Explorer awards, about seventy-five percent have their Aaronic

Priesthood individual awards.

In the picture are front row: Ray Anderson, committeeman; Norman Anderson, Joe Stromberg, Lynn Wheeler, Ronald Larsen, Boyd Crowther, Neil Christensen, Theran Crowther, Tom Magce, Bill Godfrey, Lynn Satterthwaite; back row: Richard Barth, committeeman; Bean H. Parker, post adviser; Kent Slater, Lynn Edwards, Lyle Haven, Dee Harmston, Wayne Wheeler, Mark Allred, Richard Seager, Richard Thompson, and Brent Satterthwaite.

Memphis Naval Air Station
Memphis, Tennessee

Dear Editors:

The first thing I want to mention here is to thank President David O. McKay for his fine Era articles and to let him know that we, the young people of the Church, are indeed grateful for the guidance and inspiration we receive from his fine examples of Christian living. These articles contain a great many fine building blocks that are essential to a true and lasting testimony of God.

The article which interested me in particular was the one in the February issue, "The Prodigal Son." I, along with thousands of other young people away from home, know how easy it is to become just such a person as mentioned in this parable. When we are away from home and constant parental guidance, we begin to realize that we must choose for ourselves the life we are to live. The path we choose may very well be our downfall or it may become one that leads us to celestial reward. Therefore, I sincerely hope and pray that we, the people of this great and

everlasting Church, will take a lesson from President McKay's heaven-directed words and live an example such as his the rest of our days.

Sincerely,
Jack R. Kindall, USN

Rockport, Wash.

Dear Sir:

Since I received my first issue of the Era in 1953 I have always looked forward to its coming and I would hate to miss an issue now.

As a convert, I have found the Era most valuable in helping build and maintain my testimony. I have particularly valued articles by Hugh Nibley and Milton R. Hunter and Joseph Fielding Smith's "Answers to Gospel Questions." The new series of articles pertaining to the ward teaching lessons I also find most helpful.

Sincerely,
Donald L. MacDonald

Grand Turk Island, Florida

Dear Editors:

Except for occasional visits to the mainland, where I can meet with the few friendly and warm-hearted Saints living in the Melbourne, Florida area, my only connection with the Church is the standard works and The Improvement Era, with its messages of inspiration and guidance. A few times I have received the evening Tabernacle choir broadcast which, though very weak, is as joyous to hear as angels' voices.

Sincerely yours,
Robert H. Christensen
RCA Pan Am. Airways
Patrick AFB, Florida

Hiroshima City, Japan

Dear Editors:

I was very pleased to receive your card informing the Era to be sent as gift. I wish to express my deepest and most sincere thanks for the wonderful magazine. I have never seen such a beautiful and instructive magazine. It is true that I cannot understand the articles as well as you American people, and for the first time I had to consult dictionary so often that I was tired, but I have become able to read rather easily.

I translated President David O. McKay's editorial and read for my friends and my family. I (appreciated) The Dead Sea Scrolls and their significance for LDS and MIA reading course Jesus the Christ. I enjoyed Christmas in the Holy Lands and the Era is a good way to help me get a wider scope of the work done by the Church. I am very sorry that I cannot express my feeling and gratitude freely in my poor English. Please forgive me many mistakes and impoliteness I may make in writing letter.

Sincerely yours,
Nobuko Suzuoka

P.S. I read "Woman of Courage" by Marba C. Josephson in Improvement Era, March 1957. I was so deeply impressed about her. It has been my long cherished hope to read the book by Deta Petersen Neeley. I saw the advertisement in the Era November 1957, and asked the missionary to get the book for me.

(Continued on page 570)



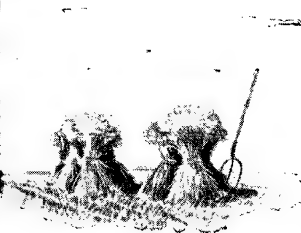
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Letters and Reports

(Continued)

Lausanne, (Vaud) Suisse

Dear Brethren,

May I stress my appreciation for The Improvement Era. Indeed, it is heartily accepted and warmly welcomed each month as it brings the inspired messages and thoughts from our Church Authorities.

It gives the missionary current contact with the Church, thus becoming a solid guide both spiritually and temporally. Every missionary should have his own personal copy. It is not a magazine to be skimmed through and discarded, but read and cherished.

I am grateful for the effort of my bishop in seeing that I received a year's subscription.

Sincerely,
Elder Lowell Kendrick

Osage, Wyoming

Dear Brethren:

I recently received my first copies of The Improvement Era since 1955. I was impressed with the beauty of the issues. The changes you've made certainly are becoming, but most of all I was impressed with the spirit of the magazine. It's beautiful. I'm sorry I've lost two years of Improvement Era from my life.

May the Lord continue to bless you. Thank you,

Sincerely,
Mrs. Mickey Clark

New Brunswick, New Jersey

Dear Editors:

What with much absence and other matters I have just today taken time to read The Improvement Era's first article by Chief Skousen. His approach is most sensible and he writes well. This should provide the Era with an outstanding series and should make a popular book. I shall hope when the series is completed to be able to read them all.

Thanks for your thoughtfulness in letting me see this. Hope we shall again be crossing paths soon.

Sincerely,
Wheeler McMillen
Chairman, Relationships
Committee
National Council B.S.A.

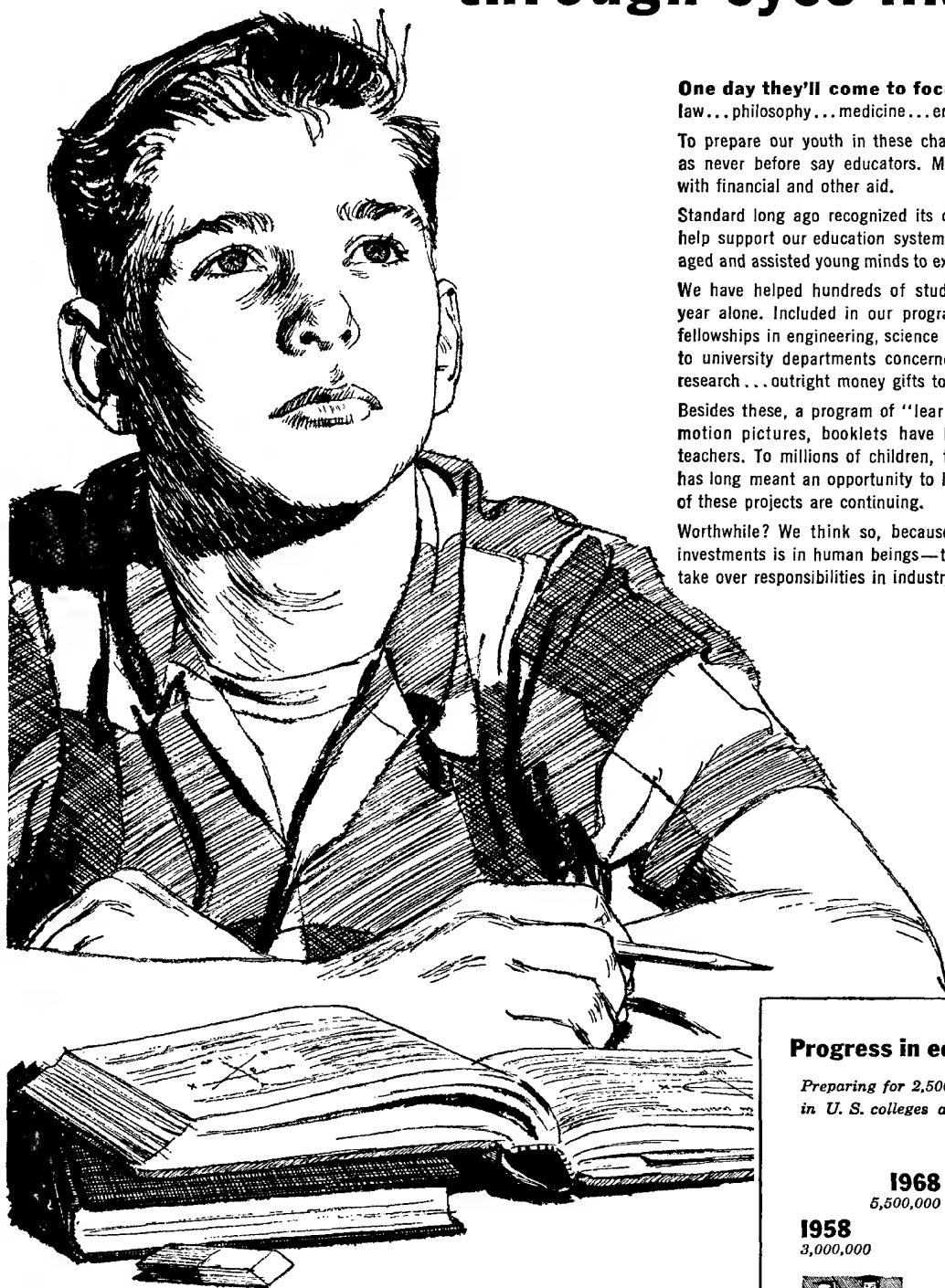
Minneapolis, Minn.

Dear Editors:

I find the Era invaluable as reference material throughout the year in teaching Sunday School. In addition it is about the only way we have to keep in touch with the Church throughout the world on a regular basis. In my estimation the value of the Era grows with each copy that is added to my library. Keep up the wonderful work. May the Lord bless you all in your work.

Sincerely,
J. Earl Faulkner
Dept. of Math. It.
University of Minn.

We must look at the space age through eyes like these



One day they'll come to focus on a career—in science... law... philosophy... medicine... engineering... the arts.

To prepare our youth in these challenging times, help is needed as never before say educators. Many companies are responding with financial and other aid.

Standard long ago recognized its obligation as a good citizen to help support our education system and for 20 years has encouraged and assisted young minds to explore the wide field of learning.

We have helped hundreds of students attend college, 241 this year alone. Included in our program are scholarships, graduate fellowships in engineering, science and business plus financial aid to university departments concerned... broad projects in basic research... outright money gifts to schools.

Besides these, a program of "learn by doing" kits, film strips, motion pictures, booklets have been used and acclaimed by teachers. To millions of children, the Standard School Broadcast has long meant an opportunity to hear and enjoy good music. All of these projects are continuing.

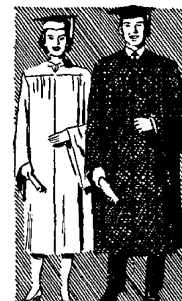
Worthwhile? We think so, because one of the most productive investments is in human beings—those who in time to come will take over responsibilities in industry and in our nation.

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1968
5,500,000

1958
3,000,000



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The Church Moves On

(Continued)

25 President David O. McKay dedicated the new Church college of New Zealand.

27 President David O. McKay dedicated the chapel of the Tamaki Branch, New Zealand Mission.

Yuma Stake organized from portions of the California Mission with Elder Marion Turley sustained as president and Elders Donald D. Westover and Robert L. Sessions sustained as counselors. The stake has the Yuma, Yuma Second, Wellton wards and Parker Branch in Arizona, and Blythe, Brawley, El Centro wards, and Calexico Branch in California. Dependent Branches from the Indian Mission will be attached to the Yuma and Yuma Second wards. This stake, the 263rd in the Church, was organized under the direction of Elder Mark E. Petersen of the Council of the Twelve, Elder Eldred G. Smith, Patriarch to the Church, and Elder Henry D. Taylor, Assistant to the Council of the Twelve.

May 1958

1 The First Presidency announced the appointment of Elder James Dennis as director of the New Zealand Temple bureau of information. At the time of this appointment he was serving a labor mission in New Zealand. His home is in southern California.

3 The appointment of Anne Bennion to membership on the Young Women's Mutual Improvement Association general board was announced.

4 President David O. McKay dedicated the chapel of the Suva Branch, Fiji Islands.

8 It was announced that General Superintendent Joseph T. Bentley of the Young Men's Mutual Improvement Association had selected his assistant superintendents with the approval of the First Presidency. They are Elder Alvin R. Dyer, currently serving as president of the Central States Mission, and Elder G. Carlos Smith, Jr., president of the Holladay Stake.

10 The black-topping of the parking lot and the resurfacing of some of the clay infields are some of the improvements to be made at the George Q. Morris softball park, it was announced. The unique four-diamond park is the home of the Church softball teams in the Salt Lake area, and the site of the all-Church softball tournaments in August.

11 Appropriate Mother's Day programs were held throughout the Church.

Elder Richard L. Evans of the Council of the Twelve dedicated the chapel of the Central Park-North Central Park wards, South Salt Lake Stake.

Elder G. Stanley Brewer sustained as second counselor in the Mount Ogden (Utah) Stake presidency, succeeding Elder William S. Moyes.

12 The First Presidency announced the appointment of Elder Parley A. Arave as president of the Western Canadian Mission, succeeding President Moroni M. Larson. President Arave has been president of the Blackfoot (Idaho) Stake since 1949, and has been a member of that stake presidency since 1942. Sister Arave will accompany him to his field of labor. They have one married daughter.

Bookrack



... ADD TO YOUR FAITH VIRTUE

Mark E. Petersen. *Deseret Book Company, Salt Lake City. 1958. 19 pages. 35c.*

In a straightforward and convincing manner Elder Mark E. Petersen of the Council of the Twelve hits at the root of all spirituality: virtue. As he states succinctly in the first part of his appeal,

"Without virtue there is no purity. Without purity there is no strength. Without strength there is no character.

Without character there is no spirituality.

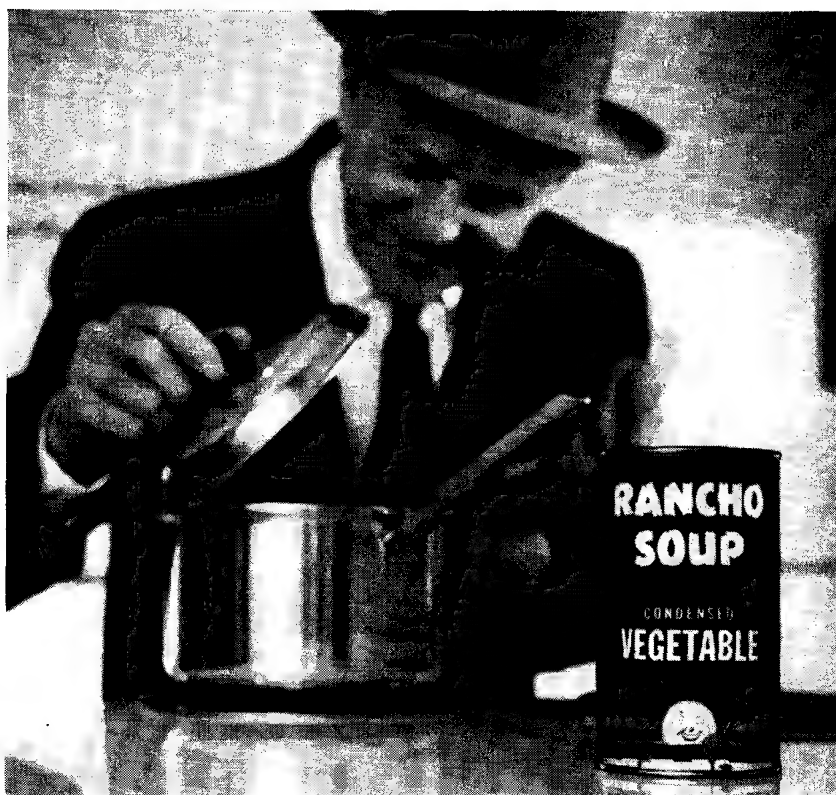
Without spirituality, there is no salvation in the Kingdom of God."

All teachers and parents should be grateful to have this plea made available for them to give to their young people.—M. C. J.

THE CANDLE OF THE LORD

Adam S. Bennion. *Deseret Book Company, Salt Lake City. 1958. 339 pages. \$3.75.*

Those who were privileged to know Adam S. Bennion will find in this book many happy hours of reading and rereading. Others will find incentive and joy in their introduction to a great personality—one who as teacher, educator, Churchman won the love and admiration of all whom he addressed or wrote or taught. It was a rare inspiration to listen to his admonitions and follow his instructions. This book, taking its title from a baccalaureate address he gave to the 1950 graduating (Continued on page 612)



SOMETHING'S STIRRING! Have you heard talk lately about Rancho Vegetable Soup? What tickles us is that folks say they love it. We hear comments like "real fresh vegetable flavor... nicer color... more body... better seasoned." Why not an opinion poll from your family on Rancho Vegetable Soup? Tonight, perhaps? Tomorrow, sure!

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Strong drink

by President



On the twenty-seventh of February, 1833, the Prophet Joseph Smith received the revelation recorded in the eighty-ninth section of the Doctrine and Covenants, which includes the following:

"Behold, verily, thus saith the Lord unto you: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned you, and forewarn you, by giving unto you this word of wisdom by revelation—

"That inasmuch as any man drinketh wine or strong drink among you, behold it is not good, neither meet in the sight of your Father, . . ." (D & C 89:4-6.)

This is the word of God to the people of this generation! It stands in force and effect with these words of our Savior, "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." (John 7:17.)

Members of the Church know this statement of the Savior's is true; we testify that if any man will do the will of God he will receive the testimony in his heart that the gospel of Jesus Christ is true. We accept the words of the Savior, ". . . except ye repent, ye shall all likewise perish." (Luke 13:3.) Those eternal truths, so tersely expressed, we accept as true. We may not live up to them wholly, but as a people we accept them, because they are the words of God.

Just so strong, just so eternal stands this truth: Strong drink is not good for man. Yet many years have passed, and during that time this doctrine has been preached every week, if not every day, in some congregation of Israel; and still we find in our midst those

and the Word of Wisdom

David O. McKay

who say by their acts it is good for man.

I am glad when I study this passage, to find that the Lord did not say, "Strong drink *to excess* is not good"; nor "Drunkenness is not good." Suppose he had weakened that expression by modifying it and saying, "Strong drink in excess or when taken in large quantities is not good"? How soon we should have justified ourselves that a little drink is good! But like other eternal truths, it stands unqualified; strong drink is not good.

I have met men who have said: "I do not want to be deprived of the privilege of taking a little liquor if I want it. When I think it is going to do me good, I want to take it." Others, I rather think, would say that the Church is a little too strict in regard to the Word of Wisdom. "A little beer," they say, "does not harm anyone." It is sufficient for me to know that God has said: "Strong drink . . . is not good" for man. I wish that all members of the Church would accept that divine statement and prove in their lives to the whole world that they accept this as a revelation from God.

When President Hugh J. Cannon and I visited the beautiful Island of Tahiti in 1921 we learned of an incident associated with Captain Vaio, a member of the Church, who was then captain of one of the government schooners.

The newly appointed governor of the Island was to make a tour of inspection of the ship. Captain Vaio and his associates decorated their vessel, placed fruits and delicacies on the table, and made ready for a suitable and appropriate reception for the governor. A glass of wine was placed at each plate with which, at the proper time, all would respond to the toast and drink to the health of the governor. There was one exception, however—at Captain Vaio's plate there was placed a glass of lemonade. One of his associates protested saying that the captain would offend the governor if he drank only lemonade at the toast, but notwithstanding these protestations Brother Vaio insisted that he would drink only lemonade when the toast was proposed.

It was Captain Vaio's responsibility and honor to

make the address of welcome. This he did, and at the conclusion of the address he explained:

"Your Excellency, before proposing the toast I wish to explain why I am drinking lemonade instead of the customary wine. I am a member of the Church of Jesus Christ of Latter-day Saints. Every Sunday morning I teach a class of young people. It is one of our tenets not to drink wine or strong drink, tea, nor coffee, nor use tobacco. I cannot consistently tell them not to use intoxicating liquor and then indulge myself; therefore, you will understand why on this occasion I am drinking lemonade. And now I propose a toast to the health and happiness of his Excellency, governor of Tahiti."

There was a tense silence among the ship's crew as the governor arose to make his response. He was a true gentleman and appreciated the loyalty and manhood of the man who had given the welcoming address. And the governor said:

"Captain Vaio, I thank you and your associates for this welcome, and I am glad to learn that you maintain the ideals of your church in regard to temperance. I wish we had more men with such sterling character to take charge of the government's ships."

As we sailed that evening in 1921 toward Rarotonga, I wondered in admiration how many of the members of the Church were as loyal to the ideals and teachings of the gospel as was Captain Vaio. Then the words of the Savior came to my mind: "Not every one that saith unto me Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven." (Matt. 7:21.)

As in the days of the Savior, in the days of the Prophet Joseph Smith, in the days of Captain Vaio, or now, a member of the Church should do this one thing: to live as a member of the Church should live.

Captain Vaio has gone to his eternal reward. Perhaps he knows that many, many times I have told this incident to the youth of the Church who have been encouraged by the story along the pathway of duty. Captain Vaio had the courage and loyalty to do what he knew was right.

Was temple work done for the dead was done in the temples

QUESTION: *"In discussing the work for the dead the question was asked: 'Was temple work done for the dead before the time of Christ?' It was decided by the majority that no such work was done. One member took exception to this and asked what was done then in the temples in Old Testament times, if it was not work for the dead? Will you please clarify for us so that we may all be in full agreement?"*

ANSWER: There was no work done for the dead until after the Savior turned the key when he visited the spirits in prison. The work that was done in the tabernacle (or temple) Moses built in the wilderness, and in the temple of Solomon and the latter restored temple in Israel, was confined to ordinances for the living. That they did have ordinances is clear from the writings of Moses in the Pentateuch. The Lord made that perfectly clear to the Prophet Joseph Smith in the following words, when revealing the need for a house of the Lord where ordinances could be restored:

"And again, verily I say unto you, how shall your washings be acceptable unto me, except ye perform them in a house which you have built to my name.

"For, for this cause I commanded Moses that he should build a tabernacle, that they should bear it with them in the wilderness, and to build a house in the land of promise, that those ordinances might be revealed which had been hid from before the world was."¹

The work done in the wilderness and later in the temple in Jerusalem was confined to ordinances for the living, as certain scripture will clearly show in both the Old and the New Testaments. Many of the ancient prophets held the keys of the priesthood, which enabled them to perform the ordinances and obtain the necessary blessings to entitle them to a place in the celestial kingdom. And these blessings continued to be given to those who were worthy, and after the resurrection of Christ they came forth to obtain their exaltation in the celestial kingdom.

All ordinances for the dead had to wait until after

¹ See page 619 for footnotes.

Your Question

by Joseph Fielding Smith
President of the Council of the Twelve

before the time of Christ, and if not, what in Old Testament times?

Jesus Christ had gained the victory over death, and then to Peter and his brethren the authority to officiate in behalf of the dead was revealed. Unfortunately, there is little written in the New Testament giving the history of such ordinances having been performed. Paul has given us the clearest insight in his first epistle to the Corinthian saints wherein he spoke of baptism for the dead, implying that this principle was very well understood. He used it as an argument in favor of the resurrection. In some of the writings of the "early fathers" there is also some knowledge that such a doctrine was practised.

President Brigham Young has given us a clear statement, fully covering this question. Said he: "Jesus was the first man that ever went to preach to the spirits in prison, holding the keys of the Gospel of salvation to them. Those keys were delivered to him in the day and hour that he went into the spirit world, and with them he opened the door of salvation to the spirits in prison."²

There are in the Bible many references which have a bearing on this question. First let us consider the words of the Lord to Isaiah:

"I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles;

"To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house.

"I am the Lord; that is my name; and my glory will I not give to another, neither my praise to graven images."³

"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."⁴

These references to the opening of the prison and the proclaiming of liberty to the captives evidently have reference to the dead who had been confined in darkness, not knowing their fate. Shortly after the

Savior entered his ministry he visited his home town, Nazareth, and upon entering the synagogue the scriptures were placed in his hands. He opened them and read the words of Isaiah, and said to the people: "This day is this scripture fulfilled in your ears."⁵ That is to say, the time had come for the preaching of the gospel and the redemption of both the living and the dead.

The most positive saying of the Lord in relation to the status of the dead before his resurrection is implied in the story of the rich man and Lazarus. This is one of the most familiar of the Lord's parables. It is so interesting and pertinent to this question that it is not amiss to quote part of it here:

"There was a certain rich man, which was clothed in purple and fine linen, and fared sumptuously every day:

"And there was a certain beggar named Lazarus, which was laid at his gate full of sores,

"And desiring to be fed with the crumbs which fell from the rich man's table: moreover the dogs came and licked his sores.

"And it came to pass, that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried;

"And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

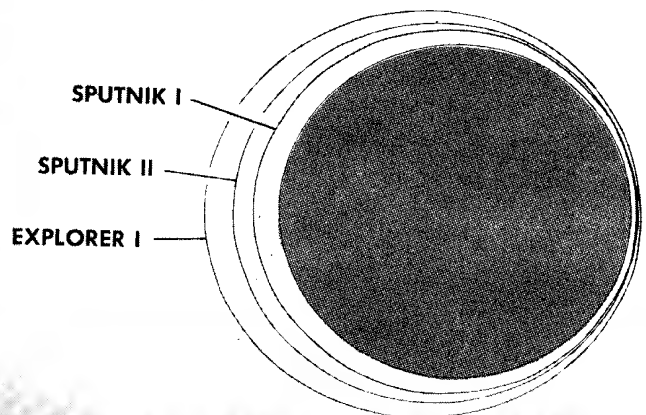
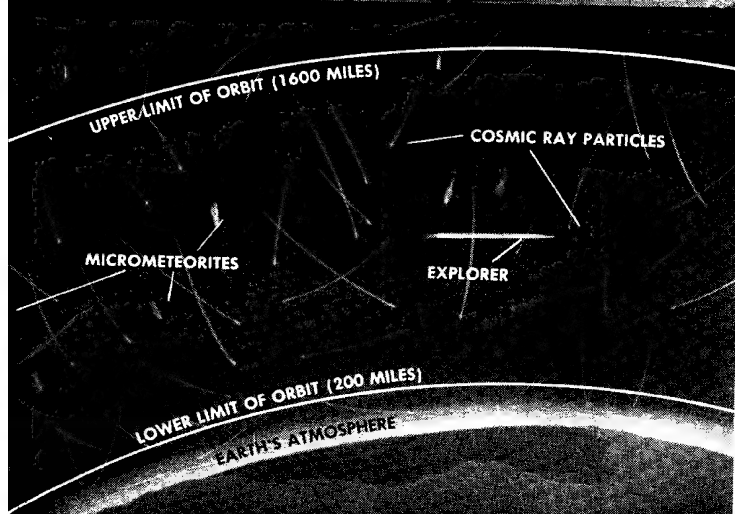
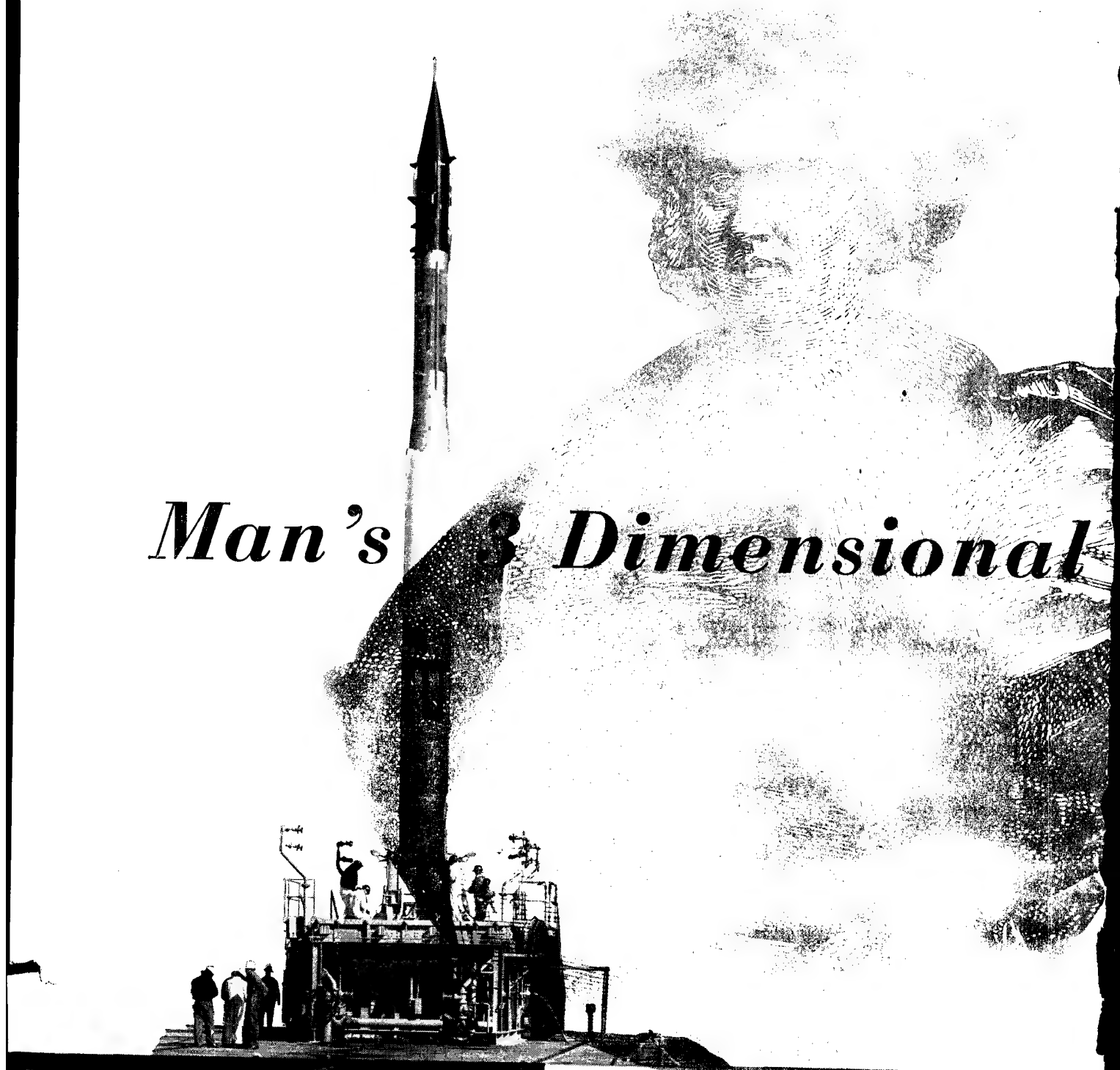
"And he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue; for I am tormented in this flame.

"But Abraham said, Son, remember that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented.

"And beside all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us, that would come from thence."⁶

This is as far as the parable relates to our question. There was a great gulf which separated those who had not complied with the laws of the gospel from those who had, and (Continued on page 602)

Man's 3 Dimensional





Future

by Dr. Carl J. Christensen, Director of Cooperative Research,
University of Utah, and a member of the Deseret Sunday School
Union General Board

Man, in ages past, has been restricted in his comings and goings to a surface—a two-dimensional region. It is not yet five hundred years since he realized this surface was that of a crude sphere of modest dimensions, and hence quite limited in extent. During the past fifty years or so, he has been probing the third dimension, the up and the down, and has been able to burrow into the earth two miles deep; by means of wings of his own fashioning, the Bell X-2, he has ascended into the atmosphere 23.8 miles above the ocean level. These probings into the third dimension have been puny, however, when compared with the infinitely vast distances available.

The Bible tells us the Lord thwarted one attempt of man, at the Tower of Babel, to get away from the earth's surface, for the probable reason that the attempt was foolishness. Nevertheless, he allowed man, on October 4, 1957, to put a satellite into orbit. This was a tremendous technological breakthrough, the consequences of which are not yet fully appreciated. This date may come to be recognized as one of the great dates in human history, more important perhaps than October 12, 1492, or July 4, 1776.

For the moment, this new freedom into the third dimension appalls us, frightens us, perhaps for the reason that it came about as a by-product of the development of a terrible weapon of war which can

literally rain down fire from heaven—as indeed it may, in the hands of evil, designing men. But in the over-

all we can believe the good purposes of the Creator will be served by this fearsome new instrument.

The impact on the people of the world of the event of orbiting the first man-made satellite can best be appreciated when it is realized that its Russian name *Sputnik* was integrated into the dictionaries of many languages within forty-eight hours of the time it was put into an orbit by a Russian rocket engine. The reaction of the world to this event is the more remarkable when one realizes: 1) that man has understood the principle of a rocket engine since the Chinese first made a rocket with gunpowder as the propellant about the second century in the Christian era, and 2) that the nature of a satellite orbit has been fully understood since Sir Isaac Newton published his *Principia* in 1684. This principle in celestial mechanics is studied by every American boy and girl who takes a course in high school physics. Even though these principles have long been understood, the achievement of a man-made satellite was not expected by the rank and file of humanity. They, apparently, had tacitly assumed this to be an act possible only to God in his creation. Perhaps many of us are only beginning to comprehend the tremendous things the Creator has in plan for us, his spirit children, to achieve.

In its simplest terms a rocket engine is a chamber of gas at high pressure with a single outlet, called a nozzle, from which the gas streams at high velocity. Most people have experienced the kick of a gun resulting from firing a shot from it. A machine gun

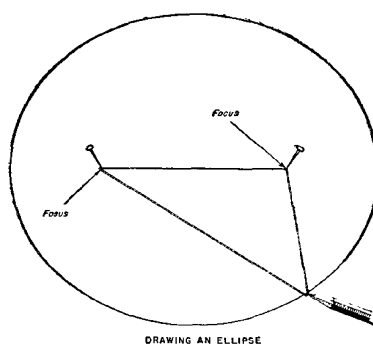
Drawing (left) shows the upper and lower limits of orbit of Explorer I; (right) the orbit of the first three satellites, drawn to scale to show their size in relation to the earth. (Two Russian and one American.)

firing a rapid sequence of shots would give a sequence of kicks which, if frequent enough, would seem almost as a steady pressure. Such a machine gun would be a rocket engine of a sort. The bullets, in the case of a rocket engine, are extremely numerous and exceedingly small chemical particles, called molecules by the chemist. Each of these, as it rushes from the nozzle of the rocket engine, give a backward kick to the engine, just as a bullet gives a backward kick when leaving the muzzle of a gun. Such an engine is simplicity itself. The triumph of the rocket engine which sent Sputnik into an orbit is its guidance mechanism, and the control of the fuels which have large amounts of energy locked within their chemical structures, and which energy is released to heat the resulting molecules and put them under very high pressure when the fuel reacts chemically with oxygen or similar chemical substance. Rockets will become more powerful and more efficient as the chemist finds ways of locking more and more energy into the chemical structure of fuels. Accordingly, many chemists are now engaged in the task of creating new fuels of high energy content, and we can expect to see some exotic, new chemical substances created for rocket fuels. When the chemist has provided a fuel with twice the energy per unit weight locked in its chemical structure than now is available from common fuels, man will have no great difficulty in sending a rocket hurtling off into outer space, even outside the solar system. That such fuels will be produced is almost a certainty. In fact, chemists are even now dreaming of fuels with ten times the usual energy, per unit weight of fuel, locked in their chemical structures.

Sir Isaac Newton in 1684 taught us that a body in motion will continue to travel a straight path unless it is acted upon by an external force, such, for instance, as gravitation. The gravitational force causes a satellite to depart from a straight path such that its new path becomes that of a geometrical curve called an ellipse. It can be shown that this departure from a straight path is just that which would be expected if the satellite were freely falling towards the center of the earth. Because of the forward velocity of the satellite in its orbit, called the orbital velocity, we have the seeming anomaly of the satellite forever falling toward the center of the earth but never arriving there.

An orbital curve, which is also an ellipse,* can easily be drawn by putting two pins in a piece of paper, putting a loop of string over the pins and running a pencil around the pins inside the loop of string, as shown in the sketch. The result is a closed curve with two focii located where the pins are. When the two focii are moved together, the curve becomes a circle, which is a special kind of ellipse. As the two focii are separated more and more, the ellipse becomes more and more elongated until when the focii are infinitely far apart the ellipse becomes another special kind of curve, called a parabola. A satellite traveling in a parabolic orbit would go off into space never to return, for the second focus

about which it must turn is at infinity. Any ellipse could be an orbit; hence there is an infinite number of possible orbits about any massive body. The orbit taken by the satellite will depend entirely upon the orbiting process. If this can be closely controlled, the orbit can be selected as one chooses. But close control is an ability we must yet acquire. As of now the rocket men are pleased to get the satellite into any orbit which is wholly outside the main portion of the at-



mosphere of the earth.

The body about which the satellite is orbiting always is located with its center at one of the focii of the elliptical orbit. Accordingly, the satellite does not remain a constant distance from the earth. This is shown in the sketch of the comparative size of the orbits of the first three satellites successfully launched. The only exception to this would be when the orbit is a circle, and this will not often happen, since to achieve this particular orbit the orbiting process would require much more precision than is now available to us.

Since gravity decreases as one recedes from the earth, the orbital speed of an earth satellite must also decrease as it gets farther from the earth. Thus the moon has a lower orbital speed than does Sputnik.

Sputnik I, when closest to the earth in its slightly elliptical orbit (the orbital position called perigee), had an orbital speed of about 5 miles per second. If the speed had been greater than this at perigee,

*The floor plan of the Salt Lake Tabernacle approximates an ellipse and the building shell itself is half of an ellipsoid of revolution. The nature of the surface generated is such that if one drops a pin in a hat at one of the focii all the sound is reflected in phase to the second focii. This explains the famous pin-dropping phenomenon in the tabernacle which is familiar to many.

the orbit would have been a more elongated ellipse, until with an orbital speed at perigee of about 7 miles per second the orbit would have been a parabola, and Sputnik would have passed into outer space beyond the confines of our solar system, never to return. That is, it would have done this unless perchance it had passed close to another large body in the solar system and been strongly influenced in a suitable way by the gravitational pull of this new body.

You ask, "If a satellite travels in a fixed orbit why then does it eventually fall to the earth?" The answer is that the satellite would travel forever in its orbit if it did not encounter conditions which would gradually drain away its energy, i.e., the energy given it when the rocket engine put it into orbit.* In the case of Sputnik the most important process acting to drain away its energy is the friction it encounters when going through the residue of the earth's atmosphere still remaining at the altitude of the orbit. If the orbit is farther from the earth, as is so for the American rocket "Explorer," then this residual atmosphere is less, the rate at which energy is taken from the satellite is decreased, and the satellite orbits about the earth for a much longer period of time.

As its energy is decreased, the satellite gradually spirals in towards the surface of the earth. Finally, when it gets deep enough into the atmosphere, the frictional heat becomes intense enough to make the satellite incandescent and it burns or vaporizes, just like a meteor, a traveler from somewhere in the immensity of space which is a fragment of the creation and which has been finally caught in the gravitational field of the earth.

The sending of Sputnik into orbit is a very humble

*This energy is tremendous. One ounce of Sputnik has about the same energy as a Cadillac automobile traveling at 100 miles per hour. If one could shoot a bullet with the speed of Sputnik, that bullet would have 100 times the energy of a bullet shot from the best army rifle.

beginning in man's conquest of space. But it is also extremely significant and assures us the quest will be fruitful. In its realm it is comparable to the discovery of America by Columbus. This generation and the next will enter with great vigor upon the exploration and subjugation of outer space. Billions of dollars will be expended. Thousands of scientists and engineers of nearly every imaginable specialty will be required in this development; new technologies will probably arise and new subspecies may be created. In a research and development activity of this kind a scientist hesitates to put a time schedule on significant developments, since the solution of many of the inherent problems may be delayed by unexpected difficulties. To the scientists and engineers now working with rockets and fully aware of the problems yet to be solved it appears assured that the development will be exceedingly fruitful.

As we go into our three-dimensional future, our lives will continue to be filled with wonder, as has been so for the past one hundred years, and we will exclaim with the Psalmist: "What is man, that thou art mindful of him? and the son of man, that thou visitest him?"

"For thou hast made him a little lower than the angels, and hast crowned him with glory and honour.

"Thou madest him to have dominion over the works of thy hands. . . ."

And we shall continue to marvel at Brigham Young's great insight into this phase of science as is evident from his telegram to Bishop Lorin Farr of Ogden when the Deseret Telegraph was dedicated. He said in part: "In my heart I dedicate this line—to the Lord God of Israel—for the building up of His kingdom, praying that this and all other improvements may contribute to our benefit, and the glory of God: *until we can waft ourselves by the power of the Almighty from world to world to our fullest satisfaction.*"

CARTHAGE

by Leah Cannon Smith

Fear stalked the empty, silent streets.
Deserted were the homes, the taverns, the churches, and the
governing seats.
Fearing retribution, everyone had fled,
Leaving behind a few aged and helpless and the dead.
"The Mormons will come. How could you do such a thing. How?"
"I didn't do it. It was he," was the general cry.
Retribution! Too heartsick and stunned were they to try.
They remembered the admonition. "Turn the other cheek."
Guilty conscience, condemned, tortured, but never was
vengeance wrought by the meek.

Who is my enemy?



by Sterling W. Sill
Assistant to the Council of the Twelve

The inspiring story of the Good Samaritan was given by Jesus in answer to a lawyer's question, "And who is my neighbour?" (Luke 10:29.) As people have pondered the answer for 1900 years, some constructive ideas have been impressed into their minds. An appropriate story illustrates and clarifies ideas in a way that sometimes makes them even more valuable than the actual experience itself. Helpful thoughts must first be clear, and then they can be stamped deeper and deeper into our minds to become more effective in their influence.

The other day another "lawyer" asked a question. After some discussion and confusion about some personal problems, he said in substance, "Who is my enemy?" That is a good question to think about, and we don't always get the right answers. Just as we are sometimes unable to pick out the villain in a mystery movie, so we are sometimes unable to tell our friends from our enemies. Jesus was the best friend the people of this earth have ever had, and yet in his own day, as in ours, he was not always so recognized. "Mistaken identity" is one of the common misfortunes of human experience. Wolves in sheep's clothing are an everyday occurrence, and just as frequently, people unknowingly turn their backs on their best friends.

Just as we are sometimes unable to pick out the villain in a mystery movie, so we are sometimes unable to tell our friends from our enemies.

Friends and enemies, like "blessings," sometimes come in disguise. But even without any disguise, our batting average has not been very good in identifying either. We don't always recognize our parents or

our teachers or our religious leaders in their true light. And at the same time, we allow enemies in the most flimsy disguises to infiltrate our ranks and rob us of our blessings without even realizing that they are being lost. "Who is my enemy" is a timely question. To think about it may sharpen our skills in the processes of identification. Another story may help us to see some of the answers more clearly.

One of the most instructive stories of any age is the story of Mark Anthony, the friend of Julius Caesar. Just after a group of thirty-eight conspirators had assassinated Caesar with the intention of taking over the government of the Roman Empire, Mark Anthony came on the scene and by an effective argument at the funeral of Caesar, started the ball rolling away from the conspirators. Then Anthony and Octavius Caesar organized their forces and began a long, fierce struggle for power.

Plutarch, the great Greek moralist and historian who lived contemporaneously with Anthony, tells how Anthony, armed with his convincing speech, his logic, his courage, and his ability to lead men, took the

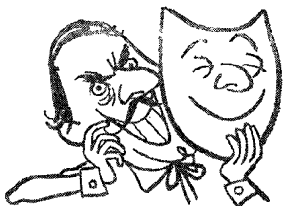
world away from the conspirators. Anthony went from one success to another to become perhaps, the world's most illustrious and powerful man of his time. He overcame every difficulty. He endured the most arduous marches; he lived for long periods on rations of insects and the bark of trees. He shared these most extreme hardships with his men with wondrous good cheer. He gained the unquestioned loyalty and devotion of his soldiers, who were willing to follow him in every enterprise.

But when the power of Anthony seemed secure and further need for struggle appeared to be unnecessary, Anthony became idle. He fell in love with the bewitching Queen Cleopatra of Egypt and became a victim of the soft luxury and perfumed elegance of the Egyptian court. His great mind became clouded with the fumes of wine. He lost interest in the process that had brought about his success. He became what Plutarch calls "a fishing rod general," and Shakespeare says he was transformed into a "strumpet's fool."

Like so many others have done since, Anthony abandoned his better self. It was not long, therefore, before he began losing his power. His prestige began to slip; his winning personality went into an eclipse; and his ability to perform began a swift decline. He lost his sense of morality and responsibility. He lost the loyalty of his men, the admiration of the people, and the support of Octavius. The magnificent accomplishment of Anthony was reduced to rubble. Finally Octavius sent soldiers to Egypt to take Anthony into custody. Anthony avoided arrest by seeking death on his own sword.

And while he lay dying, he recounted to Cleopatra the stimulating idea that there had been no power in the world sufficient to overthrow him except his own. Anthony had been undone by himself. He said, "Only Anthony could conquer Anthony."

Everything in the world that Anthony desired, he had held firmly in his own hands. There existed no earthly power sufficient to take it from him, except his own. The opposition of the conspirators only made him more determined; the stimulating challenge



of difficulties called forth his greatest effort; the deserts and mountains which he conquered made him stronger. His problems actually increased his abilities. But when he "turned aside from glory's way," and set himself against his own best interests, there was no power that could save him. He deliberately laid himself in the dust. Of his own accord, he "madly threw a world away."

How striking is the parallel with what might be our own situation. Many people at this instant have every



blessing within their easy reach, but they are deliberately throwing them all away, including the celestial kingdom and all that goes with it. God has given us power over our own welfare. If we fail, it will be because, like Anthony, we have destroyed ourselves.

Aristotle recited to Alexander the Great an important truth with which we should be familiar. He said, "The greatest enemy that ever confronts an army is never in the ranks of the foe, but always in your own camp." This is not only one of the most important truths but is also one of the hardest to learn. It is very difficult to protect ourselves against ourselves. This applies to individuals, churches, armies, and nations.

For example, who is the greatest enemy of a democracy? It is not Russia nor China. The greatest enemy of a democracy is weakness and sin within. Who was it that sold America's atomic secrets? Who is it that causes strikes, bitterness, distrust? If America is overthrown, who will be responsible? The great civilizations of the Jaredites and the Nephites destroyed themselves, just as did Anthony.

Or who is the greatest enemy of the Church? No possible power "outside" the Church can stop its progress. The only people who can hold back our part of the work of the Lord are ourselves. As early as 1834, the Lord said that "were it not for the transgressions of my people . . . they might have been redeemed even now." (D & C 105:2.)

Sometimes we destroy ourselves over the most trivial things. Anthony's fall started with his idleness and the evil attraction of an Egyptian queen.

Others throw their blessings away with no better excuse. Faith is lost because of idleness, sloth, and sin on the inside.

The Prophet Joseph Smith was less fearful of the acts of the mob than he was of those who might prove to be traitors among his own people. One of Joseph Smith's own counselors, William Law, assisted in betraying him into the hands of his enemies, and on June 12, 1844, Constable David Bettisworth of Carthage arrived in Nauvoo with warrants for the arrest of Joseph and Hyrum which finally resulted in their deaths. These warrants were issued upon complaints sworn by Francis M. Higbee, who had been a member of the Church.

Enemies in our own camp have always been the biggest problem in the Church. President McKay has said, "The Church is seldom, if ever, injured by the persecution of ignorant or misinformed or malicious enemies. A far greater hindrance to its progress comes from faultfinders, commandment-breakers, and shirkers inside the Church."

We need to identify the present enemies of the Church if we are going to do anything about our problems. Who is stopping the progress of the various wards and stakes? Who is responsible for blessings being lost by a large number of inactive members? Who is responsible for the unpaid tithing and the undone ward teaching? There can only be one answer. The difficulty lies with members of the Church, both those who fail to lead and those who fail to follow.

The Lord will not hold us guiltless. He has said that all men must be "left without excuse." (See D & C 88:82.) And that applies to those who fail to hear and even more particularly to those who fail to teach. Leaders must bear the prospective condemnation of Paul who said, "Woe is me if I preach not the gospel."

It is so easy to fall a victim of that serious weakness of human nature wherein we tend to "justify ourselves" in the things we do, whether good or bad. We pass very lightly over our own shortcomings. We have a most serious blind spot which prevents us from seeing our own weaknesses. One reason we

should "love our enemies" is because they tend to point out our faults and sting us into activity. At least they keep us on our toes, whereas our "friends" sometimes lull us into the sin of self-delusion where disaster lurks. Carlyle says that "the greatest fault is to be conscious of none." Almost more than anything else, we need to be able to analyze and criticize and look objectively at ourselves.

The Lord has indicated the great joy that will be ours if we bring one soul unto him. Isn't it logical to believe that the pain will be in proportion if we lose one soul through our negligence or mislead one soul through our bad example? The Lord says, "... wo to him by whom this offense cometh." (D & C 54:5.)

Our own weakness or lack of integrity or inferior leadership may prove a more effective stumbling block to others than any deliberate opposition that could be given, and if we are not conscious of our problems, our offenses may grow larger and more numerous. We should make sure that the work of the Lord will not be cut down from within, by us.

We might apply this question of "Who is my enemy" to ourselves personally. Who is it that keeps me ignorant and poor and unsuccessful? How can we fail to be impressed with this tremendous idea that the Lord has placed before us every blessing and opportunity in time and for eternity. The celestial kingdom for ourselves and our neighbors is within our

reach. There is no power in the world sufficient to keep us from those blessings, except ourselves. "Only Anthony can conquer Anthony." Even Satan himself cannot force us to do wrong against our will.

We are responsible for our own actions. The sinner brings about his own condemnation. The "sloth" loses the blessings of the work which he fails to perform. If we truly believe what we say we believe, then some of us would not do as we do. For if we lose the celestial kingdom, it will be only because we ourselves have "turned aside from glory's way" and deliberately thrown our blessings out the window, for there is no power in the world than can stop our eternal exaltation and happiness, except our own.



Our "friends" sometimes lull us into the sin of self-delusion.

HOLIDAY

by Ethel Jacobson

The sea was sapphire, dazzling at noon,
And indigo under the August moon.
The air was fragrant with bright-hued flowers,
And laughter and music filled magic hours.

But the shining sea was no bluer than I—
Till I saw you smile, till I heard you sigh;
For a holiday's wasted with no one to share . . .
But it can be heaven for two who care!



(Above) Castle in Wewelsburg, Germany, scene of 1957 East German Mission Youth Conference. (Below) Formals in action.



Young women of East German Mission attired in formals sent by Bonneville Monument Park Stake.

“WHO SHARES HERSELF”

by Marba C. Josephson
Associate Managing Editor

To most young women the first formal is an event—to the young women of the East German Mission it was more than that, for the evening dresses cemented the bridge of sisterhood between the East German Mission* and the Bonneville and Monument Park stakes of Salt Lake City.

The occasion was the MIA youth conference of the East German Mission to which flocked Berliners from the East as well as the West Zone, and from “behind the iron curtain.” Two balls were scheduled for the gala conference at which the girls appeared, many of them for the first time, in formal dress.

To Sister Belle Oswald, president of Bonneville Stake, came letters following the youth conference. One signed by the East German Mission MIA supervisors said in part, “At our dance the girls expressed their wish to say thanks in a personal way. We didn’t have too much time to do this, so all the girls didn’t have the opportunity to write a note. If you could have seen the girls as they enjoyed themselves (most of them in their FIRST formals) you would know that they sincerely mean what they’ve written.”

Herold L. Gregory, then president of the East German Mission, wrote, “I am also attending the youth conference at Wewelsburg. . . . I think the young ladies all look very nice, and we feel it was a very friendly gesture on your part.

“May the Lord bless you.”

Sister Mary Ethel Gregory, mission mother, wrote: “Most of the dresses fit perfectly, and I think it will please you to know that you have made many, many young hearts glad.”

The letters from the girls are poignant. Some were written in German, others in quaint and expressive English. All bespeak gratitude for the generosity of the American sisters.

*Now the North German Mission.

Some excerpts follow:

“. . . I was pleasantly surprised when I became your dress. It is my first formal and I am glad to have such a pretty dress.

“At this time I am on a youth conference in a village named Wewelsburg. We live in a real castle. It was buildt in the 16th year hundert. It is surrounded from fields, meadows, and large woods. It is a wonderful youth conference and we have much joy. . . .”

“Just I will give you a few words about me. I go to a High School in Rendsburg and I’m in the ninth grade. I’m fourteen years old. I was baptized in the seventeenth of July this year.”

“It is the first time that I write an English letter. But I try to finish the letter on a good way. I was very happy when I got the dress. It hadn’t gotten every one such a fine dress as I. I am 17 years old.”

“Because I am in the process of dedicating this wonderful ball dress, I would like to express my gratitude and thanks.”

“My very dearest sister: I’m awfully glad to have got this dress; it’s my first ‘big’ dancing dress—it’s just a fulfilled dream. . . . I’m 17 years old and living in North Germany. We are not many Latter-day Saints in my home town, so I’m very glad to be here.”

And so the letters continued; all girls expressing gratitude for the thoughtfulness and generosity of their American sisters—thirty-two letters—thirty-two cables on which a bridge of love and understanding could be erected—thirty-two heartbeats of gratitude.

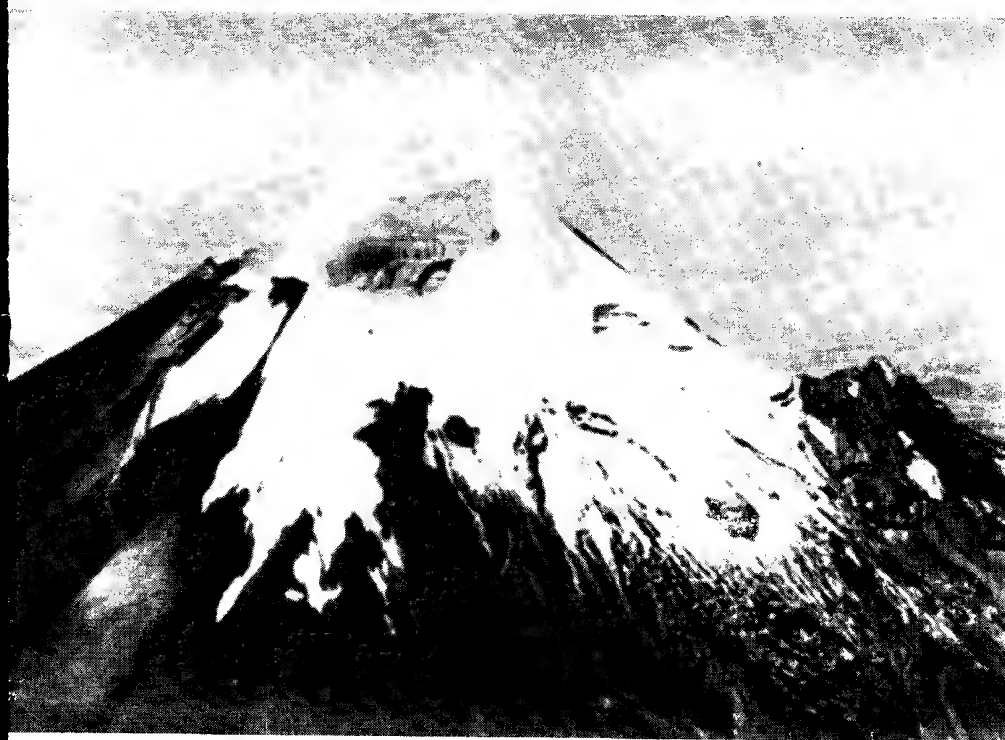
The genuine appreciation from these East German girls’ letters carry to their American sisters some little knowledge of what the German sisters across the ocean are experiencing. From this knowledge gratitude must also spring in American hearts for the plenty which they enjoy and which they may in turn share.



Adventure in Mexico

by John M. Goddard
Explorer, Adventurer





Popocatepetl, Aztec for "Smoking Mountain," lies about forty miles southeast of Mexico City. The 17,784 foot volcano still active, is the highest mountain in North America.

Throughout the thrilling history of human achievement, the drive for adventure has activated men to traverse uncharted oceans, to explore strange lands, to delve into the mysteries of the universe, and strive continually to penetrate the veil of the unknown in all fields of endeavors.

The discovery of America was achieved because of the resolutely adventurous spirit of one man, Christopher Columbus, who boldly faced dangers and hardships to prove his revolutionary theories.

In the mid-twentieth century, the ambitions of many youths to become pilots, detectives, or deep-sea divers, seldom find fulfillment. I feel particularly fortunate, therefore, in being able to realize my boyhood aspirations of becoming a professional explorer—not only satisfying my adventuresome soul, but contributing, I hope, to a broader scientific knowledge, and perhaps an increased appreciation of the strange world about us.

One of the most memorable adventures of my life occurred in Mexico when I was twenty-one years old. My father, P. L. (Jack) Goddard, with whom I have shared innumerable fascinating experiences, and I were about to embark on an expedition through Mexico, Yucatan, Guatemala, and Nicaragua, and had been accompanied as far as Mexico City by my mother—a wonderfully understand-

ing woman who, with almost saintly patience and tolerance, had resigned herself to having her only son follow a somewhat precarious career in exploration.

From the moment we arrived by train at the colorful metropolis, my mind was seething with plans for an ascent up Popocatepetl, the fabulous "Smoking Mountain" which has figured so prominently in Mexican history and legend, and which is numbered among the highest peaks on the earth—with an altitude of almost eighteen thousand feet.

Upon getting settled in a picturesque hotel in the heart of the sprawling city, I made inquiries about what procedure was necessary to make the venture. Each query elicited the same response from the na-

tive guides; namely, that I should see one "Señor Leo McAllister," the founder and honorary president of the Mexican Explorers Club. Upon arriving, we were met by a Mexican boy. I explained our mission as best I could in my high school Spanish, whereupon he shook his head and informed us that "the boss" was out of the city on business and wouldn't return for several weeks. I related the details concerning my outing to him. When I had finished, he launched into a vehement tirade against such a foolhardy undertaking. From what he told me, I gathered that March was the last month in the year that any respectable climber would let himself be found anywhere near "Popo." He branded any such enterprise as completely out of the question. He painted a frightful picture of the dangers I would encounter should I attempt the climb. In short, he tried in every way to discourage me—concluding with the grim fact that a great many people had been killed climbing "Popo" since the days of the Spanish conquistadores.

But firmly believing I could conquer the mountain, this harangue only served as a goad to whet my desire.

After failing to secure the services of a professional guide in the city, my parents and I rented an ancient "taxi" and set out for the closest village to the volcano, Amecameca, some forty miles from Mexico City. This sleepy little Aztec town is the "last outpost" of civilization for climbing parties, and I was able to hire a little peon—one Juarez Vicente—as my "guia." For fifty pesos (ten dollars American currency) he agreed to defy with me the hazards of an "out of season" ascent up the precipitous slopes of the great mountain. We purchased a few items of food to sustain us during the outing, and rented two ice axes and two pairs of crampons. This was the extent of our equipment and since that time I have become increasingly aware of the need for thorough preparation before launching any exploration! Crampons are somewhat like ice skates, but instead of having blades they are fitted with inch-long spikes—four on the sole of the boot and two on the heel. Without crampons, it would be impossible to scale "Popo," because the last three thousand feet consists of hard, smooth ice instead of snow. Scrambling up a sheet of ice as smooth and steep as a tin roof would culminate in certain disaster without such equipment.

After Juarez said farewell to his family, we all piled into the "old hack" and set out towards the towering volcano. Some years before, a local pulp company had constructed a dirt road from Amecameca to the beautiful pine forests surrounding the base of the mountain. This proved a considerable help as this part of the trip would normally necessitate a

rigorous horseback ride. But even so, the road was deeply rutted, and our progress was slow.

The horizon ahead was dominated by two massive mountains—one on the right of us, Popocatepetl, and one on the left, Ixtacihuatl or "The Lady in White" (commonly referred to as "The Sleeping Lady"). Aztec legend says that Popocatepetl and Ixtacihuatl were at one time living lovers who, having displeased the gods, were transformed into volcanos. After undergoing this metamorphosis, the woman died, but the man was doomed to live on and gaze on the dead form of his beloved forever. At times, in his deep grief, he trembles and moans while tears of fire course down his furrowed cheek.

We drove on, climbing higher and higher. The atmosphere was filled with the fresh scent of pine and fir as we penetrated deep into the forest. We stopped for a few moments by a sparkling stream, rushing headlong from the heights above. After replenishing the radiator and refreshing ourselves, we continued. We finally arrived at the end of the road; and after a few words of fond farewell to my resigned parents, Juarez and I set off along a faint game trail. Following it for a mile or so, we came upon a dilapidated old shack used by woodchoppers. It was dusk by the time we reached the hut, where we proceeded to cut some wood and cook our dinner of *tortillas*, grape juice, and *frijoles*. Juarez did not speak a word of English, and my Spanish was far from fluent; so we retired as soon as we had eaten, and spread out on the cold dirt floor.

As the night wore on and I lay in my sleeping bag, my mind was filled with the stories I had heard of how infested this region was with bandits. I was thinking how wise I was in leaving my wallet, ring, and watch with my parents, when I heard some heavy footsteps outside. Instantly I was fully awake, every nerve in my body alert. I fumbled for the Luger I had brought for protection, and finding it, slammed a shell into the chamber and tensely waited as the sounds drew nearer. Through the soiled burlap curtain hanging over the entrance, I could see the lustrous ball of the moon rising in the east. Though I had retired fully clothed, I shivered in the chill atmosphere of the cabin. I was tempted to spring out and surprise whatever was responsible for the noise, but decided to first awaken Juarez, who was snoring blissfully in one corner of the hovel.

I quickly disentangled myself from the kapok bag and tiptoed across the bare dirt floor to his sleeping form. I shook him gently. As he became conscious of me bending over him, I whispered "*Oiga!*" (listen). At this point the sounds were just outside the door. We both stood up just as a hulking form blotted out the moonlight filtering through the burlap. I pushed

the safety catch off my gun and prepared for the worst. The curtain was rudely thrown aside with a quick flourish and there—in the bright gleam of moonlight—was revealed the horned head and beefy shoulders of a wild steer! I couldn't help feeling very foolish when I discovered that my bandits had materialized into a curious ox, who, after sniffing loudly in our direction suddenly whirled around and sped off into the forest. I grinned sheepishly at Juarez and jumped back into bed with his chuckles ringing in my ears.

After a few hours of fitful sleep, I heard him stirring in his corner and knew it was time to get underway. We prepared a hurried breakfast of *tacos*, soup, and chocolate—eating sparingly as the strain on our bodies would be great enough without weakening our systems with a heavy breakfast—and set out through the forest. The moon was almost directly overhead and shone down on us with such luminosity that a newspaper could have been read in its light. Ahead and above us towered the monstrous volcano we hope to scale. The snow-topped peak gleamed coldly beautiful like a gigantic mass of smoldering phosphorous. I asked Juarez what time it was, and he replied, "possible two in the morning." I wondered why it was necessary to rise so early, but I learned later that clouds and mists obscure the peak from noon on—thus the early start.

We hiked about two miles through a fragrant pine forest before arriving at the mountain's ash-covered base. It was bitterly cold, and a chilling breeze added to our discomfort. Already I was having difficulty breathing and was feeling woozy from the effects of the altitude.

I began feeling I was licked already, but something within me would not let me turn back or rest; and I continued trudging up the steep slope, with Juarez directing the way. Many climbers are thwarted in their attempt to ascend "Popo" by the deep blanket of ash that covers the lower

slopes. Often we sank to our knees in the fine powder, making our ascent a nightmarish ordeal. The breeze whipped cinders into our faces and filled our nostrils with dust. We plodded on and reached a huge mass of volcanic rock which Juarez informed me was called *Las Cruces* by the natives. We didn't stop to rest because of the stinging wind, but looking up, it seemed an endless climb to the top. The distance to the snow line seemed miles, and covering it proved to be one of the most exhausting ordeals I have ever experienced. With every step, our feet sank out of sight in the dust and ashes. Sometimes we floundered on our hands and knees as the whole mountainside seemed to come loose and start sliding down. For every foot we gained, it seemed that five steps had to be taken.

At last we reached the snow line and sat down to rest and don our crampons. We were approximately sixteen thousand feet up, and as we observed our surroundings, the first faint rays of the sun began to streak the horizon. It was an inspiring sight to watch a sunrise from such a unique vantage point. I shall never forget that view of "The Sleeping Lady" as the sun's rays transformed her into a lifelike figure. I watched the few lights of Amecameca and the little city of Puebla blink out far off in the distance below us. I could barely make out the lights of Mexico City, seemingly suspended on the western horizon.

As it grew lighter, I looked up at the tremendous mass of snow and ice stretching up and ever upward—seemingly to infinity—and wondered if I could possibly make it all the way to the top. My heart pounded so violently it shook my whole body, and it seemed impossible to draw in enough air to ease my tortured lungs.

As we rested, the thought passed through my mind that we were truly a pair of odd-looking mountain climbers. I had on a pair of Levi's, a lumberman's shirt, and an old wool sport coat. Juarez' "get-up" was even more curious—a battered sombrero tied to his head with a strip of cloth, a homemade cotton shirt and pants, with a padded jacket to keep him warm. On his feet were sandals like none I have ever seen. He had cut them from a discarded automobile tire, and had embellished them with leggings of cloth to keep his feet warm and protected. He was only about five feet tall and looked more like a young *muchacho* than a thirty-five-year-old father of six children. Throughout the climb, he displayed remarkable stamina and endurance—a living testament to the Word of Wisdom, for he neither drank nor smoked.

After briefly pausing to gather strength, we tackled the frozen waste ahead. As the sun rose higher, the ice glare almost blinded (Continued on page 606)





How to *magnify priesthood callings*

Those who magnify their callings in the Melchizedek Priesthood are promised exaltation in the highest heaven of the celestial world. Consequently, it is and should be of transcendent importance to every priesthood bearer:

1. To know what his calling is;
2. To have a clear understanding of the powers, privileges, duties, and responsibilities that go with that calling; and
3. To know how, in actual practice, to go about magnifying the particular calling involved.

To gain a clear understanding of what it means to magnify a calling in the priesthood, with the consequent inheritance of the fulness of the Father's kingdom, we must remember what the priesthood is and what blessings flow from its righteous use.

Nature of Priesthood

Priesthood is the power and authority of God delegated to man on earth, *to act in all things for the salvation of man*. The greatest blessing flowing from righteous use of the priesthood is named in the revelation outlining the oath and covenant of the priesthood.

"For whoso is faithful unto the obtaining these two priesthoods of which I have spoken," the Lord says, "and the *magnifying their calling*, are sanctified by the Spirit unto the renewing of their bodies.

"They become the sons of Moses and of Aaron and the seed of Abraham, and the church and kingdom, and the elect of God.

"And also all they who receive this priesthood receive me, saith the Lord;

"For he that receiveth my servants receiveth me;

"And he that receiveth me receiveth my Father;

"And he that receiveth my Father receiveth my

Father's kingdom; therefore *all that my Father hath shall be given unto him*.

"And this is according to the oath and covenant which belongeth to the priesthood.

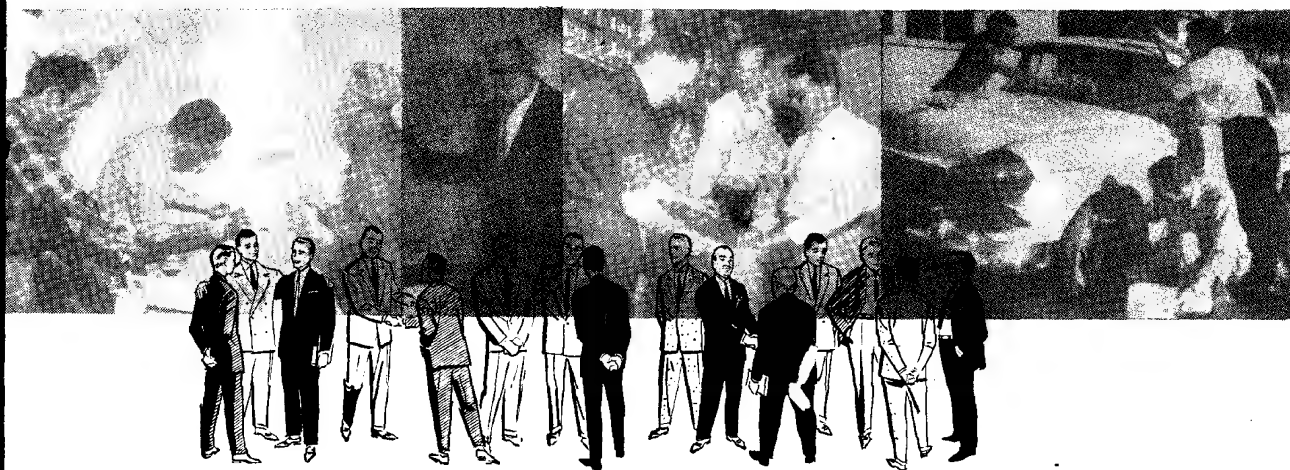
"Therefore, all those who receive the priesthood, receive this oath and covenant of my Father, which he cannot break, neither can it be moved.

"But whoso breaketh this covenant after he hath received it, and altogether turneth therefrom, shall not have forgiveness of sins in this world nor in the world to come." (D & C 84:33-41. *Italics added.*)

All that the Father hath is eternal life, exaltation, or godhood. Accordingly, when any man has the Melchizedek Priesthood conferred upon him, and when he is ordained to an office in that priesthood, by that course he enters into a covenant with the Lord. That covenant is a contractual agreement in which man promises to magnify his calling in the priesthood and in which the Lord swears with an oath that in such event he will give man eternal life in his Father's kingdom. To work out his salvation and exaltation in the celestial world man, hence, must devote his talents, strength, and means to magnifying the particular calling he receives in the Melchizedek Priesthood.

Callings in the Priesthood

What are callings in the priesthood? They are assignments, offices, or positions; they are callings to perform certain ministerial service. It is common to speak of *ordained* callings and of *administrative* callings. The ordained callings in the Melchizedek Priesthood are elder, seventy, high priest, patriarch, and apostle. Examples of administrative callings are quorum presidents, stake presidents, high councilmen, and positions on stake or quorum committees.



What course must be followed to magnify a calling?

First, one must learn the duties that go with the calling. Then he must step forth — courageously, affirmatively, with devotion and self-sacrifice — and do the work involved. To magnify something is to enlarge it, to build it up in importance, to make it great and important in the scheme of things. An elder magnifies his ordained calling as an elder by learning the duties of his office and doing them; an elders president magnifies his administrative calling by following the program of the Church in running the affairs of his quorum.

Now, since priesthood in its nature is the power and authority to minister for the salvation of someone else, it follows that those holding various callings are given assignments to minister for the salvation of their brethren, or for our Father's other children.

Let us look at the calling to serve as the president of an elders quorum. The president is appointed to sit in council with his brethren, to teach them their duties, to see that the full blessings of the priesthood flow to every quorum member, to lead his fellow elders to eternal life in the kingdom of God.

Suppose then that there are members of that quorum who do not put first in their lives the things of God's kingdom, who are not pressing forward along the straight and narrow path with that steadfastness which will enable them to endure to the end and gain all that the Father hath. If such is the case, then it is the calling of those who preside in the quorum to lead their lost and straying sheep back into the security of the sheepfold.

Objectives of Reactivation Program

The objectives of this great program of priesthood reactivation are:

1. To get a Church assignment for every inactive brother;

2. To lead him carefully and wisely along the path of temporal and spiritual progression;

3. To get him and his family sealed in the temple as a prerequisite to the continuation of the family unit in eternity; and

4. To direct his course to the final inheritance of eternal life in the mansions hereafter.

Priesthood reactivation procedures follow this outline:

1. Get the facts about all members of the quorum. Make the annual confidential visits and learn all possible about the state of personal righteousness of each member. Have the Fact Finding and Reporting Committee make out the White Cards and the Recapitulation Sheets.

2. Study these Recapitulation Sheets; get a good picture of each brother's activity (or lack of it) in mind and then sit down with his bishop; see if something can be arranged which will result in the man receiving a Church assignment. Perhaps in the course of a few weeks the bishop can find an appropriate position for him to fill.

3. Those who do not get a working assignment from the bishop should be induced to begin to render service on quorum projects.

4. If there are those who have strayed so far that they do not respond to invitations to serve in the ward or the quorum, then the provisions of the Personal Missionary Approach apply. An active member of the quorum is assigned to work with each inactive brother. This work is done quietly, wisely, carefully, through social, fraternal, business, or other channels, with a view of mellowing the individual and rekindling the spark of (Continued on page 618)

A truly good Teacher

The ability to inspire is probably the most important characteristic of a good teacher. He is inspiring because the subject is important to him; it has vitality. He is inspiring because of his enthusiasm and his sincerity. He kindles lights in each student, lights of wonder and desire and understanding. He makes the students want to know more. He shows them the greatness of what they already know.

This is a little like eating a meal. There is a point at which we are partially filled, but we would enjoy a little more. Our appetites have been a little more whetted, but they have not been satisfied. So it is with a wise teacher: he does not merely tell how important and satisfying his menu is; he provides nourishment to his students, but leaves them a little hungry.

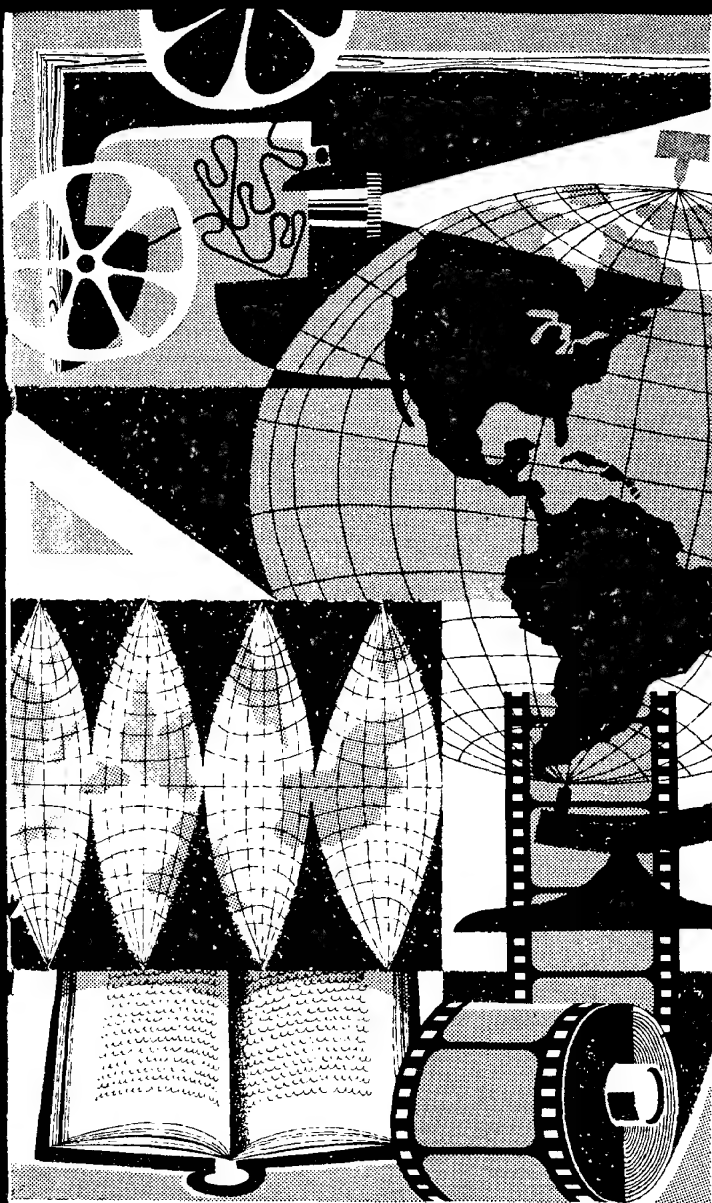
We frequently hear a teacher extolled for his patience. Every successful teacher is patient — patient to try and try again to reach an objective; patient with growth, with individual differences; patient enough to encourage persistence. But truly great teachers are impatient, also. Certainly no great teacher

would have patience with mediocrity, laziness, procrastination, sloppiness, or with work finished but not well done. The master teacher not only makes learning fun, exciting, and exhilarating; he makes the final touch — the highest degree of perfection attainable by a student — the most satisfying of all. He advocates growth and encourages pride in excellence. He requires each student to extend himself to do his very best. He teaches satisfaction of achievement but he also teaches the joy of doing the best that can be done. He whose inspiration is greatest is impatient with anything less than completion plus the highest degree of perfection possible.

My rainbow lured me higher still;
I climbed and felt the climber's thrill.
My rainbow fled to the mountaintop;
I climbed, I would not, could not stop—
Thank God, I said, for my rainbow.

—George H. Brimhall

The really good teacher is both learned and unlearned. It is true that the teacher must have background rich in experience and facts, that he must know his students as well as his subject. But is it not equally true that he must be humbly conscious of his own need to learn? Is it not also true that he must exhibit the "process of learning" as well as his learning? In order to inspire growth, he must be the living example — he must be



growing with his students. The really good teacher, then, has both a wealthy and a hungry vision; he has a good supply, but he still wants more. He imparts love of learning because he is learned but still learning; he inspires growth and scholarship because he is growing.

The most loved teacher is one who loves his students and understands them. He makes students feel their worth; he makes the learning situation dignified by seeing to it that all people are respected. In order to do this he must lead gently and sympathetically. He is more like a shepherd than a reformer, more like a companion than a director. He loves to see growth in ideas and attitudes and habits. He teaches his students that all people are to be equally respected, but that all ideas, attitudes, and habits

by Albert L. Payne

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are not of equal value. The ideas he presents are therefore presented simply, that they may be understood and carried away like a treasure. Students are taught to weigh and evaluate ideas and are given practice discriminating between them. This is the last and greatest area of his inspiration. Now the student feels the love of the teacher and sees the love of the teacher for development and growth. The student feels his own worth; he begins to feel the power that is within him; he knows the joy of exercising this power for himself.

The truly good teacher inspires students with the vitality of his subject, with the joy of learning, with the satisfaction which comes from doing one's very best. These things are not achieved easily or quickly. Too often in the Church, teachers have looked upon themselves as reformers, or as disciplinarians, or as dispensers of factual material. Each of these may have its proper place in teaching but these are not the teacher's primary function. The deep influence of a great and inspiring teacher, whose general approach to knowledge and life can be a practical guide, goes far beyond the recitation. The truly good teacher imparts more than the course material. A wise teacher once wrote: "It is my business to start hares, not catch them." The good teacher helps students to begin a great adven- (Continued on page 602)



In preparation for the next visit of the ward teachers, it is hoped that each family will read, as a part of their family hour, this stirring article. It is one of a series in which General Authorities, in cooperation with the Presiding Bishopric, discuss the monthly ward teaching topics.

Our civilization rests upon three pillars—the home, the school, and the church. Of these, the home is the most important, for it produces those qualities in people that most decisively determine their social, cultural, and spiritual development.

Today the home is under attack. Insidious forces are at work to undermine and weaken its influence. Thousands of parents are being awakened—sometimes tragically and too late—to the fact that there is no substitute for a good home.

Many parents have robbed their children of the right to a fair opportunity in preparing for the struggle of life. These parents have also robbed themselves of the great joy and peace that can come to those who have sons and daughters.

The Latter-day Saint home is a Christian heritage. That heritage has nurtured the ideals of the home as a divine institution. Its preservation is a solemn obligation resting upon parents and children alike. It is the seed plot of virtue and integrity.

We know very little about the Savior's early life. History is silent about the influences and conditions surrounding the home provided by Joseph and Mary, except that Jesus was the eldest of five brothers and two sisters. His home life must have been congenial to his divine nature for he "grew, and waxed strong in spirit, filled with wisdom; and the grace of God was upon him," and he "increased in wisdom and stature, and in favor with God and man." (Luke 2:40, 52.) Mary was divinely chosen before Jesus was born, and her fitness for the high calling of motherhood surely can be taken for granted.

It is not difficult to picture that home with Mary as the homemaker, preparing the meals, keeping the simple house in order, nursing the children through all the ailments of childhood, and counseling with her husband, Joseph, the carpenter, who no doubt taught his sons his trade and impressed upon them the virtues of hard work and the dignity of manual labor.

We may conclude from the Savior's knowledge of the scriptures that Mary and Joseph implanted firmly in the minds of their children the stories and teachings from the word of God. The parents belonged to a scripture-reading people. The Old Testament, all of which was available to Mary and Joseph, supplied a firm basis for morality. The scriptures, ancient and modern, when read in the home, are a safeguard against infidelity and skepticism. They inspire men

and women with an abiding faith in God to sustain them through the journey of life.

The conquest of poverty and the economic well-being of the family begin in the home. There is no grander spectacle than that of a young man and woman joining hands in holy wedlock, earnestly facing the battle of life, building a home, providing the ordinary comforts, and organizing their efforts towards the goal set ahead. To them belong the fruits of victory and success. Frugality is their watchword.

The problem of income and outgo is always a challenge. The proper and successful management of the home eventually becomes the responsibility of the entire family. Co-operation and careful planning are desirable and necessary. "Extravagance lengthens the hours," said Calvin Coolidge, "and diminishes the rewards of labor."

Events during the past few decades have moved along with marvelous rapidity. It has been an age of reckless spending. We have been buying luxuries and comforts as never before. There are those who are trying desperately to outflaunt their neighbors and friends regardless of the means at their disposal. The passion for display and pleasure threatens the home, disrupts family ties, and casts aside the fundamental virtues of honesty, thrift, and industry.

Thrift is one of the outstanding needs of the American home. It provides for the future and protects the family or the individual against emergencies that may prove disastrous and overwhelming. A program of thrift and industry will inspire confidence, create initiative, and will, most surely, develop character. Thrift is essential to our financial and economic well-being.

The home is not only the unit of civilized society; it is also the heart of civilization. As the oldest institution in the world, it has provided the framework for all human governments. The family is the product of the home. From a deep sense of family obligation come the strongest incentives for well-doing, honesty, sobriety, and good conduct. But in these modern times in which we live family life is deteriorating, and marital antagonisms are increasing. The sanctity of the marriage covenant is being discounted and ignored. In many places the religious background has entirely disappeared, and marriage vows are made thoughtlessly and irreverently. The results are apparent in the divorce courts and in broken homes, disrupted families, undisciplined children, disap-

pointed parents, and in manifestations of criminality which are so widespread and flagrant.

What is the answer to a condition so threatening and disheartening? Is it not a home life centered around spiritual ideals and standards, such as that established by the pioneers who made settlements in the "midst of the Rocky Mountains" and who laid the foundation for growth and stability? A spiritual concept of the family must be restored with the father as the head of the home.

It was under conditions of family disintegration that Jesus delivered his strong condemnation of divorce. The marriage union is sacred to him. Husband and wife belong to each other, and the implication of an eternal relationship is clear. Both are expected to observe the same standards.

These teachings are basic to our understanding of the purpose of the home. How can we perpetuate that purpose?

Today the world is growing increasingly complex. Changes are rapid and far-reaching. Highly technical methods of communication in some respects are complicating the communication in the home. Television, radio, and the movies are competing for the attention of the youth. In the face of such competition it is sometimes difficult to keep the simple relationships open in the family.

As technical progress continues, the task becomes greater. The speed of events, the diversified interests and pulls, and the modern distractions on the family, even when it is physically together, are creating stresses and strains on family unity.

Children are facing the realistic danger of knowing their parents less today (Continued on page 602)

Elder Alma Sonne was born in Logan, Utah, and was reared on a Cache Valley farm. A banker by profession, he has played important roles in the business and agricultural life of northern Utah. He filled a mission in England. He was called as an Assistant to the Council of the Twelve in April 1941. He returned to Europe as president of the European Missions following World War II.



The Presiding Bishopric's Page



Senior Members

HOPES AND FEARS MOTIVATE SENIOR MEMBERS

There are various oppositions that tend to keep senior members of the Aaronic Priesthood from being active in the Church. Group advisers should tactfully apply strong motivating forces to override these oppositions.

The two general emotional forces that move people to action are hope for reward and fear of punishment. The Lord assures us that the law of compensation is at work in the world.

"Whatever principle of intelligence we attain unto in this life, it will rise with us in the resurrection.

"And if a person gains more knowledge and intelligence in this life through his diligence and obedience than another, he will have so much the advantage in the world to come.

"There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—

"And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." (D & C 130:18-21.)

It is thus apparent that we can't be cheated. We will be rewarded for obedience, and suffering will invariably follow our transgressions. This law of compensation brought to the conscious attention of senior members, will be a great stimulus in helping them to be active in the Church.

Group advisers who make their assigned group members aware of the rich rewards and blessings that result from obedience to gospel principles, and the void and sorrow that come from disobedience will reach their objectives. The work of group advisers is to reveal to men their desires and how to obtain them; and their fears and how to escape them.

MORE VISITS TO WARDS NEEDED BY STAKE COMMITTEE

In a recent survey, we were alarmed to learn that 43.02 percent of stake committees for Aaronic Priesthood Under 21 averaged fewer than one visit a ward a month. In some instances, the average indicated that wards were being neglected as long as six months.

We respectfully urge stake committees not visiting, on an average, each ward each month, to review this part of their assigned responsibilities and to take immediate action to bring their stakes up to at least the minimum number of visits recommended.

Bishoprics and their ward leaders need this assistance from the stake committee and the program suffers when they are denied such help.

LOOKING IN ON A QUORUM ADVISER

A young deacon had been urged by his quorum adviser to attend Sacrament meeting as one of the requirements for the individual Aaronic Priesthood award. The advice was presented in a very effective manner. But there was a puzzled look on the deacon's face.

When the lecture was ended, the deacon inquired of his quorum adviser, "If you had to attend Sacrament meeting 75 percent of the time as I do, would you qualify for the award?"

The deacon had rarely seen his quorum adviser in Sacrament meeting.

For each young man who asks such a question, there may be scores who merely wonder. Quorum advisers will find that the right example in leadership is infinitely more effective than words alone.

STUDY GUIDE FOR WARD TEACHERS SEPTEMBER 1958

Perpetuating the Purpose of the Home

Home is the abode of man. It is of divine origin and is, therefore, a sacred institution. The home has long been recognized as the foundation of community and nation. Through the facilities of the home all the virtues of a noble society are preserved. The human race is perpetuated; the foundations of character are laid; industry is promoted; wealth is accumulated; art is cultivated; and religion is maintained. Home training is the factor that determines the future of most men. In homes where high ideals are maintained, parents and not teachers lay the foundation of character, the principles of thrift, and faith in God in the hearts of their children.

Present civilization is a product of the home, the school, and the Church. Of these three agencies the home is by far the most important. McCulloch in his book, *"Home the Savior of Civilization,"* has this to say, "Of all the factors that enter into the environment of a child, or of anyone else for that matter, the home is by far the most powerful, so much so, that one may say that home either makes or mars character. The child from the day of his birth, for at least twelve years, is so dominated by the influences of the home, whether good or evil, that he is absolutely helpless to resist them." A definite responsibility rests upon parents to provide the influences of the ideal home.

From the time this Church was organized, home building has been one of its major objectives. The home according to our belief, if properly established, is a permanent institution that will endure throughout the eternities. Evil forces are at work undermining and threatening to weaken the sanctuary of the home. If the training a child should receive in the home is neglected, the Church and the school can in no way compensate for the loss. Parents should endeavor to live in compliance with the divine admonition,

"And they shall also teach their children to pray, and to walk uprightly before the Lord." (D & C. 68:28.)

If parents are to achieve this goal successfully, the following are some of the fundamentals that should receive attention in training of children in the home: (1) implant in their hearts faith in God; (2) constantly emphasize the necessity for living on a high moral plane, thus safeguarding virtue and chastity; (3) train them to be obedient and law abiding; (4) emphasize honesty in dealing with their fellow men; (5) instil in them a desire to accept responsibility in

the home by having them share in the everyday tasks of the home; (6) teach them to be industrious and to avoid indolence; and, (7) educate them in the principles of thrift and frugality.

INTRODUCTION OF STUDY GUIDE FOR OCTOBER 1958

"Be Slow to Anger"

Aaronic Priesthood Under 21

THE CALLING OF THE "QUORUM ADVISER"

In the Aaronic Priesthood program for young men 12 to 21 years of age we have "quorum advisers" to teach priesthood lessons and to look out for quorum members needing attention—these leaders are not called "teachers" in this program. We have often been asked why such officers are called "quorum advisers" instead of "teachers."

The answer is obvious: if we had nothing in mind for such a person besides the teaching of a quorum lesson each week, we would call him the quorum "teacher." However, teaching the lesson, while important, is far from being the whole responsibility of such appointee.

The "quorum adviser" is expected to advise with and counsel each member of his quorum as personal needs arise: He is expected to visit with each quorum member in the home, meet his parents and other members of the family: He is expected to be a "big brother" to each quorum member, ever solicitous of his temporal and spiritual welfare, helping him to guard his habits, to think correctly, to behave properly: He is to share in the youthful problems of young men and assist in their solutions: He is to teach, counsel, advise, visit, observe, understand, and love each young man under his direction: He is to spend most of his leadership time in the "second mile," beyond expediency, beyond a lesson period each week, as far beyond average needs of the individual as personal needs may require.

This is the work of a "quorum adviser"; these are some of the reasons why he is called a "quorum adviser" instead of being called a "teacher."

We do not minimize the importance of the "teacher." We simply prefer to call the second-mile teacher a "quorum adviser" to emphasize the overview of his responsibilities and leadership opportunities.

The "Me" Stage

(Continued)

by W. Cleon Skousen
Chief of Police, Salt Lake City

The Facts of Life

Most new parents assume that when Junior gets to be an adolescent they will have a nice long talk with him about the facts of life. They feel comfortable in the thought that this task is still a long way off. This will account for the apoplectic reaction of a friend of ours who was recently in the process of shaving when his bright little four-year-old came walking into the bathroom and said, "Daddy, how do we get babies?" Our friend said it was a good thing he wasn't shaving with a straight edge. He looked down into the innocent little upturned face and said, "Oh, no, Son. Not so soon!"

But our doctor tells us this is all very normal. He says that between three and six, children have a genuine sexual awakening, and it involves both physical and emotional responses. It is the age when they become very curious about themselves, about the opposite sex, and eventually, about babies. Hence the doctor suggests four rules:

1. Be very matter-of-fact about it.
2. Do not tell too much and do not excite more curiosity with provocative answers.
3. Use accurate scientific terminology when referring to physical processes.
4. Give the child the feeling that you will be glad to discuss this subject with him whenever he has a question.

Many good books are available for parents which suggest ways and means of explaining this important part of life. All the authorities agree that the simple, direct approach is best.

When a four-year-old asks "where babies come from," it is simple curiosity requiring a simple explanation, "Babies? Oh, they come from their mothers."

"But how do mothers grow babies?"

"They grow them in a special place which God made for growing babies. It is a warm, pleasant place not far from the mother's heart."

Many months later he will want to know how the baby got into this special place, and he is usually satisfied when he is told that the baby grows from a tiny cell that was part of the mother already. He may return in a few more months to ask, "But how is the baby born?" Unless he is seven or eight, it is usually best to simply say that a special passage is provided when it is time for the baby to be born. However, older children respond to a chart or illustration in the family "doctor book" showing the marvelous mechanics of human birth.

Somewhere along the line there will be questions about the place of the father. The fact that the baby will not start to grow until the mother and father share their love with each other is usually sufficient in the beginning. Later on a youngster can begin to appreciate the naturalness of marital relations as the "highest expression of love between a mother and father." Once more the family doctor book will be helpful, but terminology should be scientific rather than colloquial, and the entire matter should be treated in a very casual, matter-of-fact way. This is certainly the time to stress the sacredness of the human body and to emphasize the necessity of showing respect and love for that future sweetheart whom Junior will someday marry by keeping himself circumspect and not sharing himself with anyone until after his marriage.

With a little forethought, all of these problems can be handled in a delicate but highly satisfactory manner for all concerned.

Portrait of a Five-Year Old

By the time Junior is five he has usually discovered that he doesn't have to fight his parents in order to



get their love and attention. Therefore he levels off considerably. Once more the tide begins to ebb. He may still suck his thumb occasionally (when he is under tension or lonely), and he might even wet the bed sometimes. But his appetite should be picking up considerably and his tendency to get up in the



night and wander around the house will usually disappear.

This is a good time to assure Junior that he is an important part of the family. He especially likes to go out with his parents, engage in a lot of rough and tumble play, and every so often receive a good dose of TLC (tender loving care). He likes to curl up in his mother's lap as if he were a tiny baby. Usually it will not last long, and when he has had enough, he will scoot away with a newly won sense of independence which in this case means he feels a warm sense of security and self-confidence.

The Criminal Psychopath

In some homes a real tragedy occurs at this stage through reckless and unsympathetic treatment of a youngster. A harassed parent may express by word or action that Junior is a nuisance. If a child ever gets the idea that he is disliked or unwanted, there can be serious trouble ahead for his parents, himself, and the entire community. This is the foundation for the so-called "rejected personality."

A rejected person goes through life trying to retaliate by getting even. The vast majority of the criminal population in our jails and prisons are individuals of this type who have normal brains and bodies but who are at odds with the world. They fight life and therefore become their own worst enemies. Psychologically they are highly susceptible to "escape devices" like alcoholism and narcotic addiction. They are called criminal psychopaths.

Under careful psychoanalysis most of them can trace their soured, curdled personalities to a period in early childhood when they somehow got the idea that they had been completely rejected. If this had been quickly corrected, such people may have never had to go through life as twisted, tormented, and deformed personalities.

The needs of a child during the "Me" stage are therefore much more important than many have assumed. Neglect or mistreatment at this age may lay the foundation for sixty-five years of existence as a human misfit with its trailing sorrows of drunkenness, divorce, dissoluteness, and crime.

Developing a Philosophy of Discipline

Having emphasized the necessity for love and affection, let us now say a word about discipline. Discipline and love are teammates. Either one without the other is a monstrosity. If there has been any one single weakness in the structure of American society which stands out above all others, it is our failure to apply sound principles of discipline. This is particularly true in the social structure of the American family.

Recently a prominent judge began to ask why it was that many European countries had very little juvenile delinquency. In those countries poverty is rampant, the standard of living low, contagion for crime is everywhere, yet the families are able to hold their children in check.

The judge came to the conclusion that the magic element which had made this possible was authority in the family. Therefore, he wrote, "Let's put father back at the head of the home." This doesn't mean that the father becomes a dictator — it simply makes

him the president of the firm. In harmony with this basic idea other principles necessarily apply:

1. Reasonable standards of conduct are laid down and agreed upon.
2. Firm and *consistent* enforcement of these standards is made the rule.
3. Within the framework of these disciplinary boundaries copious quantities of affection and love abound.

Now, the question arises, how do we keep the activities of the family within the boundaries we have set up? Experience teaches us that love alone will do it ninety percent of the time. But what about the other ten percent? That is where we strike a cultural vacuum. For more than two generations we have promoted the idea that love should also be the cure for those who smash down the barriers of the family or of society. Authorities are beginning to feel that this is where we made our mistake. Obviously something is wrong when the American juvenile crime rate is skyrocketing to a level which is setting a world record. Authorities are beginning to ask parents to recognize that *discipline means restraint*—gentle restraint where possible, firm restraint where necessary. For nearly two generations this has been missing from our way of life and society is beginning to pay a terrible toll.

Keeping this in mind, let us take a look at a child in the "Me" stage. It will be recalled that during the "Age of No Reason"—from one to three, the doctor said we should try to rock along with Junior and help him establish his self-confidence. However, when we reach the "Me" stage the doctor says reasonable standards of conduct should begin to be set up. This seems fine until our four-year-old suddenly decides to smash them down. Now let us turn to a competent psychologist for help. He will probably come forth with a few simple rules of *applied discipline*:

1. Be sure the rule is reasonable for a child of that age.
2. Be sure he understands it and realizes there is a penalty for deliberate violations.
3. Make one or two allowances for a possible lapse of memory but caution him concerning the future.
4. If another violation occurs shortly thereafter, *always* apply the expected discipline.

What about Spankings?

The next question is whether or not family discipline should include an old-fashioned spanking once in a while. More and more parents are beginning to find that it has remarkable therapeutic qualities. If it is used, here are some suggestions:

1. Reserve it for exceptionally serious situations.

2. Be sure the child knows why the punishment is being given.

3. Be sure it is applied where Mother Nature seems to have intended it.

4. Get your own emotions under control so the spanking is not harsh or abusive.

It is suggested that discipline *not* include pinching or slapping where a deserved spanking releases tensions, pinching or slapping increases them.

The Five-Year-Old Profile

Before leaving our five-year-old let us summarize a few final facts. Physically, he is poised. He is very attached to his mother and seldom leaves home to visit the surrounding neighborhood as he liked to do at four-and-one-half. He is aware of so many new things that he has nightmares about animals or "bad men." Even in the daytime he says he is afraid something might happen to his mama. He may get a lot of comfort from a doll or stuffed animal. Even though he is still in the "Me" stage, he makes a very special effort to be a "good" boy and please his mother. His willingness to try and get along makes this a good time to start kindergarten. Usually it is a smooth adjustment.

Portrait of a Six-Year-Old

Now that we are accustomed to the tidal pattern of human development, we know six should be another period of dynamics. It is! In fact, this period of growth resembles the month of March—it comes in like a lamb and goes out like a lion. The transition from five is smooth, but then we begin to see some rather swift changes. Junior loses his milk teeth, and the first permanent molars pop in. His body chemistry changes. It leaves him rather frail for awhile and very susceptible to infectious diseases. In matters of behavior he seems under compulsion to go to extremes. He is a crybaby—but sometimes will burst out laughing in the middle of a good cry. In a contest or game he always has to win. He is a poor loser and becomes very quarrelsome under any kind of social pressure. He tries on and lays aside many moods. He lives in such a world of extremes that he constantly demonstrates that human beings are "a bundle of opposites"—hope and fear, joy and pain, selfishness and altruism, helpfulness and laziness.

The six-year-old is easily frightened. He has many imaginary fears and little tolerance for "horror" movies or bizarre stories. In order to go to sleep he may have to have a flashlight under his pillow or have his door left open so he can see the light from the hall.

Since Junior will be in the first grade this year, we can expect some problems in deportment. He may be one of those who is

(Continued on page 613)

Perpetuating the Purpose of the Home

(Continued) than children of past generations. Only studied and serious effort can keep the frayed line of family communication from breaking. It is not that parents may not be conscientious and good, but their drive to communicate this goodness and personal integrity to their children may be lost in the competitive struggle for their children's attention.

Parents who work and who are preoccupied with social and business activities are at a critical disadvantage in this communication challenge. It can become tempting to take the "easier path" and to procrastinate the family responsibilities. The weary decision that "I can wait until tomorrow" may be fatal. Tomorrow will come and go and with it could come and go the ties to children.

Family responsibilities begin with parents. These responsibilities cannot be shifted to the school or to the Church. Parents must assume their

task as if it were theirs alone, as if there were no substantial agency to help them. With that viewpoint parents can take nothing for granted, and whatever is added outside the home adds that much more to the virtues and love taught in the family circle.

Home building and homemaking are important to the growth of parents as well as children. When parents are with their children, they are usually at their best. In a parent's desire to be an example, he grows accordingly. Then love expands out of the kindnesses and understanding that such a relationship cultivates. Children help parents, and parents help children in their mutual development. It is a divine cycle. As parents love them more, children respond to that love and store up in the well of their characters the ideals that will guide them as parents in their future homes.

In other words, if parents set the pattern in their own homes, it becomes a pattern that can be perpetuated in the homes of their children. In this way children will learn the techniques and ideals of

good family life and grow up feeling that the home is a sanctuary of strength and love, and the purpose of the home will be perpetuated from generation to generation. Our examples today are the roots of tomorrow's homes.

The home depends upon the Church and the priesthood for survival as an eternal institution. The marriage covenant for time and all eternity is solemnized through and by the Holy Priesthood. To be eligible for this eternal relationship parents and children must prove themselves worthy by keeping all the commandments. The home, the Church, and the quorums of the priesthood are a unit in providing the ways and means for exaltation in the celestial kingdom. The perpetuity of the home and the family comes as a result of clean living, honorable conduct before God and man, a demonstration of faith in the true and living God and in the restored gospel of Jesus Christ, and by observing all the laws and ordinances pertaining to the plan of life and salvation. There is no other way.

Your Question

(Continued) it could not be passed. It was this great gulf that our Savior bridged when he went to the spirits in prison. President Joseph F. Smith's vision of the redemption of the dead is in perfect harmony with this parable. Christ did not go to the imprisoned wicked spirits. He declared his message to those who were worthy. Then he organized his forces and commissioned his faithful servants to cross the gulf and take the message to those who sat in darkness.

There is further light thrown on this question in the vision given to Enoch when the Lord appeared to him.

"Wherefore, I can stretch forth mine hands and hold all the creations which I have made; and mine eye can pierce them also, and among all the workmanship of mine hands there has not been so great wickedness as among thy brethren.

"But behold, their sin shall be upon the heads of their fathers; Satan shall be their father, and misery

shall be their doom; and the whole heavens shall weep over them, even all the workmanship of mine hands; wherefore should not the heavens weep, seeing these shall suffer?"

"But behold, these which thine eyes are upon shall perish in the floods; and behold, I will shut them up; a prison have I prepared for them.

"And that [i.e. Christ] which I have chosen hath plead before my face. Wherefore, he suffereth for their sins; inasmuch as they will repent in the day that my Chosen shall return unto me, and until that day they shall be in torment."

FOR EVERY CHILD

by Grace V. Watkins

For every child, abundant bread,
A bowl of milk, a clean white bed,
Deep roots within a well-loved place,

The comfort of a listening face,
And every twilight time, the fair
And cleansing holiness of prayer.

A Truly Good Teacher

(Continued) ture. Neither the teacher nor the student may designate its exact outcome or anticipate its importance. The teacher motivates and energizes the mental capacity, challenges the curiosity, teaches self-confidence and love of truth. He may not know where it will lead, but he knows it is not in vain if he has inspired one of God's children.

The inspiring story of the Good Samaritan was given by Jesus in answer to a lawyer's question, "And who is my neighbour?" (Luke 10:29.) As people have pondered the answer for 1900 years, some constructive ideas have been impressed into their minds. An appropriate story illustrates and clarifies ideas in a way that sometimes makes them even more valuable than the actual experience itself. Helpful thoughts must first be clear, and then they can be stamped deeper and deeper into our minds to become more effective in their influence.

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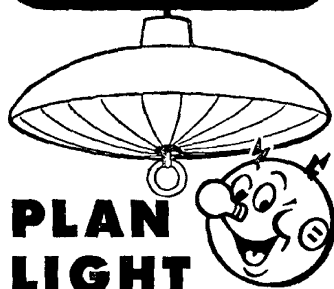
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To keep learning . . .

Richard L. Evans



Last week we cited this quoted sentence: "The grand essentials to happiness in this life are something to do, something to love, and something to hope for."¹ And today we should like to add to it another element: something to learn. We are not living a static life, as suggested by this sentence from an unknown source: "If you were graduated yesterday, and have learned nothing today, you will be uneducated tomorrow."² In looking at learning, past and present, it is sobering to consider how much change there has been; how few textbooks, for example, from which we were once taught, have since survived, especially in technical subjects. Sometimes young people lose faith, or become confused, because of some theory or supposed finding, and later learn that what they lost their faith for has since been abandoned or modified by further findings — and so they lost their faith for little real reason. We all have to keep learning. "We shall never see the time when we shall not need to be taught . . ."³ Adults have to keep learning long after they have left school. All people in all professions have to keep learning or they will soon find themselves far behind. And anyone who, at commencement, thinks because he has a label, because he has acquired credits and credentials, he can now relax and wait for things to come his way, has thought what simply isn't so. Commencement means being about to begin and to prove that what he has learned can help him be profitable and productive, not forgetting the great investment that parents and others have in him, and not forgetting also to pay some part of his debt to the past. Smugness in learning, conceit in learning, is never becoming to anyone. We must constantly keep a mind open to truth, a simple faith, and humility. Within a framework of standards, of principles, of keeping the commandments, we need to keep a flexibility in our lives for the continued revealing of truth, for the further finding of facts. ". . . Something to do, something to love, something to hope for"¹ and something always to learn. "We shall never see the time when we shall not need to be taught."³

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, June 1, 1958, Copyright 1958.

(See page 619 for footnotes.)

LAW ON THE LAND

by Elinor Lennen

Men test the wind judiciously that first
Had tested stamina of flesh and mind:
Drouth for their fields, and for their bodies, thirst—
But, unconvinced, they search again to find
Oasis in the desert of their days.
Can silver torrents come from skies of brass?
Hope is the final law the will obeys
After all earlier dominions pass.

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Adventure in Mexico

(Continued) us. We were forced to squint our eyes to a slit to escape going snowblind.

As we struggled higher, we found it impossible to proceed straight up the mountainside, as an avalanche had swept all footholds away. Perched like ants on an ice cream cone, we began to follow a diagonal zig zag course and managed to make headway. By now, it seemed as if we had been climbing for half the day and night. My muscles knotted, aching, and my legs seemed encased in buckets of cement.

Our advance was discouragingly slow, and as we inched upward, I realized why the climbing season was restricted between October 1 and January 1. During October, November and December, "Popo's" mantle of ice is enveloped in a thick layer of soft snow, providing safe footing; but in March, the snow has packed into a brittle crust which is easily broken. Every step we took caused chunks of ice to crumble. One slip from this level would be calamitous, with nothing to halt a plummeting body.

Juarez told me of a tragic climbing accident which had occurred the previous year, where one of his closest friends had become faint from the altitude and had fallen from halfway up on the ice blanket. He tumbled and rolled all the way down the mountainside. When the rest of the party reached him at the bottom, there wasn't a whole bone in his body. The buffeting had literally pounded him to a pulp! With this story fresh in my mind, I proceeded with utmost caution.

By now the cold was almost unbearable, and it was torture to breathe the air. My face and hands were numb and stiff, and I was forced to restore feeling to them by placing my hands under my armpits from time to time, then massaging my face with my warmed hands.

Intermittently as the winds abated, we reveled in the rising sun's spasmodic warmth. The contrast of vivid sky and dazzling snow was breath-taking but unfortunately I was too spent to appreciate it completely. Try as I could, it seemed impossible to quench my thirsty lungs; and I fatigued myself further by gulping in massive draughts of rarefied oxygen, to no avail.

At last when we were within four or five hundred feet of the crater, I felt a sudden burst of enthusiasm. I set forth with renewed effort and even passed Juarez in my zeal. These last few hundred feet proved to be the most arduous of all. We would take a few steps and then hang over our ice axes panting. It

was impossible to sit at this altitude because of the extreme inclination of the ice. Struggling on, we were finally rewarded when we heaved our bodies over the rim of the volcano. We lay gasping for several minutes before we had energy to survey our surroundings. It was amazingly warm within the

Marriage—and the simple doing of duty

Richard L. Evans



We have talked not infrequently before of what goes into the making of a marriage: of love and loyalty, of trust and confidence, of patience and faith, of character and encouragement, of kindness and consideration, and of the importance of common convictions, common background and belief — and of the desirability of marriage, its advantages, benefits, and blessings: the family, the sense of belonging, the solid and satisfying association. With all of this as background, it would seem that we should also say some few things most sincerely concerning the doing of just plain duty. Duty isn't a word that is always quite comfortable or convenient. But the free and easy making of marriages, and the free and easy undoing of them by divorce, suggest, for the sake of all concerned — for children, country, community, for family and friends — for ourselves and for our eternal future (and for self-respect as well as for a quiet conscience) — that we *should* say some things concerning the simple doing of duty. Contracts aren't always convenient. Commitments of any kind aren't always convenient, including covenants, debts, obligations or honor. But if easily we were to shed our obligations and contracts and commitments, it would seem that nothing much could be counted on. Marriage is a commitment of all that we are, of ourselves, our family, our future — a commitment wonderfully well worth it when there are understanding and kindness and character and consideration, and oneness of purpose and harmony of background and belief. But when it becomes a tug-of-war, a cold war, a thing of pulling apart, all concerned had better sincerely examine themselves and look to see what will save it — for the commitment of marriage includes sacred covenants and solemn obligations to ourselves, to society, to children, to family, and to the everlasting future. And any shallow or insubstantial reasons for failure to keep sacred covenants and contracts and commandments might not seem very solid or satisfying when we face the Judge and Father of us all. Happiness is not a thing of self, or of self-willed selfishness, or of mere pleasure, or personal convenience, or passing preference, but is a by-product of doing what we ought to do — and of being what we ought to be. And aside from all the other essentials, every marriage needs the simple, sincere doing of duty, for stability, for respect, and for happiness at home.

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crater itself; and even though the frigid wind raged all around the mouth of the volcano, we soon were thawed out. It was like entering a sheltered Shangri-La from the cold outside world.

Finally, with immense effort, I stood up and glanced about. My first impression was that I had suddenly been transported to Dante's *Inferno*. My head whirled and throbbed, and I saw everything in a dizzy haze. In this condition it was not hard for me to imagine I was in the infernal regions so vividly depicted in Dante's immortal poem. The rugged sides of the crater glistened with yellow, sulphurous incrustations intermingled with outcroppings of black volcanic slag, in vivid contrast to the sparkling white patches of snow. Great fissures in the sloping crater emitted pungent sulphur fumes. Other vents spewed forth mists which swirled around the gaping pit, creating a thousand weird shadows and variegated colors. At the bottom lay a mysterious miniature pond of bright green water which bubbled and steamed in constant effervescence.

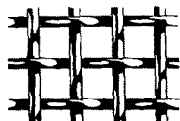
I clambered a few yards down the crater to pick up some unusual volcanic specimens. As I did so, my head began to swim from inhaling the acrid vapors. I quickly snatched up a handful of the colorful rock and returned to where Juarez was setting out some cold *tortillas* for our lunch. My body craved rest and oxygen much more than food, but I sat beside him anyway and began to munch on the corn meal cakes. He related some interesting traditions about "Popo." He told me that the first known individual to scale the volcano was one of Cortez' captains, who performed the feat despite the warnings of the natives. They had reportedly informed him that no mortal could climb the mountain and survive, but undaunted by such ominous admonitions, the heroic captain successfully completed the ascent and reported to his leader.

He described the great masses of brimstone in the crater, with the result that Cortez is supposed to have forced hundreds of Indians to labor in accumulating a supply of sulphur for gunpowder. The work

was so rigorous that many natives died, and the rest suffered damage to their hearts and bodies from exposure and strain. After this episode, "Popo" was not scaled for more than three hundred years, so far as is known, until Mexico was freed from Spain in 1827.

As Juarez talked, the ground trembled and rumbled underneath us, and I realized "Popo" was far from extinct. There have been ten major eruptions since the time of Cortez, and the eleventh is long overdue. I couldn't help feeling apprehensive when a shower of rocks slid from the wall of the crater and splashed into the tiny emerald lake.

After taking one last look at our bewitching surroundings, Juarez and I took deep breaths and began the long downward trek. It was a ticklish business descending the ice cap, and we moved cautiously. Once we had negotiated the slick, icy crust and reached the ash line, our progress was swift and even fun. I found that I could make tremendous leaps downward, and when I struck, it was much like skiing, with the



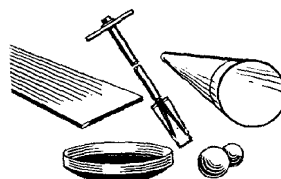
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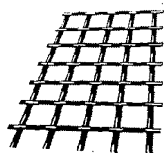
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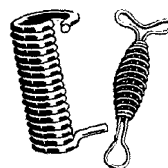


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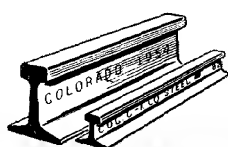
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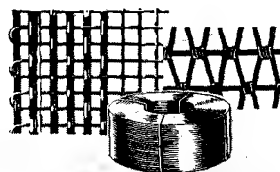
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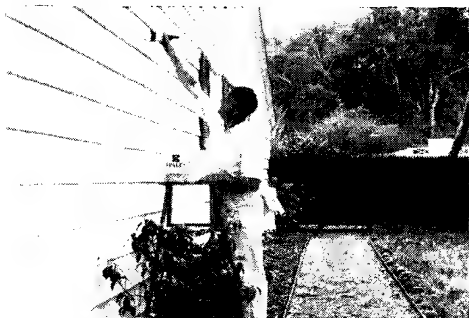
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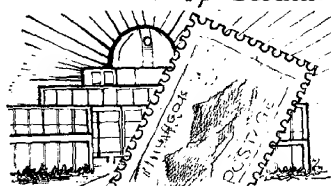
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same exhilaration. Glissading along in this manner, we reached the base in a surprisingly rapid descent.

The sun was high in the heavens when we returned to the little shack from which we had set out.

We basked in the warm sun, soaking up energy and heat. My one thought now was how to return to Mexico City almost fifty miles away; so after indulging in several minutes of luxurious repose, we started hiking to the dirt highway. Coming upon the road, we followed it downward until we reached a brick and cement monument erected to the memory of Cortez and his band of adventurers. It was at this spot that the Spanish explorer first glimpsed the city he had come to conquer.

Hours later, having returned part way on a bucking pile of logs in a '29 Ford truck, and the rest of the distance in a truck full of people and assorted barn yard animals, I joined my anxious parents, but not before stopping at a local restaurant to shake my clothes free of dust and wash the thick layer of grime from my hands and face. I weighed myself on the way to our hotel and discovered that I had paid more than just fifty pesos to see my dream of climbing "Popo" come true, namely, eight pounds of avoirdupois. Still, it was small enough sacrifice for such a wonderfully unique adventure. And climbing the 17,800 foot volcano will remain in my mind as one of the outstanding events of my life.

SOLACE

by O. L. Abbott

My cup of bitterness has passed,
I've drained the gall of bitter loss,
I've shared a little, in my way,
His agony upon the Cross;
And though my days are long and
black

Now that my loved-one's gone from
me,

I know that I shall never lack,
Christ's loving hand will comfort me;
And while I never shall forget
The loss of one who's part of me,
That Tender Hand will guide my
steps

To peace and true serenity.

"He gave me a good mother..."

Richard L. Evans



A grateful daughter had this to say concerning her once famous father: "He transmitted to me a sound heredity on his own side, and he gave me a good mother."¹ And then she added: "A young man was once asked . . . why he did not . . . marry a certain very beautiful but rather frivolous girl. . . . 'Is she a person whom you would pick out to entrust with the bringing up of your children?' he said. When his questioners conceded this was not so, he added, 'Well, I do not choose to entrust her with the bringing up of mine.'² There are many good gifts that fathers give: their experience, their advice, their love and loyalty, their providing, their companionship, their character, their patience, their strength, their good name, even their discipline when needed, and their example. But scarcely could they give a greater gift than these two that affect so fully the family—so fully the everlasting future: ". . . a sound heredity on his own side, and . . . a good mother."¹ Now to you who are moving toward marriage, and its sobering decisions: In marriage we do choose the parents of our children, and this in itself without any other consideration, is an awesome and sobering decision: the name, the heritage of our children, now and ever after. Surely this is not something that should be decided on the fulness of the moon, or on the mood of the moment. To quote the phrases of a lovely and long-living song, it is "not for just an hour, not for just a day, not for just a year, but always—"—not for just an evening, not for just a summer season, but day after day, month after month, year after year, into the farthest reaches of the future. Marriage means the making of a living, providing a home, keeping a house, cooking tens of thousands of times, doing tens of thousands of routine daily duties, in sickness, in sorrow, in health and happiness, in discouragement and success. And because fathers and mothers and family and home are so everlastingly important, we cannot in wisdom make such decisions superficially and shortsightedly, nor in good conscience fail to take into account the parents we choose for our children, and the character and companionship of those we love and live with, "not for just an hour, not for just a day, not for just a year, but always."² "He transmitted to me a sound heredity on his own side, and he gave me a good mother."¹

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, June 15, 1958. Copyright 1958.

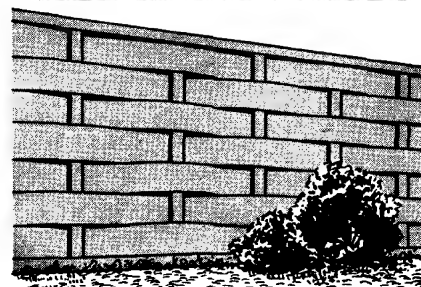
See page 619 for footnotes.

THE MEASURING OF MOMENTS

by Eunice J. Miles

Today was the future of yesterday,
And the myriad days out of sight;
Tomorrow may mean the endless years
Or the end of a sleepless night.
Today is the peak of eternity
For him who can think and plan,
And making the moments count today
Means the fashioning of a man.

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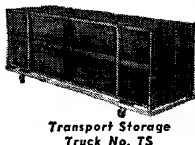
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(Continued) class of the University of Utah, continues to urge all its readers to become indeed a "Candle of the Lord." Into this book have gone many of his conference addresses, his talks to various organizations, and his radio addresses. Together they sum up to an impressive number—and to a testament of the beliefs and ideas that impelled this great leader and modern-day apostle.—M. C. J.

SAY THE GOOD WORD

Oscar A. Kirkham. *Deseret Book Company, Salt Lake City. 1958. 273 pages \$3.50.*

Few people have captured audiences of people as has Oscar A. Kirkham, as President Marion D. Hanks states in his foreword to the book. In addition to a compelling personality, "Oscar" also made use of the concrete in his talks, which, together with his dramatic presentation made him second to none in his ability to command the attention of listeners.

Many of the stories and incidents which he used with such telling force are included in this volume, *Say the Good Word*, in which the reader can almost feel the excitement of "Oscar's" presence. From the note in his father's diary to an excerpt from his diary which closes the book, there is much of challenge and help which will prove valuable to the speaker or writer or reader.

Divided into the three great activities of his life: all pertaining to building the gospel of Jesus Christ, Youth of the Noble Birthright, "On My Honor," Send Forth Thy Spirit, and the last part Dreams do Come True, which shows the way President Kirkham moved to his dreams. The book will stir its readers.—M. C. J.

ROUTE FROM LIVERPOOL TO GREAT SALT LAKE VALLEY

A reproduction of book as registered
in Stationers Hall in 1855. \$4.00.

A reproduction with the steel engravings and the quaint century-old printing, this book becomes a curiosity in 1958—and what a delightful curiosity! From the map of Utah in the front of the book right through to the Appendix, this vol-

ume will help recreate in the minds and hearts of the reader the time when the Emigrating Fund was functioning and the emigrants from England were beginning their long trip to "gather with the Saints."

—M. C. J.

WHY I AM A MORMON

Wallace F. Bennett. Thomas Nelson & Sons, New York. 1958. 256 pages. \$2.75.

In *Why I Am a Mormon* Elder Bennett comes to the conclusion that he became a Mormon because his parents were Mormons, and also because as he grew older he found the way of life of the Latter-day Saints good and completely satisfying.

In 24 chapters the author analyzes the Mormon faith and his own acceptance and attempt to live according to that faith. Eighth in a series dealing with the faiths of people in these United States this book takes its place alongside other challenging works: *Why I Am a Methodist* by Roy L. Smith, *Why I Am a Lutheran* by Victor E. Beck, *Why I Am a Presbyterian* by Park Hays Hiller, *Why I Am a Baptist* by Louis D. Newton, *Why I Am a Disciple of Christ* by Hampton Adams, *Why I Am an Episcopalian* by John McGill & Krumm, and *Why I Am a Jew* by David de Sola Pool.

Latter-day Saints will find *Why I Am a Mormon* challenging reading.

—M. C. J.

THAT YE MIGHT HAVE JOY

Bryant S. Hinckley. Bookcraft, Salt Lake City, Utah. 1958. 132 pages. \$1.50.

A companion volume to Elder Hinckley's earlier volume, *Not by Bread Alone*, *That Ye Might Have Joy* continues the same basic, sound philosophy that was found in the earlier book. Elder Hinckley's wide experience in leadership in the Church has pointed out to him the needs of young and old. In his writings he has indicated the ways all should live to bring the greatest and longest lasting happiness. Such titles to his succinct articles as Ideals are Real, The Highest Help, True to Every Trust, Great Sayings, Creed of an Optimist, Eternal Riches, Forgiveness, Meeting Frustrations, Steadfastness of Purpose, to name only a few, indicate the variety and the stimulation that lie in this volume.

Bryant S. Hinckley has long inspired, with his editorials and his addresses. These pertinent writings are an added contribution from this gifted man.—M. C. J.

JOSEPH SMITH BEGINS HIS WORK

Including the 1830 Edition of the Book of Mormon reproduced from uncut sheets. Edited by Wilford C. Wood. 1958. \$5.95.

This reproduction of the first edition of the Book of Mormon will provide much interesting reading and study by members of the Church.—M. C. J.

The "Me" Stage

(Continued) bossy, who kicks, bites, quarrels, calls names, pushes, pulls hair, scratches, and fights. On the other hand, if he is a backward six-year-old and is terrorized by his more aggressive classmates it is important to protect him from deep emotional scars. When he is around eight, it will be easier for him to stick up for his rights.

At five Junior was usually mama's boy. Now he seeks favorable attention from his father, too. He likes to go with him in the car, to the store, or on an errand. As a rule he flatly refuses to do any task by himself, but he will often work like a Trojan if his father is helping. A six-year-old is very dependent upon adult guidance and adult discipline. He is at loose ends with himself, and disciplines enforced by his parents or the school make him feel it is an orderly world. When he is in his bad moods, he seems constantly underfoot. We become very conscious of his presence. That is why we will miss him so much when he suddenly flies the coop as a seven-year-old and moves up into the next stage. Before we know it Junior will have passed into a completely new cycle of growth.

Our next article will deal with "The Hot and Cold Period." This will include the critical years from seven to twelve.

Good Idea:

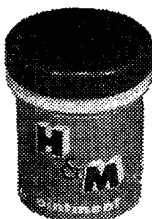
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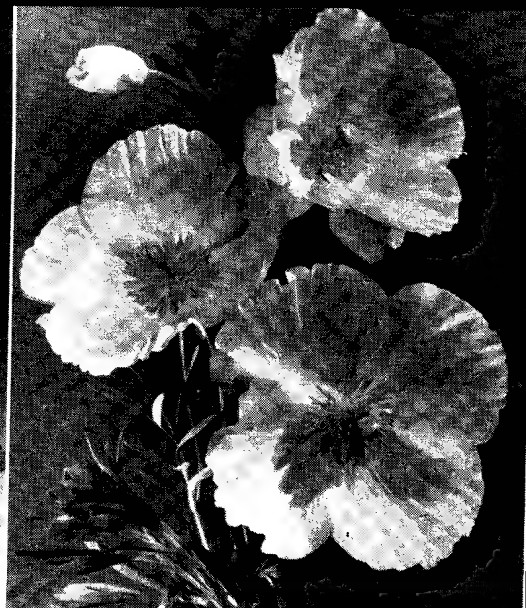
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Beauty and Charm with cut flowers

by Lucille Goodyear

Today's Family
Eileen Gibbons, Editor

Flowers in a home should do two things: add to the beauty of the home and express the personality of its mistress.

Because ultra modern arrangements are out of harmony with homes that are filled with antiques, the wise housewife takes stock of her home, the type of decor, and the color scheme before executing a floral arrangement. The size of the room is another thing to consider, as floral arrangements that are too large tend to make a small room appear even smaller.

Careful thought must be given to the spot where the flowers are to be placed. If they are to be placed on a small table, keep both container and arrangement small. For an occasional table arrangement, remember, if there is something to look at beyond the flowers, such as a window, mirror, or picture on the wall . . . don't cover it up . . . keep your arrangement low and wide.

Follow one color scheme throughout the house to achieve the greatest amount of beauty and good taste in your arrangements. Keep the style of your containers in complete harmony with decor of the room. That is to say, a cute animal or a comical container has no place in a formally furnished living room, this type would be more fitting in the kitchen, or a child's room.

With the use of floral arrangements it is possible to establish a mood. When house guests are expected, your flowers should express quiet warmth and welcome. (Lilacs, stock, delphinium, and snapdragon are but a few that can be used for such occasions.) On the other hand, for a gay party, they can be lively with vivid color, dramatic and suggesting movement. (Here one could use bird of paradise, exotic parrot tulips, day lily, hybrid lily, as well as



the different types of iris.) For a formal tea, or luncheon, a more delicate arrangement in colors that complement the table linen, or specific table setting, is in keeping with the formal theme. (Roses, carnations, asters, or lilies of the valley or other delicate blooms may be used for such occasions.)

In choosing colors for your arrangements, keep in mind the color wheel, with red, green, yellow, and blue as the primary colors. Complimentary colors are the opposites . . . and the analogous colors are shades and blendings. A good combination is a primary color, blended with nearby shades, and heightened by a flower or two of the complimentary color. (Example: deep blue iris, blended with pale toned blue iris, set off by a bloom, or two of yellow, or near green iris.)

To add interest and foundation of color to your arrangements, try using a cutting of greenery from some blooming, or non-blooming shrub in your garden. In the use of a cutting in bloom, take care that the color really compliments the main theme of your arrangement. (Mock orange, forsythia, and rhododendron are some that can be used successfully.)

Lovely arrangements are formed

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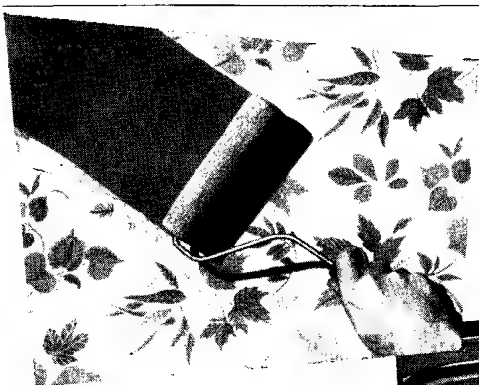
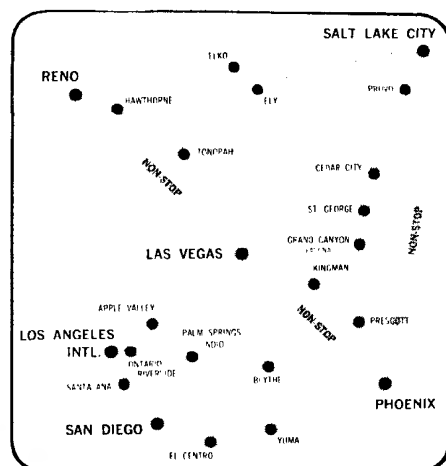
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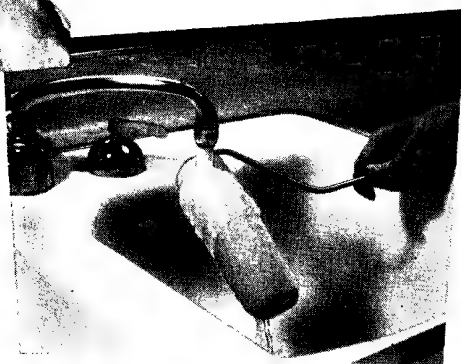


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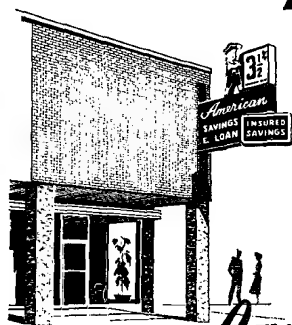
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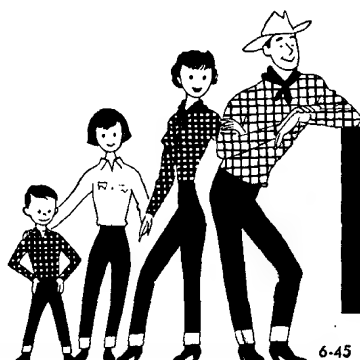
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EVERYBODY LOOKS
BETTER IN



6-45

by using flowers at progressive stages of bloom, such as a full bloom, a partially opened bud, and the bud itself. (Roses lend themselves wonderfully to this type of arrangement.) This not only adds interest but also lends a living element to your arrangement, and makes a long-lasting arrangement.

Cut and arrange your flowers in the cool of the day for more lasting freshness. Do not place cut flowers in or near a draft or in the direct sun. The containers must be filled with fresh water and changed often if the flowers are to remain lovely.

The use of needlepoint holders, the weighted type, are especially helpful in arranging top-heavy bloom such as irises, peonies, exhibition mums, and some types of lilies. They are also helpful when placing flowers in a symmetrical formation. One can also use crumpled chicken mesh placed in the bottom of a tall container to keep long stemmed blooms from drooping and flopping about in a careless manner.

The ways one can beautify a home or a room with floral arrangements are many. By following these simple suggestions, and using a dash of imagination and ingenuity, one can easily add a great deal of charm and color to the decor of one's home.

Household Helps

Payment for Household Helps used will be one dollar upon publication. In the event that two with the same idea are submitted, the one postmarked earlier will receive the dollar. None of the ideas can be returned, but each will receive careful consideration.

Add cottage cheese to eggs that are to be scrambled. The flavor and texture is delightful and fewer eggs are needed. —S. H., Hinckley, Utah

To clean dusty paper flowers quickly, put them stems up in a paper bag containing a few handfuls of table salt. Shake the bag, holding onto the stems. The flowers get a thorough cleaning. —Mrs. M. S., Los Angeles, California

Cook stewed prunes in sweetened pineapple juice for a surprise flavor. The prunes will be plump and delicious. —A. A., Salt Lake City, Utah

Instead of throwing away pea pods, wash them and cook them in soup, then remove before serving. They add heaps of flavor. —Mrs. A. M., Ogilvie, Minnesota

"Sunday wouldn't be Sunday without the Calls"

"We can't manage family meetings!"

"I can't hold a Church job and rear young children, too!"

"I'd love to go to Sunday School with the children, but how can I? By the time they're ready—I'm exhausted!"

Valid complaints from the LDS mother? Perhaps. They are common, and good answers to them are elusive. But now and then we run into a family who seem to be unbothered by these problems—in spite of many obstacles usually called up as excuses—and it sets us to wondering. Maybe we could try a little harder.

Such a family are the Evan Calls of Afton, Wyoming, a Mormon community in beautiful Star Valley. This valley has its share of loyal—and large—Church families, among whom the Calls are typical. Evan and Bessie and their fourteen children (twelve since the two oldest, Jennie and Kayland, married recently) hold regular home evenings; Bessie teaches in the MIA, having worked in the Church auxiliaries ever since her marriage; and come Sundays the whole family go to meetings together. Sometimes Dad is missing,

when his high council appointments call him elsewhere, but churchgoing is always a family activity, and folk say Sunday wouldn't seem like Sunday in the Afton First Ward without the row of neatly groomed Call children who regularly attend with their parents.

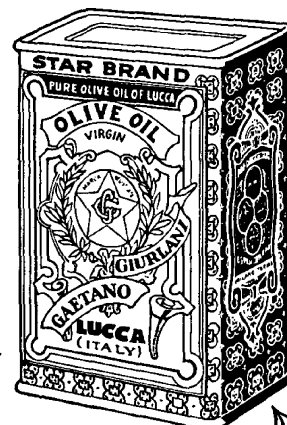
The Call home evenings deserve detailed mention. Unless the daughters who take piano lessons can accompany a song, it isn't sung. Scripture is read, along with thoughts and stories from *The Improvement Era*, *The Children's Friend*, and other Church publications. If any of the family faces talks or other ward assignments, he is given help. Housework and chores (the Calls live on a ranch) are divided. Individual achievements are noted. It is decided what time the youngsters should be in from a party, and which coming events will be attended. Each youngster has a chance to bring up his own problems for family discussion if he wishes.

Some home evenings are made special by a birthday or by the participation of Grandmother and Grandfather, who are often invited so that the children may have the advantage of their friendship, coun-

Left to right and around: Bessie Warren Call, holding Ruth, Father Evan holding Grace, Warren, Jennie, Jill, Annie, Ralph, Wynn, Dee, Kayland, Louise, Don, Ben, Lenna.



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sel, and stories. In the summertime, outside the Calls go for bonfire gatherings in the meadow or up by the ranch spring. So that all would have the fun of outdoor life, last spring the whole family camped for three days on a far side of the ranch.

Refreshments, of course, are a favorite part of the family hour, and especially so here because almost everything is homemade and homegrown that goes into Bessie's ice cream and cake, banana cream pie, punch and cookies, doughnuts and apple cider, or hot chocolate and toasted cheese sandwiches.

For several years now, the Call youngsters have occupied seven or eight seats on the school bus. One morning as the bus waited before their mountain home while they filed on, a new student on the bus asked in amazement, "How many families live in that house?"

The answer is easy. One! For indeed, if they were not, if each did not consider himself "his brothers' keeper," their remarkable accomplishments would not be possible.

Melchizedek Priesthood

(Continued) spirituality so that acceptance of a Church assignment will be forthcoming.

Obviously there are many ramifications to these procedures. But alert quorum presidents who are seeking ways to magnify their callings will be able to get the inspiration to know what to do in individual cases.

If we magnify our callings in the priesthood, there is every reason to believe that many of our Father's less active and diligent children will be returned to the security of the quorum fold and — what is of surpassing personal interest to us — we shall through activity and personal righteousness keep the covenant which assures us of eternal life hereafter.

DESERT SCENE

by William Allen Ward

Out on the desert naked
Buttes stand like Indian warriors
of old . . .
Out there it seems, one can wash
His face with a thundercloud
And dry his hands with the
Dry night wind.

These Times

(Continued) state of all. Alaska with 586,400 square miles is more than double the size of Texas with its 267,339 square miles. The governor of Alaska expects that 50 years from now Alaska will have a population of 30,000,000. Alaska is rich in strategic metals such as antimony, chromite, copper, iron, lead, mercury, tungsten, nickel, and others. It also has oil, vast timber resources and a climate not dissimilar from the Dakotas, Montana, and the Pacific Northwest—if you make discounts for more sunlight in the summer and a great deal of darkness in the winter months!

The forty-ninth state represents a great new frontier. The influences of successive frontiers on American development has always been tremendous. Here is a new land, with challenges of hardship, of new opportunity for those who may be distressed or discouraged in other areas. The forty-ninth state symbolizes the open road to opportunity. Welcome, Alaska!

FOOTNOTES AND REFERENCES FOR ARTICLES:

Your Questions

- ¹D 8 C 124:37-38.
- ²Discourses, p. 378, 1925 ed.
- ³Isa. 42:6-8.
- ⁴Ibid., 61:1-2.
- ⁵Luke 4:2.
- ⁶Ibid., 16:19-26.
- ⁷Moses 7:36-39. Italics author's.

The Spoken Word

To keep learning . . .

- ¹Accredited to Addison, original source not known.
- ²Author unknown.
- ³Brigham Young, *Journal of Discourses*, 10:221 (1863).

"He gave me a good mother . . ."

- ¹Alice Stone Blackwell, *What I Owe to My Father* (To Henry B. Blackwell.)
- ²Always, Irvin Berlin.

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He is a wise man who does not grieve for the things which he has not, but rejoices for those which he has.—Epictetus

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1½ teaspoons salt	1 tablespoon prepared mustard
¼ teaspoon pepper	1 tablespoon prepared horseradish
½ cup undiluted Morning Milk	

Lightly mix all ingredients in mixing bowl. Divide meat mixture into six equal parts. Shape gently into patties. Place on grill or in folding wire broiler. Cook over glowing coals 4 to 5 minutes on each side, or until done as desired.

BARBECUE BURGERS

While grilling hamburgers, brush several times with spicy Barbecue Sauce made from recipe found in free recipe folder at your grocer's Morning Milk display.

Jack Jarrard

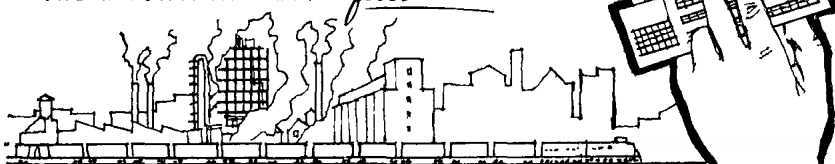
He Means Business

"Speaking of Business" is Jack E. Jarrard's daily column on the business page of your Deseret News and Telegram. It's a column filled with the latest news on appointments . . . earnings . . . new businesses . . . construction . . . product developments and everything else that's news to the businessman and stockholder. Follow it in your family newspaper.



DESERET NEWS
Salt Lake Telegram

THE MOUNTAIN WEST'S *first* NEWSPAPER



A Light to all the world

*An account of the
MIA Conference held
June 13-15, 1958*

by Albert L. Zobell, Jr.
Research Editor



Junior Gleaners distributed programs on Temple Square Friday morning. Left to right: Sue Burnett, Ruth Ann Shaw, Barbara Huber, Berdeen Hornman.

From the prayer meeting early Friday morning, June 13, where the general superintendencies and the general presidency of the Mutual Improvement Associations met with members of their general boards in humble supplication, to the end of the last meeting on Sunday, June 15, there was but one word to describe the fifty-ninth annual conference of the Young Men's and Young Women's Mutual Improvement Associations. And that word was *inspiring*.

Actually the conference, which was more than a year in preparation, had begun Thursday, June 12, with an all-day YWMIA camp institute, a drama workshop, a music workshop, a banquet-program for Master M Men and Golden Gleaners, and rehearsals for the festivals.

Then between 8:00 and 9:10 a.m., on the south side of the Salt Lake Temple on Temple Square, the general superintendencies and general presidency with their boards formed a reception line, greeting an estimated three thousand who had come to conference. The reception line was flag-lined with the colors of MIA—gold and green—and a breeze kept those colors flying.

At 9:30 a.m., following the reception, the first session of the conference began in the well-filled Tabernacle. Here was the first youth chorus of many which were to thrill the conference—this one from Orem, Orem West, and Sharon stakes.

At this session there were greetings by General President Bertha S. Reeder, newly appointed General Superintendent Joseph T. Bentley, and retiring General Superintendent Elbert R. Curtis.

The MIA theme for 1958-59 was announced as Matthew 5:16, and was presented in drama against a backdrop of the Anton Dorph painting of "Christ Blessing the Disciples." (See The Improvement Era March 1958 cover for painting.) "*Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven.*" In commenting upon this theme later during the conference, Second Assistant Superintendent G. Carlos Smith charged each with the responsibility to see that the "light" we carried was the light of Christ, and not an optical illusion.

Dr. Arthur A. Schuck, chief Scout executive, Boy Scouts of America, was at the June conference and spoke several times. At this morning session he said: "I believe that the Boy Scout movement was ordained of God for a purpose, but only by our willingness to participate in it on a basis where we take the power of God and use scouting as an instrument for the saving of youth and their contributing to the world will we justify this movement having been given to the world. . . ."

"It is true that one out of every four boys of our Cub Scout, Boy Scout, and the more difficult Explorer age, one out of every four in America is a member today. It is true that your great Church leads the way, and you have better than one out of every two boys of those ages participating in the program. . . ."

Taking a text from the Church hymn, "True to the Faith," Elder Mark E. Petersen of the Council of the Twelve and an adviser to the MIA, said: "As I think of the conflict of those two forces, the force of righteousness rolling forth eventually to fill the whole earth, and then the other force which is already making of the world, even of our great nation, America, a wicked and an adulterous generation, I ask myself, 'Shall the youth of Zion falter in defending truth and right?'"

"In every great conflict the soldiers who survive are generally not those who are trained well for the offensive, but those who are trained well in self-defense, in self-preservation. The untrained, the raw recruits, they are the troops who never win the battle. The untrained are the ones who pile up the casual-

ties in a war. Very largely the answer to whether or not the youth of Zion will falter rests upon the kind of training given to the youth of Zion, and it comes right back to those who do the training. What kind of training job do you do? Do you qualify [youth] not only for the offensive in life, but do you also qualify them for self-preservation? . . ."

Friday afternoon featured the Magic Valley (Idaho) Mixed Chorus and the first Churchwide Mia Maid rose-tying ceremony. That meant that an average of sixty percent of the Mia Maid girls in the stakes had received their individual awards as to living the standards and activities of the Church. (Some stakes had reported over ninety percent.)

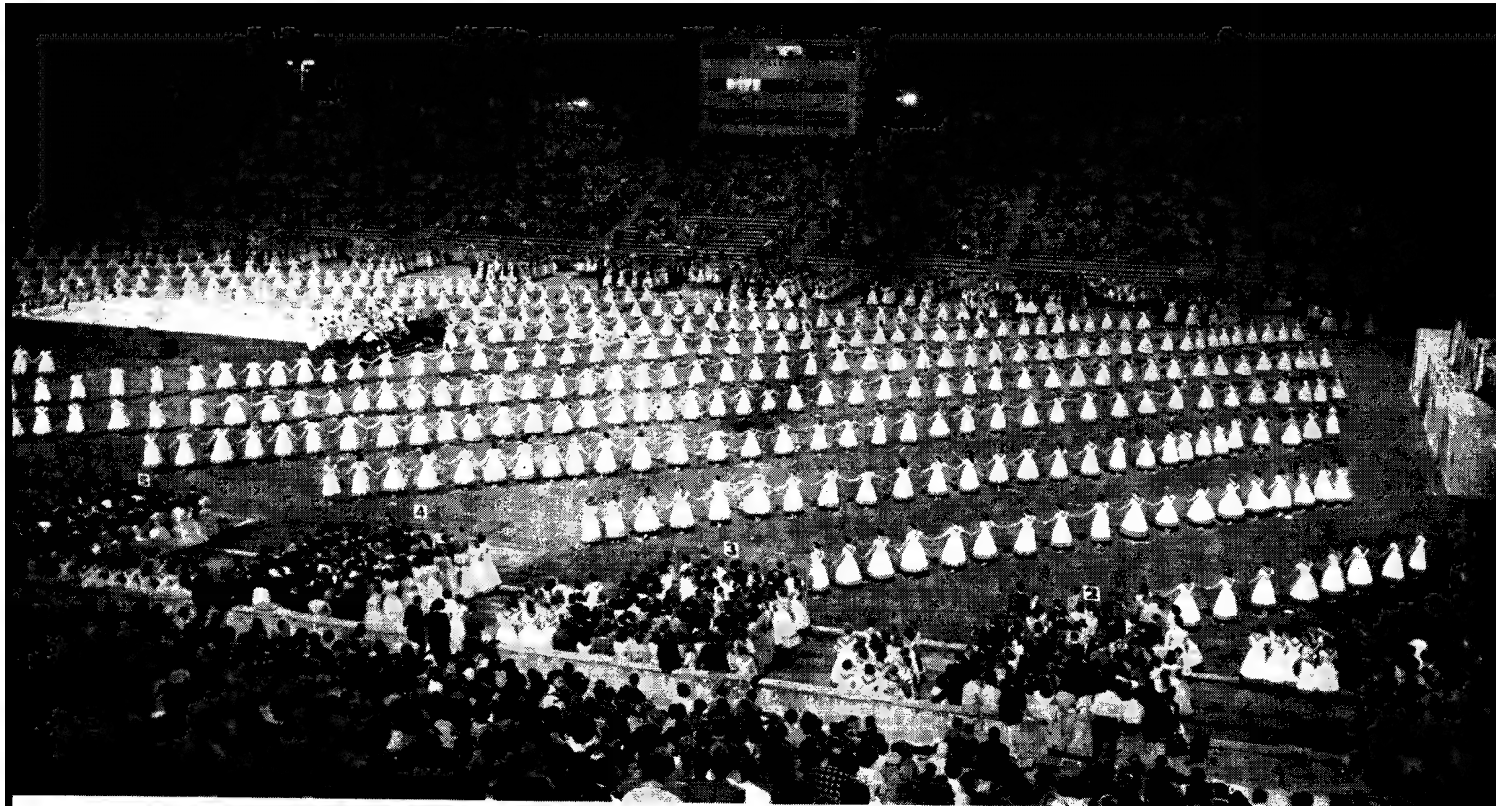
Friday evening, and twice Saturday evening in the Salt Lake Tabernacle the MIA arts festival



Above: Some three thousand conference visitors shook hands with the General Board executives and members of the General Board in the reception line, Friday morning on Temple Square, June 13. Below, left: Junior M-Men and Junior Gleaners "rolled into meeting" Saturday in this "Pleasant Ward" bus. Nonie Sorensen, group leader, and a former member of the board; Steven Bennion, Becky Summers, Steven Cook, Gail Purchase, Lynn Davidson, and Don Waterworth.

Below, right: Sisters Emily H. Bennett, Bertha S. Reeder, and LaRue Longden greet Sister Salome Sam Fong, age-group counselor from Honolulu Stake (third from left).



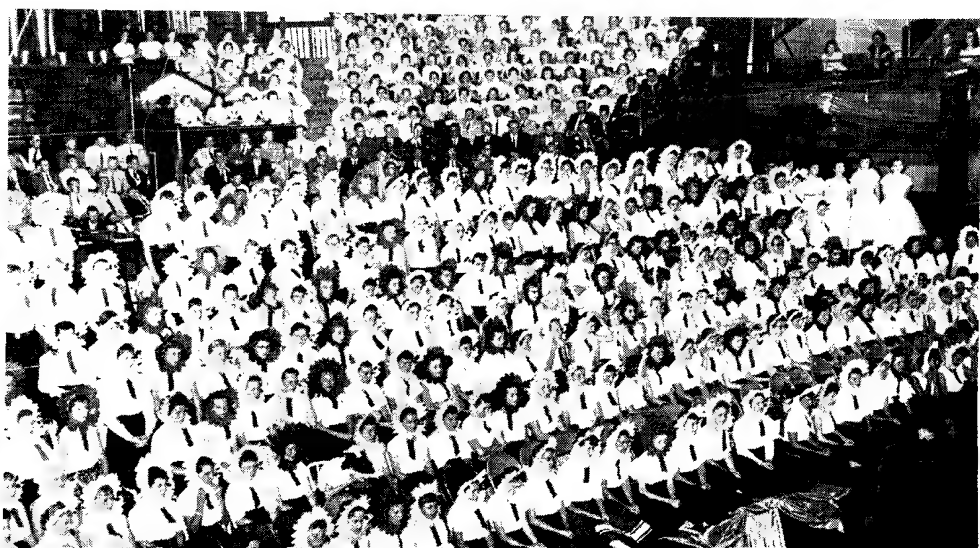
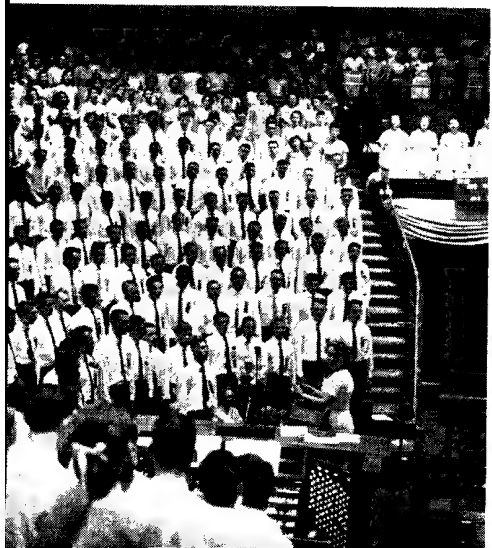


Friday evening's all-girl dance with other numbers of the dance festival presented Friday and Saturday thrilled audiences at the University of Utah stadium.

Dr. Arthur A. Schuck, Chief Scout Executive, Boy Scouts of America, one of the many visitors to the conference. He spoke at several of the meetings.

Camille Lamoreaux plays the harp and Elaine Rich the autoharp at the combined arts festival. The festival was given three times.

A 625-voice youth chorus from northern California sang Sunday afternoon and elsewhere; the Churchwide Mia Maid Rose Tying ceremony in the Tabernacle, Friday.



Praise Ye the Lord was presented. It depicted God's dealings with man, using music, drama, speech, and dance to bring to life these great moments in history.

Friday and Saturday evenings, in the University of Utah Stadium, near capacity audiences saw *The Great Builder*, this year's dance festival. More than six thousand young people danced in these performances.

As one contemplates the magnitude of these festivals and realizes that the first rehearsal might be the dress rehearsal, one must surely conclude that the prayers, voiced and unvoiced, of thousands are surely heard in behalf of the MIA.

Saturday was a day of departmental work and meetings. About twenty locations throughout the city were used.

Sunday morning, again in the Tabernacle, the traditional meeting was held under the direction of the First Presidency. President J. Reuben Clark, Jr., presided and conducted. Here he reminded that at the April conference, General Superintendent Curtis had been released, together with his assistants, Elders A. Walter Stevenson and David S. King and the general board of the YMMIA, with the provision that these brethren would carry on until June conference. In April, Elder Bentley had been sustained as the new general superintendent and had later named his assistants, Elders Alvin R. Dyer and G. Carlos Smith, Jr. Now the new general board of the YMMIA was sustained. The Tabernacle Choir sang at this session.

Sunday afternoon in the Tabernacle, the presentation . . . *Ye Shall Prosper in the Land* was given under the direction of the speech department. Music was furnished by the MIA Youth Chorus of the Northern California stakes.

During the conference, President David O. McKay, recovering from eye surgery, sent a message which read, in part: "To the retiring superintendency . . . I extend congratulations and commendation! . . . They have been devoted, capable leaders, responsive to every call—true servants of the Lord! I also extend congratulations and commendation to the members of the board who have been associated with them.

"The general presidency and members of the general board of the Young Women's organization have made an outstanding record in enrolling, instructing, and guiding the young girls and women of the Church. We also express appreciation to them for the service they are rendering.

"To the new general superintendency and board of the Young Men's Mutual Improvement Association, we express our confidence and give our blessing.

"The road stretches far ahead with opportunities for good on either side. To all these opportunities,

may you be alert, and arouse your thousands of followers to the dignity of young manhood, the purity of young womanhood, and to loyalty to the restored Church of Jesus Christ of Latter-day Saints.

"May God's choicest blessings attend the Young Men's and Young Women's Mutual Improvement Associations in all their noble endeavors."

From the short address of President Clark:

"I was greatly pleased last night in seeing how modestly our sisters were dressed for that dance. I rejoiced in it, and I have thought, if I might put it crudely, straightforwardly—bare flesh is never in and of itself an art exhibit. Arsenic, taken in increasingly large doses, is no more poisonous to the body, the physical body, than erotism is destructive following the same course, to the soul of man. In both death lurks. God give you the strength and the power to protect your virtue, that above all else seems now to be threatened. . . ."

President Joseph Fielding Smith of the Council of the Twelve, advised at the YMMIA session Saturday:

"The Lord has called upon our bishops and others in the order of the priesthood to train the youth and bring them up in light and truth. You brethren who have been called in the Mutual Improvement organization likewise have the responsibility of doing your part, and I am grateful that you can do this part by precept and also by example."

Elder George Q. Morris of the Council of the Twelve, and a former general superintendent of MIA, speaking Sunday morning in the Tabernacle, said:

"I bear my humble witness that the Lord Jesus Christ has established this Church and is calling upon all men to repent and believe and become members of his Church and become his people, to be a light to the world, . . . We see, therefore, the sacredness of our holy calling with our youth, with our members, to bring to pass these glorious purposes and glorify our Father in heaven in all things."

Elder Richard L. Evans of the Council of the Twelve, speaking near the close of the conference, said: "Now as to you, the youth: This is a glorious generation. The Lord God has given us to understand that he held back choice spirits for this very day. He told Abraham that he was one of them. I have a conviction in my heart that many of this generation of youth were numbered among those choice ones so privileged. There is nothing in righteousness that you cannot accomplish. Do not worry about the future. Do not brood about it. You cannot live it all at once. Take it a day at a time and a step at a time. Prepare and live and meet the problems as they come, and as things have unfolded for your parents and your grandparents . . . so life will unfold for you. . . ."

The Last Word

Worry is like a rocking chair. It will give you something to do, but it won't get you anywhere.

God gives every bird its food, but he does not throw it into the nest.

The man who really wants to do something finds a way; the other kind finds an excuse.

"George," the tearful wife sniffed, "your mother insulted me today."

"She what? She's a thousand miles away!"

"But a letter came for you . . . and I opened it."

"What about the insult?"

"In the postscript, she wrote: 'Agnes, don't forget to give this to George.'"

There is no smaller package than a man wholly wrapped up in himself.

—Facks"N" Figgers



THOUGHT FOR THE MONTH . . .

"I won't" is a good-for-nothing.

"I can't" is a quitter.

"I don't know" is lazy.

"I might" is just waking up.

"I will try" is on his feet.

"I can" is on his way.

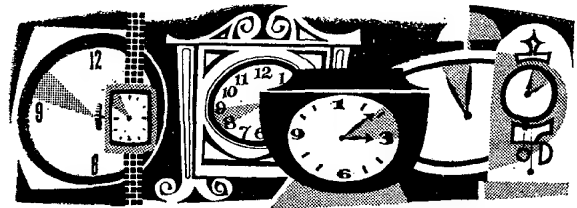
"I will" is at work.

"I did" is now the boss.

—Anonymous

A woman's promise to be on time carries a lot of wait.

Spare moments are the gold dust of time. Of all the portions of our life, the spare moments are the most fruitful in good or evil.—*Sunshine Magazine*



George Santayana: Broad-mindedness is the result of flattening high-mindedness out.

About the time you get even with the Joneses, they refinance.

A friend, after several months of strenuous dieting, paid a surprise visit to her daughter's home. Her four-year-old grandson, after gleefully welcoming her, stepped back, wide-eyed, and asked hesitantly, "Granny, what did you do with all the rest of you?"

Voltaire: To forgive our enemies their virtues—that is a greater miracle.

The landlady of a resort boardinghouse made a point of asking her departing guests to write something in her visitor's book. She was very proud of the names and the sentiments inscribed there.

"But I can't understand," she confided to a friend, "what one sour-looking man wrote. People always smile when they read it."

"What is it?" queried the other.

The landlady replied: "He wrote only the words, 'Quoth the Raven.'"

NAVAJO WEAVER

by Maude Rubin

She weaves with the skill of an ancient race,
With the patience of growing wheat—
With the prism colors of sky and space
Where storm and sunshine meet.

Wool that warmed lambs in the cold spring wind,
Drenched with brief desert rain,
Was carded and spun till its strands were thinned
And bright as a pinto's mane.

She weaves with the color of sunset and air,
Of turquoise from desert mines,
With the gray of the cloud and the jagged flare
Of the lightning in her designs.



No jam tastes like the kind you make yourself!

The only... and no failures with SURE-JELL or CERTO

RAINBOW END

by Ivy Houtz Woolley

And then there came a day
When I, a passenger on God's great train,
Sped past the station by the name
Of ~~Childhood~~; there was no pain
in leaving that loved place. I bravely went
Into a sweeter land; and quite content
I rest amid the joys which are so dear
Because I found you waiting for me here.



Recipe: perfect homemade peach jam!
Peel, pit and crush 3 lbs. fully ripe peaches.
Mix 4 cups prepared fruit in very large
saucepan with 1 box *Sure-Jell*. (Or use liquid
Certo—recipe on bottle.) Stir over high
heat until mixture comes to hard boil.

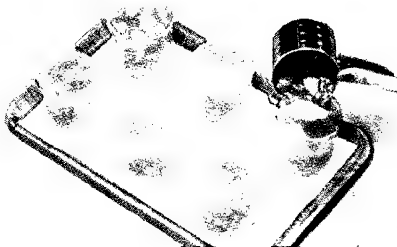


Stir in 5 cups sugar at once. Bring to full
rolling boil. Boil hard for 1 minute only,
stirring constantly. This short boiling time
means less juice boils away—so you get up
to 50% higher yield, and the flavor comes
through fresher—best you ever tasted!

ADVISORY BORED

by Jane Merchant

Some hardships I have boldly dared,
But it can still undo me
To note that friends have come prepared
To talk some sense into me.



Remove from heat, then alternately stir and
skim off foam for five minutes. Ladle into
glasses. (No paraffining with new-type jars.)
Yield: 9 medium glasses, for mere pennies
a glass! And you're sure of perfect results
with powdered *Sure-Jell* or liquid *Certo*!

Your choice!

SURE-JELL
powdered natural fruit pectin

or **CERTO**
liquid natural fruit pectin



Pectin causes jelling.
Amounts of pectin in
fruits vary.

No guessing with
recipes you get with
Sure-Jell or *Certo*.

Products of General Foods

FAMILY PACKAGE PLAN

*provides life insurance
for you, your wife, your children
... in one low-cost policy.*

There's something for every member of the family at the fun-filled amusement park ... offering wholesome do-it-together recreation.

There's also something for every member of the family in Beneficial's new all-in-one Family Package Plan. For example:

DAD, who needs the most life insurance, has \$5,000 **permanent** insurance per unit (2 units \$10,000; 3 units \$15,000). Accidental death pays double; if disabled, premiums are automatically paid. Builds generous cash and retirement values.

MOM has \$1250 insurance per unit, if she's Dad's age; more if younger, less if older.

CHILDREN are each insured for \$1,000 per unit until age 22 ... and can then be converted to **permanent** insurance up to \$5,000 ... without evidence of insurability. **New babies** are automatically insured for \$500 per unit from 15 days old to six months, and thereafter for \$1,000 per unit — **at no extra cost.**

This insurance program grows with your family — but the one low premium stays the same!

Ask your Beneficial man about this convenient all-in-one policy that protects your entire family — or mail the handy coupon below.

BENEFICIAL LIFE INSURANCE CO.
Beneficial Building, Salt Lake City, Utah

Please send information about:

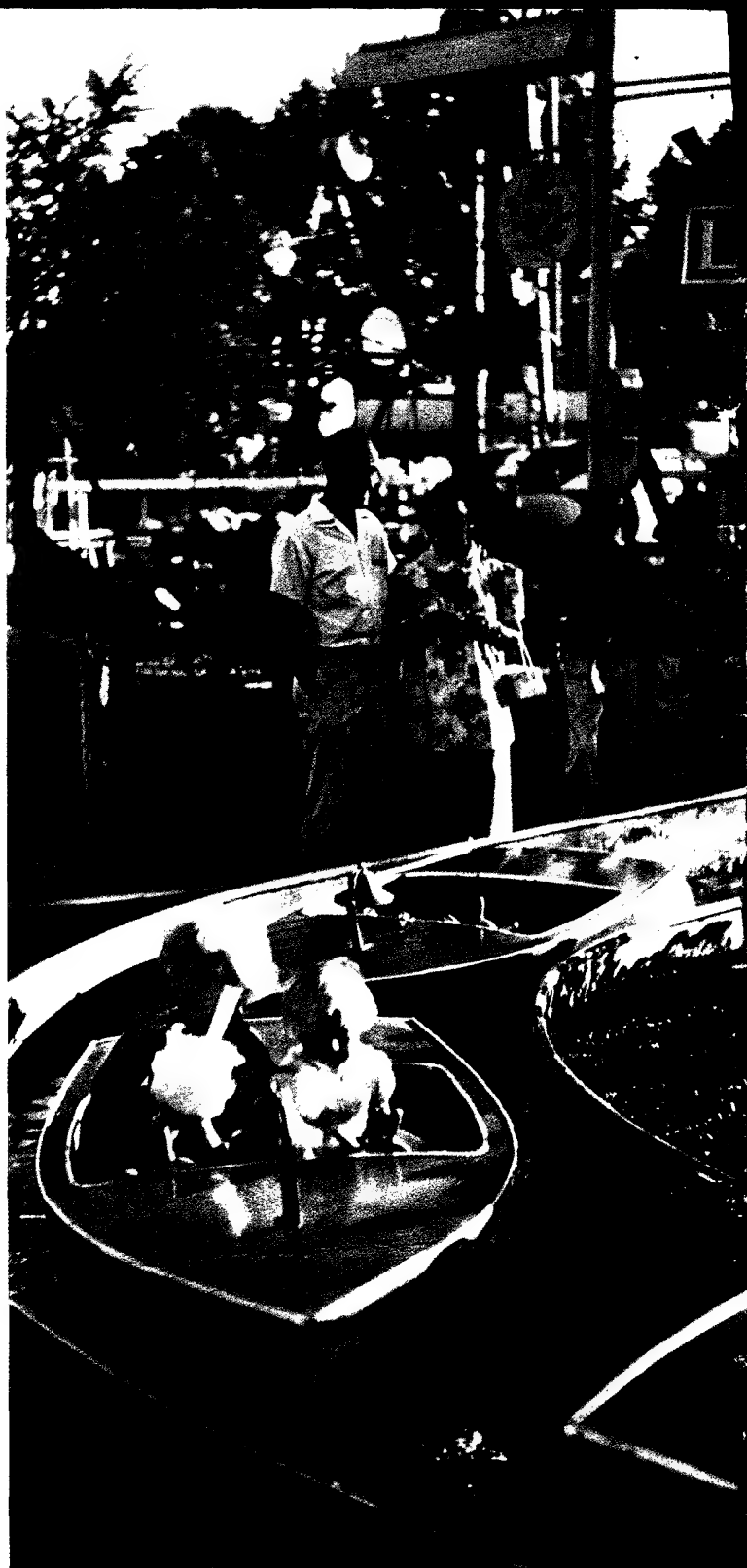
☐ Family Package Plan

Name.....

Street or RFD.....

City.....Zone.....State.....

E 88



BENEFICIAL LIFE

Insurance  Company

Virgil H. Smith, Pres.

Salt Lake City, Utah

961-4741

November 6, 1958

Mr. W. Clegg Skousen
Chief of Police
Salt Lake City, Utah

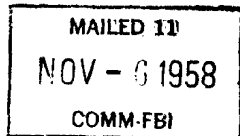
My dear Chief:

It was my pleasure this morning to present to Sergeant Dewey J. Fillis of your department a diploma certifying his successful completion of the course of training at the Sixty-second Session of the FBI National Academy.

During the twelve weeks Sergeant Fillis was here he was afforded training designed to further his knowledge of law enforcement organization and administration and to enhance his qualifications as an instructor. I feel that Sergeant Fillis will be able to render increased service to your organization.

I assure you that we were pleased to have your representative in attendance at the National Academy.

REC-24 74-4746-10
NOV 13 1958
Sincerely yours,
J. Edgar Hoover



1 - Salt Lake City (1-200)

Bufile 1-8469

Tolson _____
Nichols _____
Boardman _____
Belmont _____
Mohr _____
Parsons _____
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Tamm _____
Trotter _____
Nease _____
Tele. Room _____
Holloman _____
Gandy _____

JSR:njs

Based on memo from Mr. Tolson 9/25/58 re
"Departure Letters, 62nd Sess., FBI NA," JSR:njs

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FBI ROOM

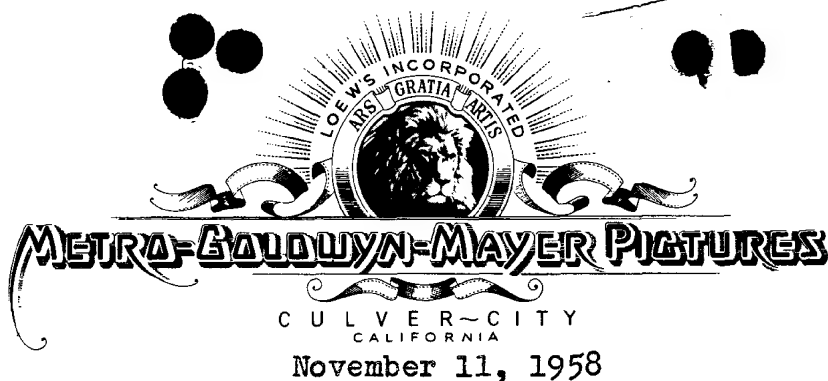
OFFICE OF DIRECTOR
FEDERAL BUREAU OF INVESTIGATION
UNITED STATES DEPARTMENT OF JUSTICE

November 17, 1958

From Walter Winchell.

Mr. Tolson ☒
Mr. Belmont ☒
Mr. Mohr ☒
Mr. Nease ☒
Mr. Parsons ☒
Mr. Rosen ☒
Mr. Tamm _____
Mr. Trotter _____
Mr. Jones _____
Mr. W.C. Sullivan _____
Tele. Room _____
Mr. Holloman _____
Miss Holmes _____
Miss Gandy _____

no
reply



OFFICE OF CHIEF OF POLICE

FILE NO. _____

Mr. Walter Winchell
c/o New York Mirror
New York, N. Y.

Dear Mr. Winchell:

Knowing what a great job you did for Director J. Edgar Hoover's book, "Masters of Deceit", which I read and thoroughly enjoyed, I would like to call your attention to a book written by a former Bureau agent.

The book is called "The Naked Communist" and was written by W. Cleon Skousen, who is now Chief of Police of Salt Lake City. It is published by the Ensign Publishing Company, Salt Lake.

I have read many books on this subject, but find this one the best of them all. Knowing how you feel about Americanism vs communism, I thought you might be interested, in not doing Mr. Skousen a favor, but doing a favor for the American people as a whole.

I for one would like to see this book in every school in the United States, however, I am well aware that such could never happen.

The last section of this book is called "Five Vital Questions" and for people who do not have the time to go into this subject thoroughly I think these 30 to 40 pages interestingly composed and written would teach them more about the communist movement in this country than anything yet published.

I know you are a very busy man, but I also know you are interested in America. I hope you will either read this book, or have it read for you.

Respectfully,

W. P. HENDRY
Chief of Police



WPH:as

REC-55

NOV 19 1958

CRIME

REC-51

EX-136

14-41460 12

November 17, 1958

Mr. W. Cleon Skousen
Chief of Police
Salt Lake City 11, Utah

My dear Chief:

Mr. Wyly has called to my attention a memorandum you issued to personnel of your department relative to the smear campaign being leveled at the Bureau and me personally. I wanted to write you this personal note to express my deep appreciation for your vigorous support.

Your continued interest in the FBI is indeed encouraging, and we are all grateful for your efforts on our behalf. As you know, the Bureau has been the target of similar baseless criticisms in the past, and we are confident that the American people will not be deceived by this attempt to defile us and what we stand for.

In this connection, I thought you would be interested in the enclosed items which give further information on the current smear campaign.

Sincerely yours,

J. Edgar Hoover

MAILED 4
NOV 17 1958
FBI

Press release by American Coalition of Patriotic Societies
October 31, 1958, issue of Counterattack
Statement by Preston J. Moore, The American Legion

Enclosures (3)

1 - Salt Lake City (80-77)
Reurlet 11-10-58

NOTE: ~~REDACTED~~ We have had very cordial relations with ~~him~~, he is a former SA who EOD 6-17-40, resigned 10-5-51, services satisfactory. HE HAS NOT RECEIVED THIS DATA PROBABLY.

NOV 17 1958

MAIL ROOM ☐ TELETYPE UNIT ☐

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FBI

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REC'D-RECORDS ROOM
FBI

[Handwritten signature]

Office Memorandum

UNITED STATES

INMANTON

TO : Director, FBI

DATE: 11/10/58

FROM : SAC, Salt Lake City (80-77)

SUBJECT: *PWT* CRITICISM OF THE BUREAU BY FRED J. COOK
INFORMATION CONCERNING

There are attached hereto two copies of Salt Lake City Police Department Memorandum dated 11/5/58 which Chief of Police W. CLEON SKOUSEN issued to his personnel, together with the American Legion release entitled "Law Enforcement Under Attack."

hfp I feel it was thoughtful on the part of the Chief to acquaint his personnel with the reason for the current attack upon the FBI.

I have thanked him for his efforts in this regard.

2 - Bureau (2 Encl.) (AM)
1 - Salt Lake City
PW:FR
(3)

ENCLOSURE

EXP. PROC.

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EX-136

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11-17-58
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RECEIVED

SALT LAKE CITY POLICE DEPARTMENT

OFFICE OF THE CHIEF

Memo No. 127-58

November 5, 1958.

To: All Personnel

From: W. Cleon Skousen, Chief of Police

Subject: The Need to Correct Distorted Views Concerning Police Services

During the past 30 years law enforcement has made more scientific progress and raised the quality of police service in the United States higher than it has ever been before. Ironically, however, many people still view the police with suspicion and mistrust. Much of this grew out of the Prohibition Era when many thoughtless citizens got the idea that cheating on the law was "illegal but respectable". It became smart to try to deceive or ridicule the police. Movies usually portrayed the police as "dumb cops" and the gangsters as misunderstood heroes.

All of this left an impact of ugly, distorted attitudes which is still one of the most difficult problems American police have to cope with.

In a democracy the police are the "people's army" mobilized to maintain law and order. Therefore, any widespread campaign to weaken public confidence in law enforcement machinery can have serious consequences. We should be alert to any scheme designed to further separate the police from the public.

Recently while visiting with the new National Commander of the American Legion in Indianapolis, I was handed the attached document which is highly significant in view of current world tensions. Left-wing forces have been gleefully pleased in recent years with numerous judicial decisions which have seriously hampered the investigative power of police agencies. They now consider it a good time to attack the FBI and eventually discredit all law enforcement.

The best answer to such an attack is to constantly keep the public informed and see to it that nothing in our professional or personal lives furnishes the excuse or ammunition for such an attack. I hope every member of the Department will take his work seriously and give the public the kind of dedicated service which is deserving of complete approbation and enthusiastic support.



W. Cleon Skousen
Chief of Police

ENCLOSURE

LAW ENFORCEMENT UNDER ATTACK

A "smear attack," reminiscent of the campaign waged in 1940, by the Communist Party, is once again being launched against J. Edgar Hoover and the FBI.

In February, 1940, the leaders of the Communist Party met in Washington and decided that their campaign against Hoover and the FBI should have two principal phases, one an attack upon the Bureau as violating civil liberties, and secondly a personal attack upon Director Hoover. Communist writers were assigned to this phase of the campaign. The communists also decided to enlist the aid of as many newspapers and prominent individuals as possible.

Today, the same old procedure is rearing its ugly head. The Alger Hiss apologist, Fred J. Cook, recently prepared for "The Nation" magazine a 60-page article containing distortion, innuendos, half truths and genuine lies based strictly upon suppositions. Cook, whose writings concern mostly the detective story variety, has been strangely silent as to the parties financing his article. Perhaps Cook's greatest claim to the defense of the left-wing element is his recent article, again in "The Nation" magazine, which praised Alger Hiss, a convicted perjurer, and attempted to show that Hiss was framed. This article caused little more than a ripple of interest. The American public has long ago learned of the feverish attempts of the left-wing groups to restore their idol, Hiss, to the position of a martyr.

The second step in the well-planned smear program is to be directed at Mr. Hoover personally. The "New York Post," long a well-known pseudo-liberal newspaper, is personally supervising this step. James Wechsler, Editor, an admitted former member of the Young Communist League and whose record of sympathy for Communist Party causes is notorious, has sent reporters as far as Paris, France, in attempts to dig up derogatory material. Interviews have been held by Wechsler's coached representatives with former employees of the FBI, with the hope that these former employees would turn on Mr. Hoover.

It has been learned that the "New York Post" plans to send reporters to Washington, D. C., and other cities, to skulk around restaurants and public places in the hope of digging up scraps of information that could be used against Hoover and the FBI.

The American public will, of course, recognize this campaign in its true light. As usual, when the spotlight of public opinion is turned upon the personalities responsible for this campaign, and the reasons behind their desire to knock out Mr. Hoover and the FBI, there will be the customary scurrying for cover. The thought arising uppermost in the minds of the American people is: "Why attack the one organization in our society today that is doing as much as humanly possible to preserve civil rights, our freedoms and our way of life?"

The answer is rather obvious. Without the FBI, there will be no constant vigilance as to protection of our liberties as prescribed by Federal law. The communists and their apologists can then run rampant.

Our thought is, why not leave the hard-working, efficient FBI alone. The FBI is and has always been fully responsible to Congress and the people for its actions. Leave the FBI alone and instead of attacking by lies and slander, give it support so it can assist in the investigation of current day atrocities upon our religious institutions, in the investigation and presentation of facts regarding the daily directed espionage attack against our country by the Soviet Union, and leave it alone so it can through its nationwide network of mutually cooperative local law enforcement agencies prevent the criminal hordes from engulfing us. We cast our vote for Mr. Hoover and the FBI and so will the true patriots of this country.

May 12, 1959

PERSONAL

Mr. W. Cleon Skousen
Chief of Police
Salt Lake City 11, Utah

My dear Chief:

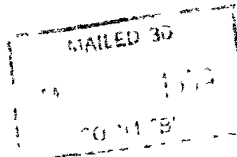
I have been informed of your very generous remarks about the FBI and my direction of its activities made on the occasion of the retraining session of the California Chapter of the FBI National Academy Associates recently concluded in Los Angeles.

I did not want to let this opportunity pass without letting you know of my appreciation. Your comments are most reassuring, and my associates and I will constantly strive to merit your continued approval and support.

If there is any way in which we can be of service to you, you should feel free to call on us.

Sincerely yours,

J. Edgar Hoover



1 - Los Angeles (80-245)
Reurlet 5-4-59

1 - Salt Lake City (For Information)

NOTE: Chief Skousen is a former SA having EOD 10-24-35 as a clerk and 6-17-40 as SA. He resigned 10-5-51 to accept another position. Services satisfactory. We last wrote him 1-29-59 thanking him for sending the Director a subscription to "The Salt Lake City Tribune." Address per prior correspondence.

TWD:mbb (5)

62 MAY 29 1959

UNIT

REC-39

25 MAY 26 1959

MAIL/WSB

Time

May 21, 1959

Mr. W. Cleon Skousen
Chief of Police
Salt Lake City 11, Utah

My dear Chief:

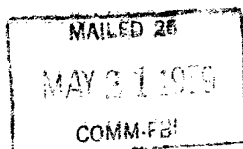
I am taking the liberty of sending you some copies of tear sheets regarding "The Naked Communist" which Mr. George Todt, Editorial Columnist, "Valley Times," 11109 Magnolia Boulevard, North Hollywood, California, forwarded to me.

These enclosures are very complimentary to your new book, and I thought you would be interested in seeing them.

With best wishes,

Sincerely yours,

J. Edgar Hoover



Enclosures (3)

NOTE: See letter to Mr. George Todt on the same date.

Tolson _____
Belmont _____
DeLoach _____
McGuire _____
Mohr _____
Parsons _____
Rosen _____
Tamm _____
Trotter _____
W.C. Sullivan _____
Tele. Room _____
Holloman _____
Gandy _____

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REC-39

11 MAY 28 1959

62 MAY 29 1959

FBI

MAY 21 2 20 PM '59
FBI
READING ROOM

57
W. CLEON SKOUSEN
CHIEF OF POLICE



SALT LAKE CITY
POLICE DEPARTMENT



SALT LAKE CITY 11, UTAH

May 25, 1959

Mr. Tolson ✓
Mr. Belmont ✓
Mr. DeLoach ✓
Mr. McGuire ✓
Mr. Mohr ✓
Mr. Parsons ✓
Mr. Rosen ✓
Mr. Tamm ✓
Mr. Trotter ✓
Mr. W.C. Sullivan ✓
Tele. Room ✓
Mr. Holloman ✓
Miss Gandy ✓

J. Edgar Hoover, Director
Federal Bureau of Investigation
U. S. Department of Justice
Washington, D. C.

Dear Mr. Hoover:

I am most appreciative of your thoughtfulness in sending me photostats of the three editorials by George Todt concerning "The Naked Communist."

These articles were most generous and encouraging. In fact there have been a growing number of helpful reviews of this type in recent months. I felt particularly complimented that "The Naked Communist" should be listed along with "Masters of Deceit" in the recent annual report of the American Bar Association.

Many thanks and sincere best wishes.

Cordially,


W. Cleon Skousen,
Chief of Police.

94-47468-15

EX-11

REC-60

JUN 4 1959

57 JUN 9 1959

EXP. PROC.
MAY 28 1959

44-47468-16

May 21, 1959

Mr. George Todt
Editorial Columnist
Valley Times
11100 Magnolia Boulevard
North Hollywood, California

Dear Mr. Todt:

Many thanks for your cordial note of May 9, 1959. It was indeed thoughtful of you to write me, and I was glad to receive the tear sheets you sent me concerning Mr. Skousen's book, "The Naked Communist."

Your kindness in remembering me in this manner is indeed appreciated.

Sincerely yours,

FBI
MAY 22 3 37 PM '59
RECEIVED

MAY 21 3 20 PM '59
REC'D-READING ROOM
FBI

NOTE: We have had previous cordial correspondence with Mr. Todt. See letter to W. Cleon Skousen on the same date.

Tolson _____
Belmont _____
DeLoach _____
McGuire _____
Mohr _____
Parsons _____
Rosen _____
Tamm _____
Trotter _____
Tele. Room _____
Holloman _____
Gandy _____

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62 JUN 16 1959

WHS

VALLEY TIMES

Published by Valley News Corporation

11109 Magnolia Blvd., North Hollywood, Calif.

May 9, 1959

Mr. Tolson _____
Mr. Belmont _____
Mr. DeLoach _____
Mr. McGuire _____
Mr. Mohr _____
Mr. Parsons _____
Mr. Rosen _____
Mr. Tamm _____
Mr. Trotter _____
Mr. W.C. Sullivan _____
Tele. Room _____
Mr. Holloman _____
Miss Gandy _____

Mr. J. Edgar Hoover
Chief, F.B.I.
Washington, D.C.

Dear Mr. Hoover:

I think Cleon Skensan, one of your former F.B.I. agents, has produced a remarkable book in "THE NAKED COMMUNIST".

Some of my thoughts are enclosed with the accompanying tear-sheets on the subject.

With continuing regards,

I remain,

Faithfully,

George Todt
George Todt
Editorial

GT:h

REC-4

20 JUN 4 1959

MCT-14

NOT RECORDED

145

EXP. PROC.
MAY 12 1959

3 ENCLOSURE

May 27, 1959

Mr. W. Cleon Skousen
Chief of Police
Salt Lake City 11, Utah

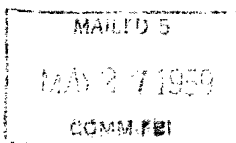
My dear Chief:

The two issues of "Era" containing the eighth and ninth installments of your series "So That's What Boys Are Made Of" were received on May 22, 1959, and your kindness in forwarding them to me is very much appreciated.

It was indeed thoughtful of you to remember me in this manner, and I am very grateful.

Sincerely yours,

J. Edgar Hoover



NOTE: Chief Skousen is a former Special Agent who EOD 6-17-40 and resigned 10-5-51. Services satisfactory. We have enjoyed cordial correspondence with him in the past.

WHS:ncr
(3)

MAIL ROOM ☐ TELETYPE UNIT ☐

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MAY 27 3 02 PM '59

94-47468-17

JUN 12 1959

RECEIVED

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CHIEF OF POLICE

105 SOUTH STATE
SALT LAKE CITY, UTAH

EMPIRE 4-6581

W. CLEON SKOUSEN
CHIEF OF POLICE

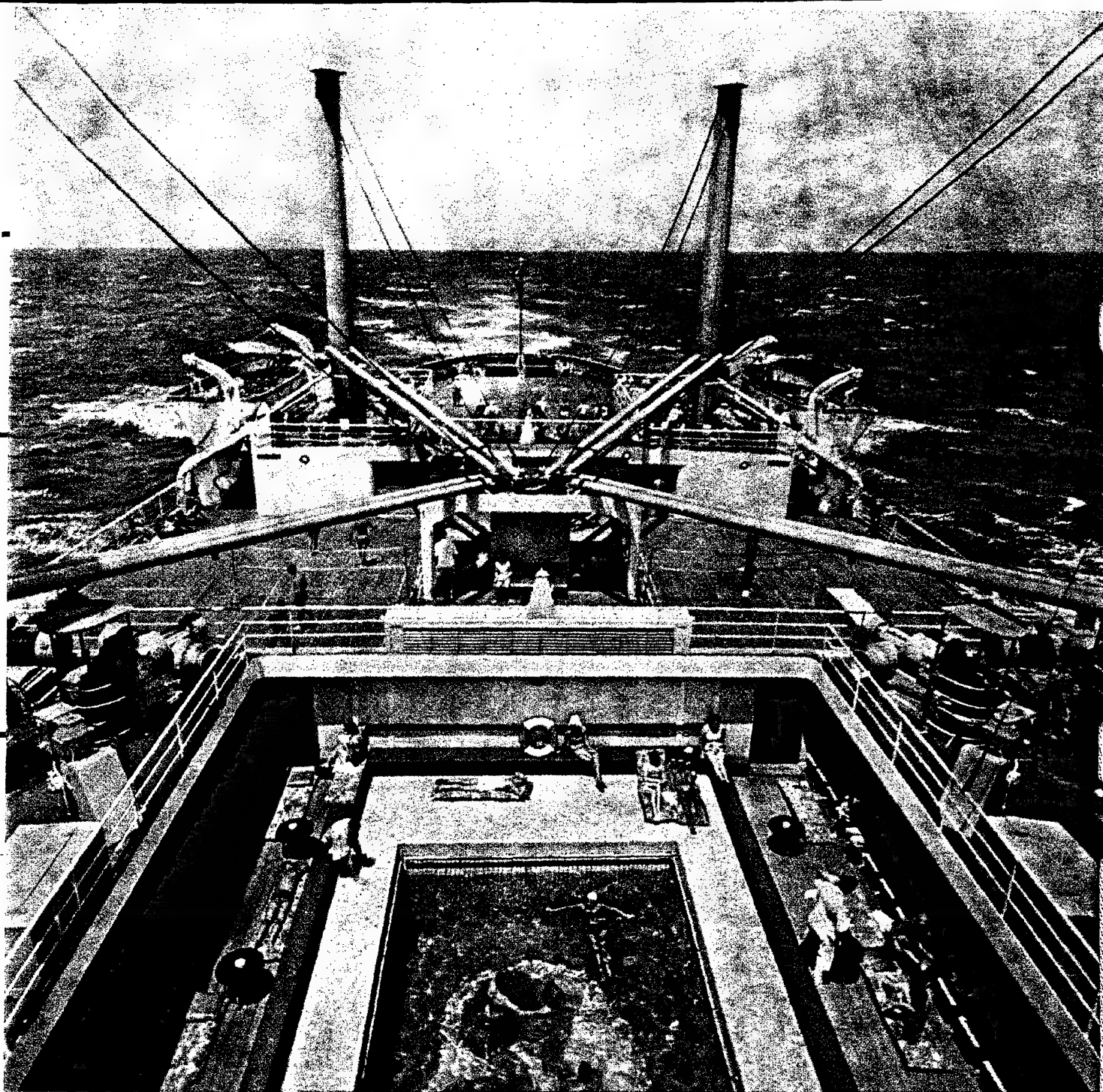
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The Improvement Era

March 1959

THE ERA



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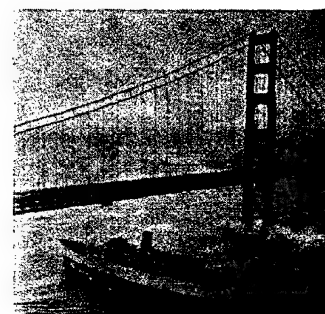
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Exploring the Universe

by Dr. Franklin S. Harris, Jr.

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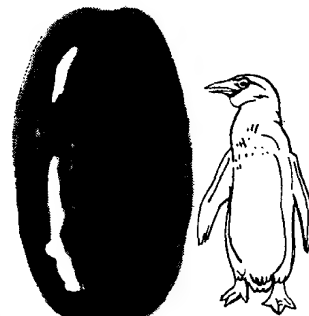
A Lot of Checks



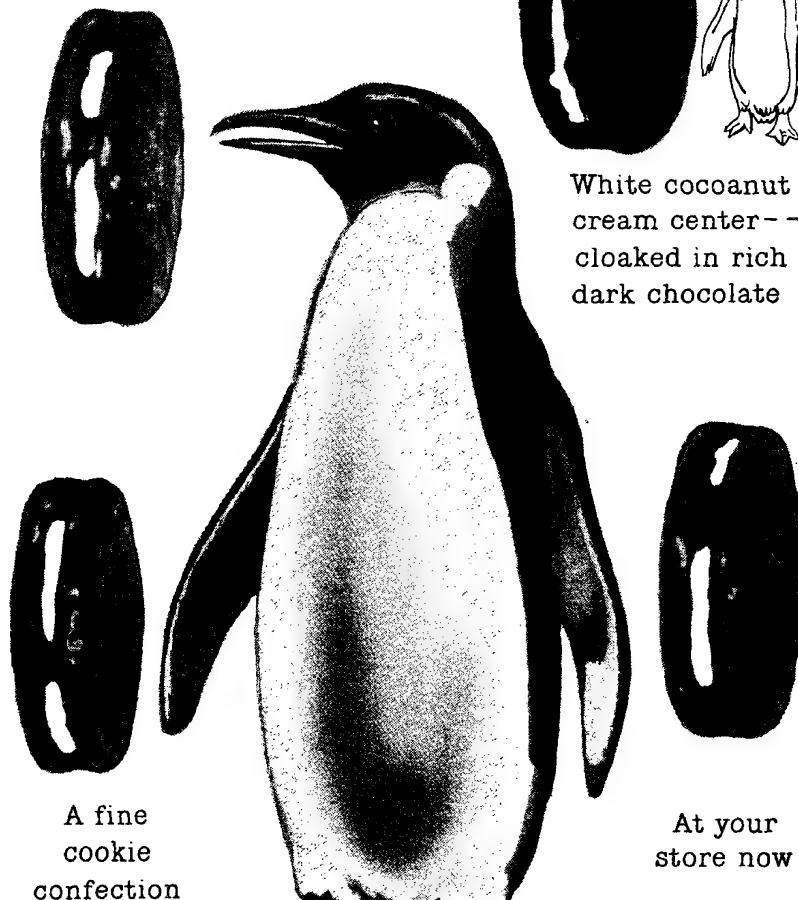
With 11 billion checks drawn in the United States in 1957, banks are turning increasingly to electronic equipment for automation of check handling. Semi-automatic electronic posting machines add or subtract checks to depositors' accounts, while other machines sort checks and do computing. When standards are announced by the American Bankers' Association, banks will be able to use magnetic preprinted checks with the depositor's account number and bank number. Banks will imprint the amount of the check when returned to them. Checks can then be automatically sorted, posted, and listed by name of account, name of bank, and amount of check by electronic handling of magnetic data. *Electronics* estimates the 10-year market in electronic book-keeping machines at \$700 million.

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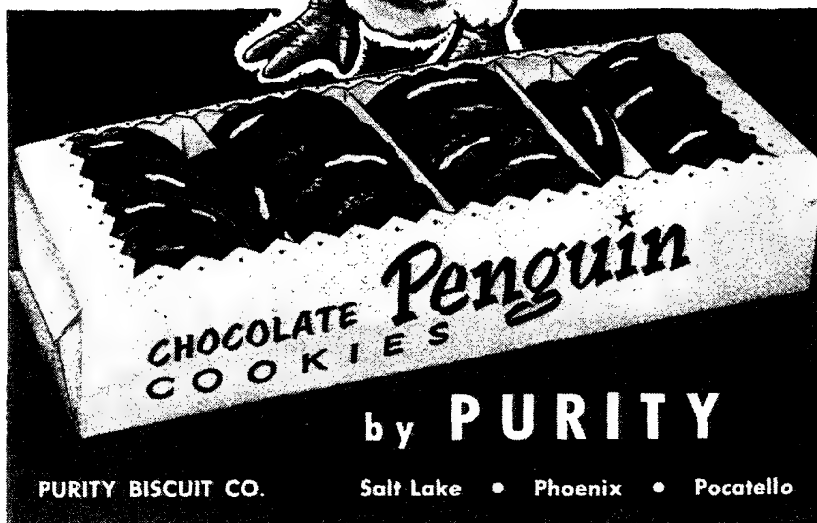


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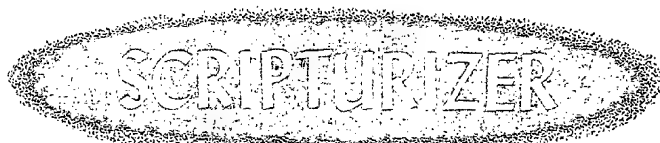
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THE COVER:

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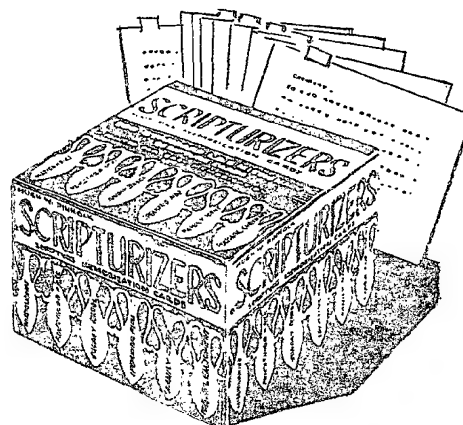
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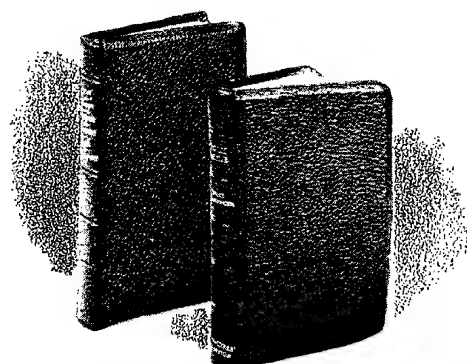
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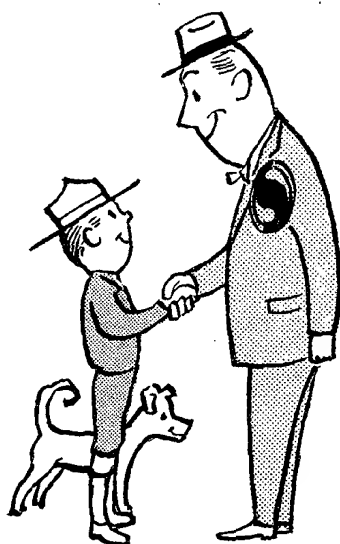
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These Times

The Supreme Court Building
Washington, D. C.



The Supreme Court and the Federal Problem

by Dr. G. Homer Durham
Vice President, University of Utah

In 1833 Alexis de Tocqueville wrote:

"The President who exercises a limited power may err without causing great mischief in the state. Congress may decide amiss without destroying the Union because the electoral body in which Congress originates may cause it to retract its decision by changing its members. But if the Supreme Court is ever composed of imprudent men or bad citizens, the Union may be plunged into anarchy or civil war." (*Democracy in America*, American edition, N. Y., 1851, pp. 160-161.)

Most people today would disagree with de Tocqueville's evaluation of the presidency. But from time to time current opinion exists which subscribes to his view regarding the Supreme Court.

"The real cause of the danger," the remarkable Frenchman wrote, "does not lie in the constitution of the tribunal, but in the very nature of federal governments."

The "federal problem" is bigger than the Supreme Court. The present discussion stems from the 1954 decision, *Brown vs. Board of Education of Topeka*: When provided under state law, "separate educa-

tional facilities" for white and colored races "are inherently unequal" and deprive persons of the equal protection of the laws in violation of the Fourteenth Amendment. The decree issued May 17, 1954 remanded the cases to the courts below which originally heard them, enjoining them to make "prompt and reasonable start toward full compliance" with the decision "that racial discrimination in public education is unconstitutional."

The court had several courses of action open for its decree. Professor John P. Roche suggested (in an article in the *University of Pennsylvania Law Review*, October 1954) that Harry S. Truman be appointed a special master to supervise the decision. Professor David Fellman of the University of Wisconsin felt that failure by the court to issue a forthright decree in 1954 was "an open invitation to prolong the controversy."

We have since seen how Governor Faubus acted on this opportunity, as well as the "massive resistance" laws in Virginia.

The many technical aspects of the case ultimately rest with the "federal problem." At this point, reference



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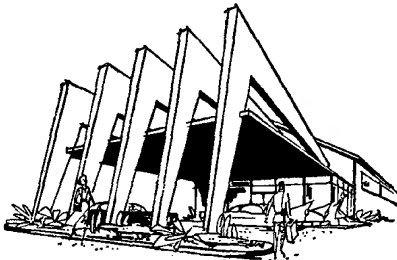
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to a good dictionary to look up the meaning of such words as "federal," "sovereignty," and "unitary" may well add to the reader's appreciation of political institutions and of American life.

The "federal problem" may be stated as follows: a political society, organized on the complex principle of "federalism," is the denial, the antithesis, of a politically organized society as generally conceived by the human race. The general conception, especially in western civilization, assumes the existence of unified "sovereignty," or *final supreme authority* and the ability and willingness to use it; or, "the single-will state," cultural and geographic diversity to the contrary. The Soviet state illustrates. The European state system generally exhibits central "sovereignty." Such "unitary" structure as contrasted with our "federal" structure, has been the principal theoretical model for organizing governments until the time of the Constitution of the United States. The simple point is that the United States of America is organized on a different principle than other governments of its day. It was organized in 1789 as a "federal republic," a scheme thought to be impractical if not impossible at that time.

The epitomé of the European state (see Bodin and Hobbes) was the concept of "sovereignty." Sovereignty was defined as final supreme authority. Sovereignty was the *sine qua non* of the state. Without sovereignty, a state did not exist. Sovereignty was a simple answer—too simple—to one of the most complicated problems of human thought and societal structure—the nature of the state. But it was a durable and satisfactory answer to the men of western Christendom who knew Augustine, Aquinas, the Papacy, Calvin; or, who knew such persons as that "most dread Sovereign" (as the Biblical scholars referred to "the most high and mighty Prince, James, by the Grace of God, King of Great Britain, France, and Ireland . . ." in the flyleaf of our Bibles).

Consequently the states of that day, and many since, were organized on the principle of "monism"; of monistic, unitary sovereignty. Charles A. Beard used to say, "the influence of Rome hangs too heavily over the west." The "federal" states are exceptional or late comers to the

Roman-European pattern. "Federalism" attempts to divide and distribute that which by definition is "indivisible," namely, "sovereignty."

When the Constitution of the United States was ratified, the United States of America came into existence as a constitutional, federal republic. "Federalism" is the most fundamental doctrine of the Constitution. It was viewed by learned commentators of the day as an anomaly, a monstrosity, an impossibility, or a contradiction. The *Federalist* (1788), and John Adams' *Defense of the Constitutions* (1790) were viewed as apologies rather than as convincing agreements for a new order.

American federalism also proceeded from the premise that the state is the work of men. ("We, the people . . . do ordain and establish" says the preamble.) The contrary view was that the state is an organic growth, rooted in nature and destined by nature to exist and survive only when characterized by sovereign strength and a single will. The Constitution proposed the inner workings of a federal republic; thirteen (now forty-nine) little republics within a large republic, with all the implications for groups and group sociology. Within such a system, power and authority are always shifting. There may be, theoretically, final, legal, supreme authority—but it is not always ready, willing, nor able to act. Foreign students, used to the workings of a "unitary state," are constantly confused in trying to understand the intricacies of the American system. Professor William Anderson of the University of Minnesota has written:

"I believe that the government of the United States under the Constitution, is probably the greatest achievement of the entire human race up to now in the construction of a political system that will provide strong and active government for every national and local need and emergency, and at the same time ensure a maximum attainable personal liberty and popular control over what a government does." (*The Nation and The States*, 1955, p. xi.)

The framers of the Constitution, at least Hamilton among them, had few fears that they were not creating a national state with adequate power and authority. Hamilton made no bones about crushing the "Whiskey Rebellion." However, the

process of nullification carries on to the present day. Nullification, always a process of government (as pointed out by Schuyler Wallace in the *Political Science Quarterly* many years ago) has its opportunities multiplied in a federal system. The areas into which nullification and political dissent can retreat and build new political forces are almost without number in American federalism. Thus Governor Faubus' expression as quoted in the *New York Times*, Sunday, October 12, 1958, has more than demagogic meaning: "As long as the people (of Arkansas) stand firm, a way will be found to preserve our traditions and educate our children."

James Madison pointed out some of the possibilities, between the lines at least, in the famous *Federalist* paper, No. X. He argued that within the constitutional federal republic, no one faction, no single will could ever dominate the whole. It never has.

Woodrow Wilson, attempting to trace John Austin's "analytical" theory of law and sovereignty through the American practice of his day, felt "driven to say that with us sovereignty rests in its entirety with that not very determinate body of persons, the people of the United States, the powers of sovereignty resting with the state and federal authorities by delegation from the people." (*The State*, 1889.)

The reality of what Wilson described as "the state and federal authorities,"—or what we see as Faubus, the Arkansas legislature, the Little Rock school board, the Little Rock private school corporation, the state and federal courts, the N.A.A.C.P., the white citizens' councils, U. S. Attorney General Rogers, President Eisenhower, and the paratroopers—are "not very determinate" save in the long process of political adjustment. Wilson said the difficulty could be avoided (as Chief Justice Warren and associates have assumed) "If law be defined" in America in the Austinian sense, as "the command of an authorized public organ, acting within the sphere of its competence." Wilson stated in his work *The State*, (1889), however, that "the only difficulty left by this solution is that of making room in our system for both a sovereign people of the single state and a sovereign people of the Union." In the Brown (Continued on page 188)



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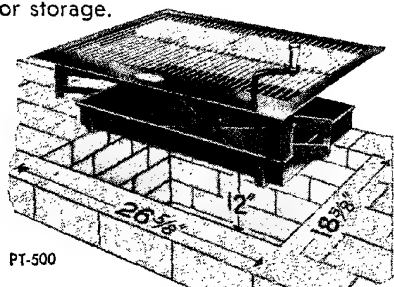
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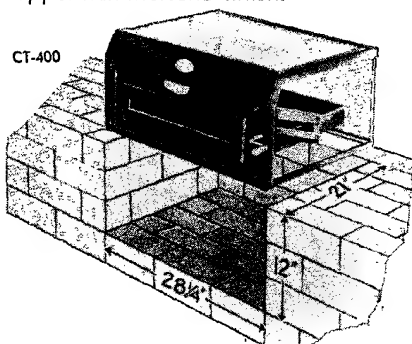
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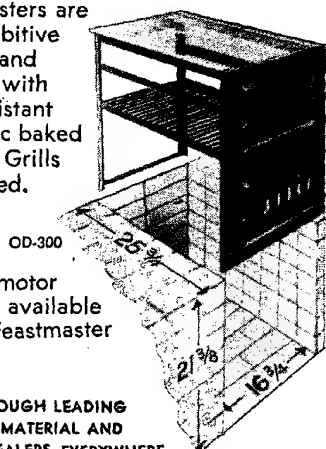
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The Church Moves On

January 1959

6 It was announced that the Bee Hive House, which since 1920 has been used as a temporary residence for young women coming to Salt Lake City seeking employment or to continue their education, is being vacated. The Young Women's Mutual Improvement Association executives turned the building back February 1. It will be used by the Church for other purposes. Together with the annex, the old Rossiter home, situated just north of the Bee Hive House, a total of eighty-nine girls could be provided for in the home operated by the YWMIA.

7 The First Presidency announced the appointment of Elder Weldon V. Moore as president of the Australian Mission, succeeding President Zeph Y. Erikson. President Moore is a former bishop of Monument Park Ward, Monument Park (Salt Lake City) Stake. At the time of this appointment he was serving as a member of the high council in that stake. Mrs. Moore and their two children, Carolynne (Lynne) and Richard, will accompany him on this mission.

13 This was "Meet Me at Mutual" night wherever Mutuals are held Tuesday evenings. "Meet Me at Mutual" night was held during the week in other wards where Tuesday was not MIA night.

16 The First Presidency announced the appointment of Elder Gerald G. Smith as president of the Eastern States Mission, succeeding President Theodore C. Jacobsen. President Smith is currently serving as first counselor in the Bonneville (Salt Lake City) Stake presidency and is a guide on Temple Square. He has served in a district presidency in the Eastern States Mission, as a member of the high council in Washington (D. C.) Stake, and is a former member of the general board of the Young Men's Mutual Improvement Association. Going with him to mission headquarters in New York City are Mrs. Smith and their two sons, Gerald, Jr., and Craig. The couple also has a married daughter.

17 The appointment of Elder Blaine Watts of Midvale, Utah, and Elder Ira Angus Newsome of Bountiful, Utah, to the general board of the Young Men's Mutual Improvement Association was announced. Both men are veteran Scouters and hold the Silver Beaver award.

The appointment of Miss H. Lynn Warner, Mrs. Lillian S. Boyce, both of Salt Lake City; Mrs. Ione R. Bennion of Clearfield, Utah, and Mrs. Lila B. Walch of Bountiful, Utah, to the general board of the Young Women's Mutual Improvement Association was announced.

A three percent increase in the number of individual awards for girls in 1957-58 compared with 1956-57 was disclosed by the Young Women's Mutual Improvement Association. For the period ending June 30, 1958, the total was 39,736; for the period ending June 30, 1957, it was 38,218.

(Continued on page 176)



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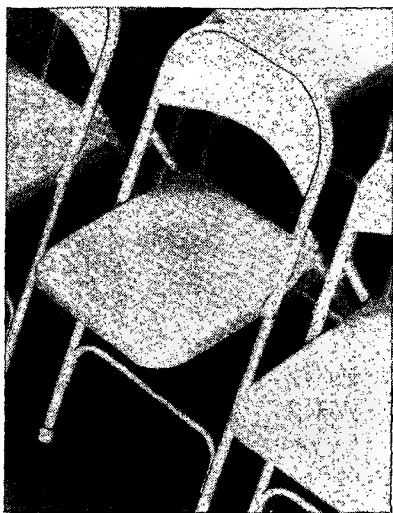
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book. May it continue to spread the gospel to us all and to our nonmember associates who inadvertently pick it up and become engrossed with its rich messages. It alone is a very strong missionary.

Thank you again.

Sincerely,

/s/ Mrs. Jerome B. Westergren

AUCKLAND'S FIRST GOLD & GREEN BALL

With the theme "Blue Star," the first stake Gold and Green ball in Auckland Stake (New Zealand) was held October 24, 1958.

Several wards and branches presented floor shows, with seventy couples participating. The girls were dressed in white ballerina-length dresses with blue bandolees, and the young men were dressed in black trousers, white shirts, and blue ties and sashes. (Above: A group of entertainers; below: Dancers in action.)



YOUTH ACHIEVES

Carole Ann Eitel of the Richmond Ward, Virginia Stake, has received six individual YW-MIA awards, and has served that organization as organist, ward secretary, activity counselor, and as stake secretary. She has also served as Primary and Sunday School organist. She was valedictorian of her high school graduating class at Battlefield Park High School, and served as student body president, assistant editor of both the school newspaper and yearbook, choir accompanist, assistant director of the high school choir, and regional representative of the Virginia State Student Council Association. She was the only LDS member at high school. She is now attending Brigham Young University on a scholarship. Carole is the daughter of Elder and Mrs. George L. Eitel of Ellerson, Virginia.



Carole Ann Eitel

Seattle, Washington

Dear Editors,

As my husband and I are both converts to the Church, we thoroughly enjoy your magazine and its informative articles.

It seems very odd to us that almost every time we come across a particularly confusing problem, the next issue of the Era has a complete explanation of that problem.

Thank you so much for this wonderful

Salt Lake City

Dear Editors:

I'm taking this opportunity to pass on to you our regrets and those of so many others expressed to us, at the loss of the poetry page in the Era. Surely some lovely thing went out of our lives, some lovely link to the other days when the world was less materialistic, when that page with its illustration was discontinued. I can hardly pick up the Era and read it

for the pain of my nostalgia! I hope those in charge feel the need of its return to our lives. It is as established a thing in my mind as the Christmas News, Christmas story and poem, and the Eliza R. Snow poetry contest, and Christmas cards!

Lots of love and some sorrow,
Dott and Paul Roberts

Bancroft, Idaho

Dear Editors:

The Era is getting prettier all the time, but I *do* miss the poetry page you fought to keep for so many years, and I think the poets should be listed on the table of contents page. I always read the poems first, and reread them, and they are hard to find this way.

May the new year be kind to you in every way.

Sincerely,
Frances C. Yost

Mesa, Arizona

Dear Editors:

Herewith is our subscription for the Era.

We have had the Era in our home for over forty years and never want to be without it. But I want to agree with Jerreld L. Newquist in the November issue with reference to footnotes. The present system is very awkward in having to find the page where they are all listed together then search out the reference you want. Footnotes and cross references should by all means be at the bottom of the page as he states.

Sincerely,
L. S. Kartchner

Los Angeles, California

The Improvement Era

An apt name indeed for the very millennium itself, an era of steady, happy, ever-increasing growth toward the spiritual ultimate.

In the words of Angier, "God is working his purpose out, as year succeeds to year—What shall we do to work God's work, to prosper and increase the [Mormonhood] of all mankind, and the reign of the Prince of Peace?"

Martel I. Mickey

Zacapa, Guatemala

Dear Sirs:

While serving here on a mission to Central America, I have really come to appreciate The Improvement Era. I believe that every Latter-day Saint family should subscribe to the ideals and teachings of the Era but that is impossible without first having the magazine in the home to read; therefore I am enclosing a check for a one year's subscription which I would like to have sent to my folks.

Sincerely,
Elder Sidney M. Johns
Branch Pres., Zacapa
Branch

GIANTS IN CHURCH LITERATURE

LEADERSHIP

By Sterling W. Sill

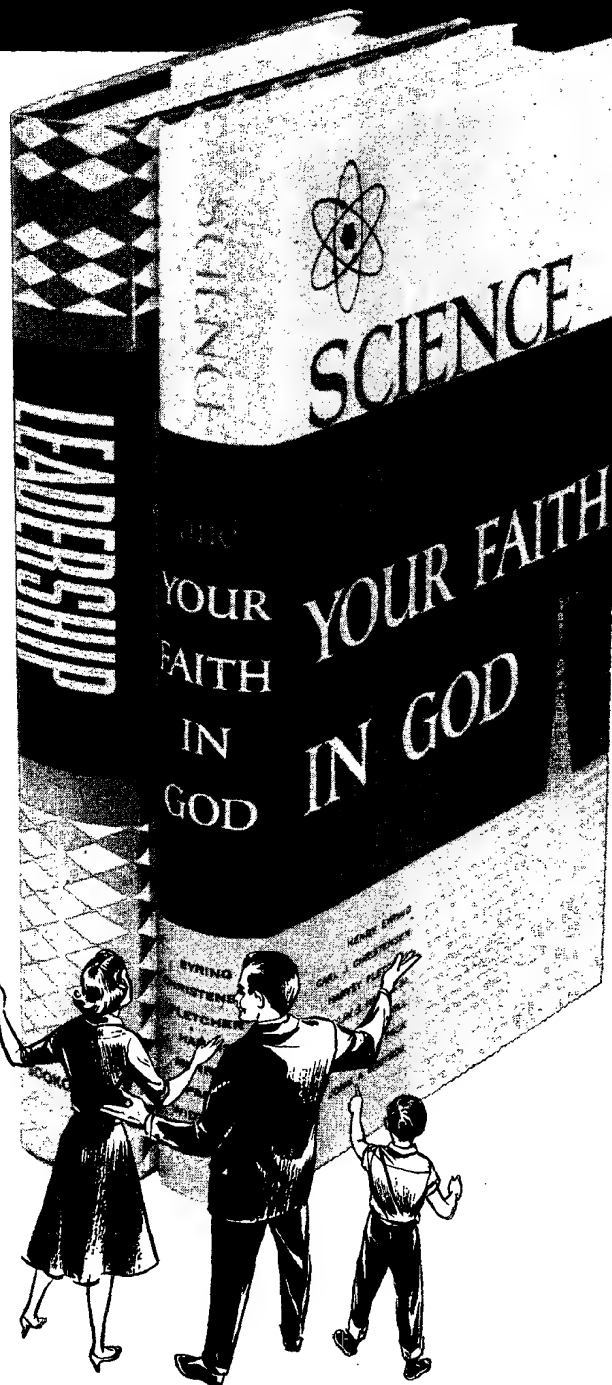
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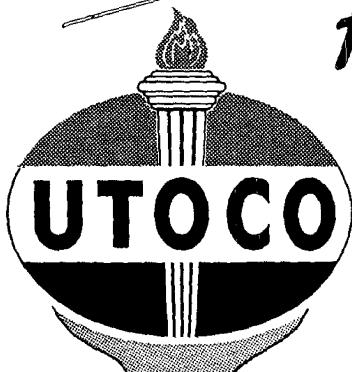
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ANCIENT AMERICA SPEAKS

Leland H. Monson. *Deseret Book Company*, Salt Lake City. 1958. \$2.00.

Dr. Monson, an educator of great ability, has turned his attention to the great leaders of the Book of Mormon in this his latest book. As a result of his dynamic approach, these great characters move with tremendous force into our lives. They step across distance and time to implant their messages of living light in the world of the present.

This is a good book for home, church, and school libraries.—M.C.J.

JOSEPH C. RICH VERSATILE PIONEER ON THE MORMON FRONTIER

Ezra J. Poulson. *Granite Publishing Co.* 1958. 372 pages.

A son of Charles C. Rich, Joseph did much of pioneering in his own right and developed into a person of independence and worth in the expanding Mormon frontier. Born in the tragic days of Nauvoo, he lived in the San Bernardino area of California as a young man, in the Utah area in the Johnston Army days, and finished his years in the Bear Lake county of Idaho.

The author has done a commendable piece of work in depicting the times and the lovable, humane persons in relation to the period and the locale.

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this book will recreate a period of Pioneer history in an area different, yet comparable, to the Utah story.
—M.C.J.

SUPERBOMBS, SAINTS AND SCRIPTURES

Carl H. Jacob. Monitor Publishing Company, Rexburg, Idaho. 1959. 158 pages. \$2.90.

The author, a teacher in the LDS seminary system for many years, indicates his knowledge of and love for the gospel together with his concern that Latter-day Saints prepare themselves for the last days.

In this book he traces the fascinating history behind the development of the superbomb and introduces the scientists whose abilities made its development possible. The material provides challenging and fascinating reading and ends with a directive, "A Job for the Saints."

Surely a book for our day, this volume will provide provocative reading.—M.C.J.

ABOUT PRAYER

Emma Marr Petersen. Brookcraft, Inc., Salt Lake City. 1958. 66 pages. \$1.50.

A companion volume to *About Baptism*, this book *About Prayer* affords an introduction to a child on the value and the results of prayer. Pleasantly presented in story form, the material is readily absorbed and becomes a moving force in young people's lives.

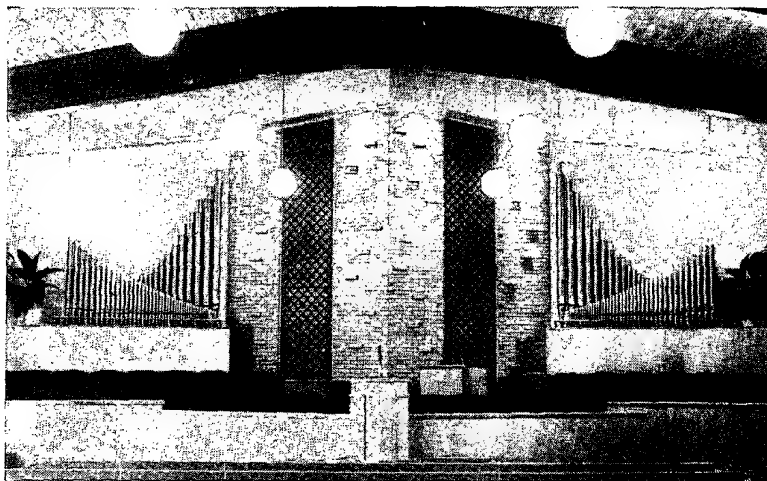
This is a book that should be enjoyed on family night in homes where there are young children.

—M. C. J.

SOME SPRING RETURNING

Christie Lund Coles. Faucette Publications, Provo, Utah. 54 pages.

This collection of poems by one of Utah's prominent writers will find a niche in the hearts and in the libraries of every lover of poetry. Some of these poems have appeared in newspapers and magazines throughout the nation, including *The Improvement Era* and the *Relief Society Magazine*. A book to be cherished and read for times of needed uplift.—M. C. J.



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The Necessity

by President David O. McKay

Every principle of the gospel, when studied carefully, reveals a harmony with truth that is simply sublime. Each seems to be all comprehensive, either leading into or embracing other principles. Thus, faith in a Perfect Being, inspiring one to live righteously, seems to include repentance. So forgiveness may encompass charity; and charity, love. The chain is endless. This harmony, or rather this oneness of all fundamental principles of the gospel, is indicative of their being elements of eternal truth. Truth being "the sum of existence" is all-comprehensive! Faith, repentance, charity, forgiveness, and every other element of truth will of necessity show a close relationship not only to each other but also to the whole, of which they are a part.

It is difficult, therefore, to designate any one principle as being the most important. One student may name this, and another name that as being chief, the choice of each being determined by the amount of study and attention given to the favorite principle. When comparing eternal principles, it is more nearly correct to say that each is equal to any other.

This thought, however, does not lessen the significance of Thomas Carlyle's forceful remark about repentance. "Of all acts is not, for man, repentance

of Repentance

the most divine? The deadliest sin, I say, were that same supercilious consciousness of no sin; that is death; the heart so conscious is divorced from sincerity, humility, and in fact: is dead." Plainly, the penetrating mind of the Scottish philosopher glimpsed the eternal nature of this divine principle, repentance, which the Prophet Joseph Smith, in writing the Articles of Faith, placed second to faith in stating the principles and ordinances of the restored gospel.

What progress can there be for a man unconscious of his faults? Such a man has lost the fundamental element of growth, which is the realization that there is something bigger, better, and more desirable than the condition in which he now finds himself. In the soil of self-satisfaction, true growth has poor nourishment. Its roots find greater succor in discontent.

Heaven pity the man who is unconscious of a fault! Pity him also who is ignorant of his ignorance! Neither is on the road to salvation. "The greatest of faults is to be conscious of none."

The first step to knowledge is a realization of the lack of it; and the first step towards spiritual growth is the belief in a higher and better life, or conversely, a realization of the meanness of one's present state. Repentance is the turning away from that which is low, and the striving for that which is higher. As a principle of salvation, it involves not only a desire for that which is better, but also a sorrow—not merely remorse—but true sorrow for having become contaminated in any degree with things sinful, vile, or contemptible.

It is not uncommon for people to have remorse for mistakes made, for follies and sins committed, but to have no turning away from such frailties and evils.

They may even feel penitent; but "penitence," we are told "is transient, and may involve no change of character or conduct." Repentance, on the other hand, "is sorrow for sin with *self-condemnation*, and complete turning away from the sin." It is, therefore, more than mere remorse: "It comprehends a change of nature befitting heaven."

Every principle and ordinance of the gospel of Jesus Christ is significant and important in contributing to the progress, happiness, and eternal life of man, but there is none more essential to the salvation of the human family than the divine and eternally operative principle, repentance. Without it, no one can be saved. Without it, no one can even progress. Its sublimity and essentiality stirred the prophet Alma's soul when he exclaimed:

"O that I were an angel, and could have the wish of mine heart, that I might go forth and speak with the trump of God, with a voice to shake the earth, and cry repentance unto every people!

"Yea, I would declare unto every soul, as with the voice of thunder, repentance and the plan of redemption, that they should repent and come unto our God, that there might not be more sorrow upon the face of the earth." (Alma 29:1-2.)

Ignorance and sin are men's worst enemies. They are barriers to salvation. Only through repentance and obedience to the gospel can these be eradicated.

One of the messages of the Church is to help men recognize their weaknesses and overcome them.

Let us then, as individuals, grow from within, be men and women of God, pure within, repentant. We are what our inner life makes us, what God knows we are.

Your Question

Salvation of women whose husbands will not embrace the gospel

Question: *"I have tried to be a good Church member and have a strong testimony of the gospel, and the older I get the stronger is my faith. I am married to a non-member. We have three children. Two are married and were married in the temple, and the third is going to be. My husband does not show the slightest interest in the Church; in fact, he shows some resentment against it. I used to plead with him but have learned that it does no good.*

"I can live my life out this way, but what will happen to me and my children, who are faithful members, in the resurrection? I want my children and my grandchildren more than anyone can know, but how can this be accomplished if conditions remain as they are?"

Answer:

by Joseph Fielding Smith
President of the Council of the Twelve

This is one of the saddest conditions that we are confronted with in the Church. The Lord has revealed that the marriage covenant should be eternal. This is the definite statement he gave to the Pharisees when they made inquiry of him as follows:

"Is it lawful for a man to put away his wife for every cause?"

"And he answered and said unto them, Have ye not read, that he which made them in the beginning made them male and female.

"And said, For this cause shall a man leave father and mother, and shall cleave to his wife: and they twain shall be one flesh?"

"Wherefore they are no more twain, but one flesh. What therefore God hath joined together, let not man put asunder." (Matt. 19:3-6.)

Here is a clear statement that the marriage cove-

nant, when properly performed, is eternal. It is not to be annulled and come to an end at death. The first marriage performed on earth was the marriage of Eve to Adam, and this was before there was any death, therefore it was intended to be forever. The Lord has revealed to the Prophet Joseph Smith his law concerning marriage, and that it is to be an everlasting covenant. Those who are so married will become members of the family of God, for those who receive the exaltation will be members of his great family, as stated by Paul. (Eph. 3:14-15.) They are to become joint heirs with Christ receiving the fulness of the Father's kingdom. (Romans 8:14-17.)

Here we have a case where there is a faithful mother who has by her integrity kept her children in the faith, but who is married to an unbelieving husband. Naturally she is worried and wonders how she may retain her family in the eternity to come. The Lord has made this matter perfectly clear, and in answer to this sister's question we can say to her, and to the many others in like circumstances: If you remain faithful and true, the Lord will take your faith and devotion into account and reward you according to your works. It is a deplorable matter when a husband and wife are married for time only which according to the covenant they have taken must end at death, and then to have the wife wish and long for the blessings of husband and children in eternity. The laws of the Christian world, all denominations, except the Church of Jesus Christ of Latter-day Saints, proclaim the edict that all marriages must end at death, thus they include a bill of divorcement with every marriage. This naturally brings sorrow to a woman who loves both husband and children and who has received the truth. Naturally she wonders what her condition and relationship to her family will be hereafter. However there is some comfort to women in this status, the Lord revealed to the Prophet Joseph Smith, in answer to his prayer in the following words, his justice and mercy to all such unhappy souls:

"All who have died without a knowledge of this Gospel, who would have received it if they had been permitted to tarry, shall be heirs of the celestial kingdom of God; also all that shall die henceforth without a knowledge of it, who would have received it with all their hearts, shall be heirs of that kingdom, for I, the Lord, will judge all men according to their works, according to the desire of their hearts." (D H C 2:380.)

When the wife is faithful and desires to obey the divine law and the husband is rebellious, or unwilling to obey the will of the Lord, if she maintains her integrity to the best of her ability, she will be given to another husband in eternity and will receive all the blessings of the celestial kingdom.

First of the Series

"Mixed Voices"

*Beginning a series of articles on
so-called Book of Mormon
"criticism."*

Kangaroo Court

by Hugh Nibley

A study in Book of Mormon Criticism

It is the inalienable right of every questioned document, as of every accused person, to be represented by competent counsel, heard by an impartial jury, and sentenced by a qualified judge, being convicted or acquitted only on evidence and not on hearsay. To expect such extravagant justice for the Book of Mormon is to ask for the moon. Counsel for the defense often does the client more harm than good and is automatically branded as prejudiced merely by taking the job; and where will one find an impartial jury, a disinterested judge, or a willingness to test the Book of Mormon on its merits and not on the authority of wild and conflicting rumors about the manner of its origin? Still, however faint the chances of a fair trial may be, even that book has a right to its day in court, if only on the hazard, that it may be genuine after all.

Has the Book of Mormon ever been given a fair hearing? From the statements of policy which we are about to quote it will be quite apparent that it most definitely has not. For such a procedure would require a perfectly straight-faced examination of its claims *as if* they were valid! Let us suppose, for the sake of argument and legal theory, that the accused is innocent, that the Book of Mormon is not a fraud but a genuine text as it purports to be. By what divination would its latest critics, Mrs. Brodie and Doctors O'Dea and Cross (representative of the English, sociology, and history departments, respectively), be

able to detect its authenticity? What do they pretend to know about ancient texts? The one man best qualified to make the tests indicated, though he was interested enough in the Mormons to write a whole book about them, frankly confessed that he had never read the Book of Mormon through.¹ That was the celebrated Eduard Meyer, who wrote with complete finality: "There can be no doubt at all that the golden plates, though described by his mother and others as reposing in a box in Smith's house, never existed in the real world."² For him that settled the matter: He can speak with absolute assurance, *not* because he has examined the Book of Mormon—he didn't need to!—but because he knows perfectly well that there are no such things as angels and gold plates.

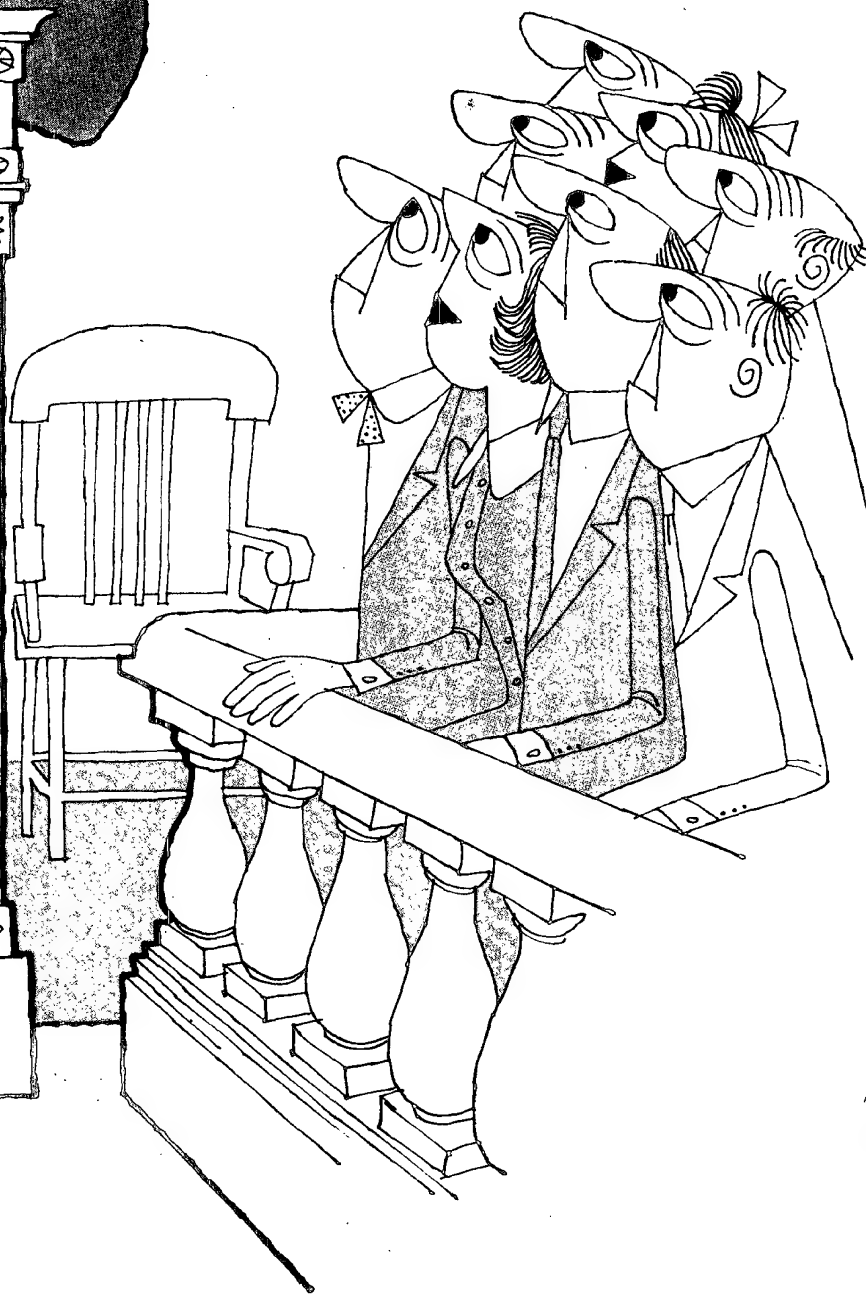
Justified or not, this has been the standard and accepted position taken by Book of Mormon critics from the beginning, and it should be obvious to any reader that such an attitude, however sincere, effectively closes the door on any serious investigation of the book on its own merits. The dice are always loaded before the game begins: It is not the Book of Mormon, but the Angel Moroni who is on trial. Let us glance at a few frank confessions by the leading critics of the Book of Mormon in the past, to see whether they ever intended to give it a fair trial.

The first non-Mormon to report on the book was David Marks, who, after hearing the story of the

(See page 186 for footnotes.)



The jury is instructed to choose between A and B, with the specification that A has been disqualified before the contest; with that understandable limitation the jury may favor whichever they will.



angel and the plates from the Whitmer family, approached his task with a settled conviction that the thing was a fraud: "I wished to read it, but could not, in good conscience, purchase a copy, lest I should support a deception"—a fine, open-minded approach which ran small risk of disillusionment. Before he was halfway through, Marks gave up the job, finding "the style so insipid, and the work so filled with manifest imposture, that I could feel no interest in a further perusal." Yet generations of Book of Mormon critics were to quote Marks' final verdict on the book as the ultimate in scholarly objectivity.³

Within a year of the publication of the Book of Mormon, Alexander Campbell delivered a blast against it which was hailed at the time as demolishing once and for all its claims to divine revelation. By the author's confession, it was a superficial study, his intention being "... not to honor him [Smith] by too minute examination and exposition. . . . If this prophet and his three prophetic witnesses had aught of speciosity [i.e. any attractive or challenging quality] about them or their book," he explains, "he [Campbell] would have examined it and exposed it in a different manner. . . ." As it is, he begs his readers' pardon for even looking at the thing: "For noticing of which I would have asked forgiveness from all my readers, had not several hundred persons of different denominations believed it. On this account alone has it become necessary to notice it. . . ."⁴

Campbell's last remark is significant: an urgent sense of public duty has animated the Book of Mormon critics from the first, and rightly so. Unless the Book of Mormon is what it pretends to be, it is a regrettable imposture. If scholarship has any obligation to society to protect the layman from predatory quacks and impostors, no more urgent occasion or perfect opportunity for the exercise of true learning can be imagined than that offered by the bold, uncompromising challenge of the Book of Mormon. If it is weak, it should have been knocked over long ago; if it can't be knocked over, the public should be told as much. As long as it stands, it is a standing rebuke to scholarship.

The call to duty was heard from the first. Even a month before Campbell's attack, a newspaper editorial voiced dissatisfaction with the delinquency of the learned:

"We have long been waiting, with considerable anxiety, to see some of our contemporaries attempt to explain the immediate causes, which produced that anomaly [sic] in religion and literature . . . The Book of Mormon, or the Gold Bible.

"The few notices heretofore given in the public prints, are quite vague and uncertain, and throw but faint light on the subject."⁵

Thus from the very beginning the challenge was thrown out to the world to explain the Book of Mormon if it could, and a flood of conflicting stories and theories soon followed—but no one ever put the Book of Mormon to a real test.

The first full-time scholar to comment on the Book of Mormon was Professor Rafinesque of Philadelphia, who in 1832 was reported as observing, "This work is ridiculous enough, it is true; as the whole Book of Mormon bears the stamp of folly, and is a poor attempt at an imitation of the Old Testament Scriptures, and is without connection, object, or aim . . . and how can it be otherwise as it was written in Ontario County, New York."⁶ We are grateful no end to the professor for his staunch confession of faith, that a religious book produced in Ontario County could not possibly be anything but a fraud ("can there any good thing come out of Nazareth?"); for while he has done the Book of Mormon no damage, he leaves the world in no doubt that he has firmly closed his mind against any serious investigation of it.

What was intended to be a thorough and conclusive examination of the whole Mormon position, *Mormonism Exposed, Internally and Externally*, by Origen Bachelier in 1838 was prefaced by the enlightening admission that "To make an earnest attack on Mormonism, as if it had any plausible pretensions to credulity, would argue great want of discernment and good sense on the part of the one who might thus assail it." Even to raise the hypothetical question, could this be true? is to brand oneself an idiot; yet only by that approach can the Book of Mormon or any suspected text be examined. After promising to demolish the Book of Mormon once for all, Mr. Bachelier lamely decided to limit his examination to an absolute minimum, "briefly to expose some of the defects and absurdities of the book. . . ."⁷ Thus, following a common practice of Book of Mormon critics, he attempts to disarm his jilted public by begging their pardon not for having delivered so little after promising so much, but for having written anything at all on such an offensive theme! Only a sense of obligation towards his "fellow citizens," he protests, can "justify the course I pursue, in stooping to notice an affair so intrinsically worthless and contemptible as the Mormon imposture."⁷

In the same year in which Bachelier's work appeared, the Scotchman H. Stevenson was fighting the fires of fanaticism in the Old World with a widely acclaimed lecture against the Book of Mormon, in which he stood foursquare on the proposition, "that a Church which pretends to work miracles in these latter ages, proves itself to be an apostate Church."⁸ How refreshingly direct! Even to propose testing the Book of Mormon as one does the Bible is for Stevenson a

proposition outrageous "for its foolishness and its wickedness!" Nay, true or false, the Book of Mormon simply cannot be tested: "As the Book of Mormon has a suspicious aspect, on account of there being no history to contradict it, so likewise, it has the disadvantage of no history to confirm it."⁹ It is beyond examination.

E. D. Howe, in the 1840 edition of his anti-Mormon classic, which first appeared in 1834, recognizes in the usual terms both the necessity and the futility of attacking the Book of Mormon. "The task has been a laborious one, and we acknowledge but little has been effected," he confesses, "we should have abandoned the task, were it not that so many of our worthy fellow citizens have been seduced by the witcheries and mysterious necromancies of Smith and his colleagues, from the paths of wisdom and truth, into folly and madness."¹⁰ "The task," he announces in his introduction, "however loathsome, shall be honestly pursued." He admits he is helpless against those who are foolish enough to read the Book of Mormon: "In our review, we are left without weapons to combat the credulous Mormon believer," his only hope being to reach "any mind . . . who has not inhaled the malaria of the impostor."¹¹ With all his talk of base passions, witcheries, spells, and loathsome tasks, no one is going to accuse Mr. Howe of a cool and unemotional approach to the Book of Mormon, however much he may protest that his appeal is all to the wisdom and sanity of an enlightened age.

In 1841 William Harris repeated the now familiar formula: Public duty requires an investigation of the Book of Mormon, but no serious approach is required by the subject itself. The only apology which he offers, this author says of himself, "for having treated that which is in itself so contemptibly ridiculous, with so much gravity, is, that well meaning, though weak minded persons, are daily imposed upon by the plausible statements of Mormon teachers. . . ."¹²

Three famous anti-Mormon books appeared in 1842, each one containing plain statements of its author's conviction that study of the Book of Mormon is a sheer waste of time. For the Reverend Clark, ". . . deceit and imposture are enstamped upon every feature

of this monster, evoked by a money digger and juggler from the shades of darkness."¹³ "That its claims to divine origin are wholly unfounded," he has his star witness say, "needs no proof to a mind unperturbed by the grossest delusions."¹⁴ As for himself, "This we consider one of the most pernicious features of the *historical romance*—that it claims for itself an entire equality in point of divine authority with the sacred canon."¹⁵ This was Mr. Stevenson's objection, it will be recalled: The question is not whether the claim is true or not but simply whether the claim is made. Any book that claims to be as holy as the Bible is proved by that very claim to be a monstrous

deception—there is no need at all to search the book to see what it says.

Mr. Kidder is quite blunt: "Our own humble opinion is, that just as much correct knowledge and real information may be drawn from the above nondescript and heterogeneous medley of contents, as from a perusal of the entire volume of 570 pages."¹⁶ The "medley of contents" referred to is a very brief outline of the Book of Mormon; the author admits freely that it isn't even a good outline, a "nondescript and heterogeneous" thing, and

yet he solemnly assures the student that he can learn just as much from that garbled table of contents about the Book of Mormon as he can from reading the whole book. What a program for the serious scholar! Of course Kidder assures us that the only reason he would touch the thing at all is that duty calls him: "Americans have been criminally indifferent to their duty both of informing themselves and the world of its true character. . . . The leaven of corruption has begun to work far and near."¹⁷ If it is criminal indifference to neglect the Book of Mormon under such dire circumstances, what shall we say of this scholar who having taken up the challenge with a yell of defiance, tells us that he can go no farther than to give us a little outline of the Book of Mormon, and lets it go at that?

In a letter addressed to Joseph Smith, Professor Turner minces no words in the matter of public duty. "It is my right, it is the right of every American citizen, of every Christian, of every honest man, to arraign and resent (Continued on page 184)

GLORY AT HAND

by Lois Snelling

He looked with yearning eye and saddened heart
Toward distant peaks where stood the Holy
Place,
To which his feet, by circumstance restrained,
Would never go nor would a dream be gained
Of meeting there his Master face to face.

He stooped to aid a weary one in pain . . .
One more of all the chain that held him bound;
And then into his heart a voice spoke clear
And soft, "This face you bathed is mine. 'Tis
here,
And not on distant peaks I must be found."



South African Mission

by John G. Kinnear, Editorial Associate

Mr. Nicholas Paul, an influential businessman in Mowbray, Cape Province, befriended the controversial Mormons, from mobbers and hecklers who interrupted meetings; local ministers who delivered bitter lectures condemning the teachings of the elders; and invited them to hold meetings in his home.

With the tenacity and firmness of the prophet whose name he bore, Brother Paul warned audiences at the commencement of each meeting that if they did not wish to listen they could leave, "... but the first man who offered an insult on his premises, either to the house or elders, would be in danger of having more holes made through him than there was in a skimmer."¹ The elders had found a friend, and it wasn't long before he and members of his family were baptized.

This was the kind of beginning that the gospel had in South Africa. The arrival of Elders Jesse Haven, Leonard I. Smith, and William H. Walker on April 18, 1853; the organization of the first branch of the Church of Jesus Christ of Latter-day Saints in August; and the counting of about fifty hard-won converts by September of the same year, was indeed the furthering of the Lord's plan to carry the gospel to every nation, kindred, tongue, and people.

The following months were not without their trials and persecution. Like the Saints in Zion at that time, the faithful followers of the truth in South Africa

suffered at the hands of those who thought that they were doing the world a great service by attempting to destroy or hinder the work of the Lord.

Despite the opposition met by the missionaries, the thin edge of the wedge of truth, greased by the valiance of Brother Paul, had been tamped into place. On June 15, 1853, Elder Smith baptized Henry Stringer, the first fruit of their labors in South Africa, and the first to accept formally the gospel in his life. A few days later, on June 23, Elder Walker baptized Brother Paul.

Two years after the organization of the first branch of the Church in the Cape of Good Hope the mission could report that it consisted of three conferences, six branches, and a total membership of 126. The wedge was slowly moving forward. Other branches were started in the main cities of South Africa, and the gospel began to reach out in search of those who thirsted for it.

In a land which was settled by Dutch, (the descendants of whom are now known as Afrikaaners) and English, bilingualism and national differences increased the difficulties encountered by the missionaries far more than it does today. Antagonism between the two nationalities, later leading to the Boer War, found the elders laboring under a decided handicap.

One of the early converts in Port Elizabeth, George Frederick Kershaw, in a letter to missionaries in England, says:

¹Jenson, Andrew, *History of the South African Mission*, June 12, 1853.

"... Many of the Dutch farmers are investigating the truth. They are scared by reason of the plague which is raging among their cattle; also the early appearance of the locust which has destroyed the crops in the upper district; likewise the probable outbreak of the Kaffirs next Christmas. Surely the hand of the Lord is on this land. Elder L. I. Smith, whose labors and journeyings among them are unremitting, is generally very well received, both by the Dutch and the English. He preaches the gospel as the only antidote for all their woes. The Lord is backing up the message of his servants with unmistakable arguments. . . ."²

Brother Kershaw's letter describes how Elder Smith met with the accompanying persecutions. In a meeting with prominent ladies and gentlemen someone broke a bottle of asafoetida in the room and broke up the meeting. On another occasion he was beset by men hurling a volley of rotten eggs and turnips at his person. Brother Kershaw had his windows broken by a mob of about thirty or forty men and boys who "amused themselves" by throwing potatoes.

The character of Brother Kershaw is evident when one recalls the story of how he, on being sent to the island of Mauritius on a mission, converted all but one of the crew of the small boat that took him there.

As in England and Europe, it wasn't long before the Saints in South Africa began to feel the spirit of gathering. Here again, their desires were thwarted by those who wished to frustrate their ends. Ship-owners banded together to prevent their emigrating. Not to be outdone, two of the brethren of means, Charles Roper and John Stock, made a down payment of fifteen hundred pounds (\$4,200 approximately) on a 200 ton sailing vessel called, aptly enough, the *Unity*. The balance of one thousand pounds they paid on arrival in London. With fifteen of the first South African Saints to leave for Zion, Elders Walker and Smith sailed out of Port Elizabeth's lovely harbor on November 28, 1855, around the swell of what Sir Francis Drake called "the fairest cape in all the world," and on to America via England.

The very next month the skies looked smilingly over the top of the clouded cloth of Table Mountain, overlooking the city of Cape Town and the beautiful Cape of Good Hope, overlooking, too, the departure of President Haven and the second small group of Saints bound for America. Local elders were left in charge of the Saints in Africa's "land of sunshine" until the arrival, in 1857, of Elder Ebenezer C. Richardson from the British Mission, and his companion Elder James Brooks.

²*Cumorah Southern Messenger*, "The Home of the South African Mission," Oct. 1957, p. 153.

In March 1859, thirty more Saints emigrated to Zion; this time under the leadership of a local elder, Brother Joseph R. Humphries. Their ship, the *Alacrity*, docked in Boston on May 19, and they traveled from there to St. Louis, Missouri, by train.

From 1861 to 1864, President William Fotheringham, Henry A. Dixon, Martin Zyderlaan, and John Talbot labored with the Saints in Cape Town, Port Elizabeth, Pietermaritzburg, Grahamstown, and other localities. Work still proved to be extremely difficult for the missionaries, and emigration continued to decrease the numbers of the faithful at home. In September 1863, in writing a report of his missionary work, Elder Dixon indicated that "South Africa is a hard country to labor in, and tries the constitution of men. I feel well in the work, and I am doing all I can to roll it onward; though I have had but little success as yet in baptizing, and I realize that we may preach to the people, but cannot make Saints of them."³

Elder Miner G. Atwood succeeded Elder Fotheringham to the presidency of the mission but had to leave the mission in charge of local elders once again when he was called home the following year (1865). Once again a party of Saints moved away with him. Many had to "trek" many miles to Port Elizabeth in ox wagons before they could embark on their long voyage aboard the barque, the *Mexicana*. The women, with their long poke bonnets, ankle-length skirts, and long aprons, and the men with their wide-brimmed "veld hats," tall boots, and rifles, were a surprising likeness of their sisters and brothers moving across the plains toward Utah.

Almost forty years passed before the South African Mission was reopened—long years for those who enjoyed the sweet spirit of the missionaries, and news of the progress and tribulations of their brothers who had gone before them. In spite of the long lapse of time, there remained a few scattered and faithful members who had "held fast to the iron rod" which the missionaries had shown them. When Elders Warren H. Lyon, William R. Smith, Thomas L. Griffiths, and George A. Simpkins reopened South Africa to the preaching of the gospel in 1903, joy once again flooded the hearts of those who thirsted for truth. In Mowbray, Cape Town, ninety-year-old Elder George Buck, the sole survivor of the branch, and the one who had been left in charge, welcomed the return of the missionaries.

One of the first converts to be made upon reopening the mission, Samuel A. Martin, sold a prosperous bakery business to move to Ogden, Utah, in 1916, re-

³Jenson, Andrew, *op. cit.*, September 29, 1863.

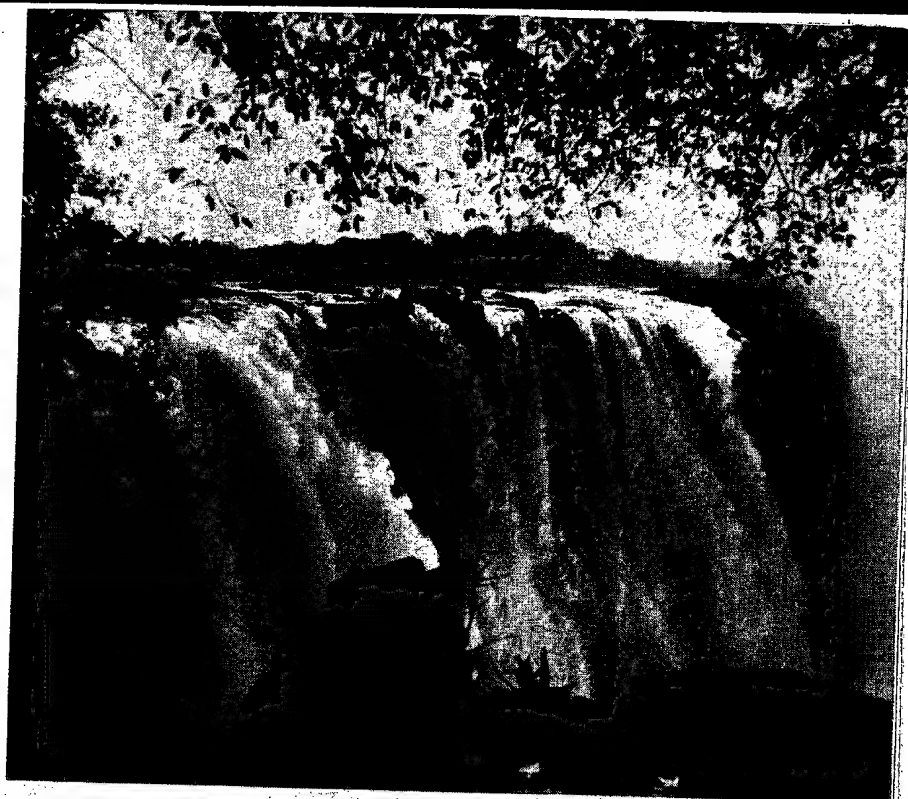
turning in later years to preside over the mission and help dispel many of the prejudices that had formerly been held against the Church.

Two years after the outbreak of World War I, President Nicholas G. Smith arranged for the purchase of "Cumorah," the headquarters of the Church in South Africa, situated near Cape Town. He remained in the country, faithfully laboring as mission president, throughout the terrible days of the war in Europe. In 1918 the war ended, only to bring more distress to South Africa. The "flu" epidemic which ravaged the world hit the country with an equally devastating blow. President Smith, at general conference in Salt Lake City, described the awfulness of the calamity he witnessed:

"It was during the 'flu' time in South Africa. It was all over the world, in fact, in that terrible October of 1918. The war had been raging; the nations had been vexed; there had been pestilence and famine and earthquakes over the face of the earth—distress was everywhere. . . . When the 'flu' struck Cape Town the first day they began to die in dozens. At the end of the first week five thousand people had died in that one city alone. . . . The coffins were all used up, the trains stopped running, the street-cars stopped running, the stores closed, even the drugstores, and we could not get medicine. They were lying about in trenches, aye, forty and fifty. Wrapped in cloth they were laid on motor trucks, hauled out to the cemeteries and laid in trenches, and covered without any caskets. . . .

" . . . I remember that it invaded the mission house—five of our missionaries

Victoria Falls, Southern Rhodesia, one of the seven wonders of the world; Cape Town Harbor, with the city and Table Mountain in the background; dedication of Durban Branch Chapel, October 12, 1958, (l. to r.) Branch President J. M. Jakins and Sister Jakins; 2nd coun. Brother Erasmus and wife; President and Sister Glen C. Fisher; Elder and Sister Harold B. Lee; and branch clerk, Brother Billet and wife; 1st coun. Brother Wilson; Springs Branch chapel; and Durban Branch chapel.



were down—I remember Aaron U. Merrill of Cache Valley and I were the only two on our feet! And I said to Elder Merrill, 'Are you prepared to go with me through the city blessing the people?' He said, 'I will go as far as I can.' And so we set out.

"The first door we came to was that of a 'Mormon' girl who had married a non-'Mormon.' He had promised her she could go to Church and do anything she liked if she would only marry him. After they were married, he told her she could not go to those accursed 'Mormons' any more. When we opened the door and walked into their house, he was standing at the foot of the bed, looking out of glazed eyes. When he seemed to recognize us, he said, 'Get out of here!' I walked up and took hold of his arm, and saw his wife upon the bed, too weak to speak. Just then a neighbor came in, and said, 'It is all right, gentlemen, the doctor left here an hour ago, and he says they will be dead in another hour. You may go your way!' Go on our way and leave a Latter-day Saint to lie there and die alone? We anointed her with oil and sealed the anointing, and, lo and behold, the Lord raised her up; but the man he took.

"And we went from door to door that day, and of the fifty-seven who had been smitten with that disease, every Latter-day Saint was healed. Not one died; . . ."

In 1919 the South African government prevented the missionaries from laboring in that country while President Smith carried on the mission work alone for another two years. After a great deal of petitioning the Church was granted full recognition once more.

By the close of 1930, the Church had swelled its ranks to a membership of almost 800 South African Saints. The wedge that had been started many years before was once again being driven home with even greater force than before. A chapel, Ramah, had been built in the city of Johannesburg, today a city of skyscrapers and bustling traffic. Another chapel, adjacent to the mission headquarters in Mowbray—the Cumorah of the dark continent, was dedicated by President LeGrand P. Backman.

World War II interrupted the work again. All the

⁴*Cumorah Southern Messenger, op. cit., p. 138.*

missionaries were recalled, and most of the male Saints in South Africa rallied to the call of the defense of the British Empire. President Richard E. Folland bade farewell to the last missionaries sailing away from Africa's shores, remaining with his wife and family throughout the dismal war years to sustain and uphold the grateful Saints. Things resumed their normal pace again as Africa welcomed back the missionaries. June B. Sharp was appointed mission president as the war was coming to a close (1944) and labored faithfully to maintain a missionary strength of seventy-five. More converts followed as elders of Israel brought from Zion the spirit of their calling and left the blessings of the Lord with the people.

As time passed, the Mormons began to find national recognition through their fine examples of clean living and sportsmanship. Baseball, basketball, and volleyball began to capture much of the interest held by English cricket, and the missionaries held their lights high to see. Elder Evan P. Wright, having to his credit six visits to South Africa as a missionary and later as a businessman, succeeded President Sharp as head of the South African Mission in 1948.

Extracurricular activities, including baseball, basketball, lectures at civic clubs, square dancing, and other musical activities became a most important means of opening doors to many missionaries. President Wright arranged for a tour of South Africa and the Rhodesias of an outstanding missionary singing quartet. Elders Robert Taylor, Max Evans, Sterling Workman, and Stewart Parker toured the theaters in Southern Africa at the expense of the African Consolidated Theaters with the condition that they might announce publicly, during the program, the time and place of the Church's Sunday meetings. A Bloemfontein conference, accustomed to the usual handful of Saints, was swelled to a public gathering of about a thousand persons because of this quartet's efforts.

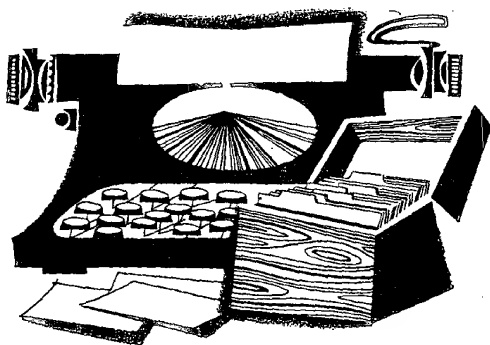
Square dancing became a tremendous influence for the good of the mission at a time when the royal family of Britain had been introduced to it on a tour of Canada. At a centenary celebration in Cape Town sufficient invita- (Continued on page 205)

MARCH EVENING

by Solveig Paulson Russell

Snug in our kitchen here are we
With candy boiling merrily,
While outside, blustering at the door,
The March wind creaks the old porch floor
And raps wind fingers on the pane
And groans and moans his wind refrain.

But we inside scarce hear him blow;
His voice is lost in laughter's flow;
And all his wildest force can't dent
Our family circle's deep content!



Thoughts for your Inspirational Talk

Dare to Be Wise

Be wiser than other people if you can; but do not tell them so.

—Lord Chesterfield

Unless you grow wise of yourself you will listen in vain to the wise.

—Publilius Syrus

He who thinks wisdom is greater than virtue will lose his wisdom.

—Hebrew Proverb

Knowledge is proud that he has learn'd so much;

Wisdom is humble that he knows no more.

—Cowper

True wisdom consists not only in seeing what is before your eyes, but in foreseeing what is to come.

—Terence

The doorstep to the temple of understanding is a knowledge of our own ignorance.

—Charles Hadden Spurgeon

Nine-tenths of wisdom is being wise in time.

—Theodore Roosevelt

No man is wise enough by himself.

—Plautus

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding.

—Proverbs 4:7

The fear of the Lord is the beginning of wisdom.

—Psalm 111:10

... wisdom giveth life to them that have it.

—Ecclesiastes 7:12

Wisdom is oftentimes nearer when we stoop Than when we soar.

—William Wordsworth

The clouds may drop down titles and estates; Wealth may seek us; but wisdom must be sought.

—Edward Young

Knowledge comes, but wisdom lingers.

—Tennyson

Teach me my days to number and apply My trembling heart to wisdom.

—Young

Wisdom first teaches what is right.

—Juvenal

Aunt Jody

by Albert R. Lyman

EDITOR'S NOTE: Aunt Jody Wood was nurse, midwife, and practical doctor to a whole generation of pioneers in the San Juan Country of southeast Utah. These true stories, published occasionally, with Aunt Jody as the central character, are complete in themselves.

III

Left an orphan when less than four years old, little Josephine was tasting some of the preliminaries to her strenuous years ahead. She mourned and could not understand what stern experiences would sometime make her to know: that death is a solemn parting, quite unfathomable even to adult minds. She sat long hours on the steps outside the door waiting for her mother to come, sure at first that she would come, and then feeling the pangs of heartache when she failed to appear. She always cherished the memory of brushing her mother's hair and rubbing her mother's feet after a hard day's work.

Her older sister, Mary Ann Corlett, became the only mother she was to know from this time forward, a sister whom she was to learn to love as a real mother. Jody was a beautiful child with a cheerful nature, able to find the pleasant side of every situation, if there were a pleasant side to find. She went to school, but her most impressive and never-failing teacher was the biting necessity of the frontier. As is often the case with children destined to take an unusual part, she had her crosses to bear and her childish sorrows which at the time might seem unnecessary. Far-seeing Providence had mysterious ways of training the naive little girl to be the purposeful woman.

The curriculum of her frontier school was limited to the three R's, implemented by the big stick for boys and girls lacking the necessary aspiration. The courses offered had little or no appeal to Josephine's imagination; she liked to draw pictures on her slate, or on paper if it was to be had, and to relieve the

monotony by a little sociable expression with every favorable opportunity. For this violation of the rules, she was made to stand in the corner or suffer sharp licks of the stick on her outstretched hand.

"Times were hard; she had ambition to be self-supporting, and took work wherever she could find it, accepting vegetables, fruit, sugar, cloth, and other material as the main part of her pay. All this she turned over for general use at home. She was allowed to keep the small amounts of money she received, and with her first savings, she bought a pair of real store shoes, quite a pleasant departure from the coarse homemade shoes common to all but the well-to-do.

"The nearest she could come to her size of shoe in the store was six, and she wanted three. The biggest she had ever worn was five, but she was eager to take part in a 24th of July parade, and she bought the big shoes for \$1.98, and declared that these number six shoes gave her real joy and happiness."

At some time in her teens she found work in Salt Lake City where, she relates, "A young man asked me to marry him, and I told him that I had been going for some time with Samuel Wood, but if Samuel did not come to see me within a week, I would marry him. Then of course Sam had to come and that settled it."

At the age of eighteen she was married in the Endowment House on Christmas day, 1871, by President Brigham Young to Samuel Wood. They made their home in Cedar City, and having earned a degree in the great university of hard knocks, and having learned how to work and how to save, they prospered. They built a comfortable brick home two stories high with six rooms and were nicely on the way to something which would compensate for the past times of hardship and want. Their future looked rosy.

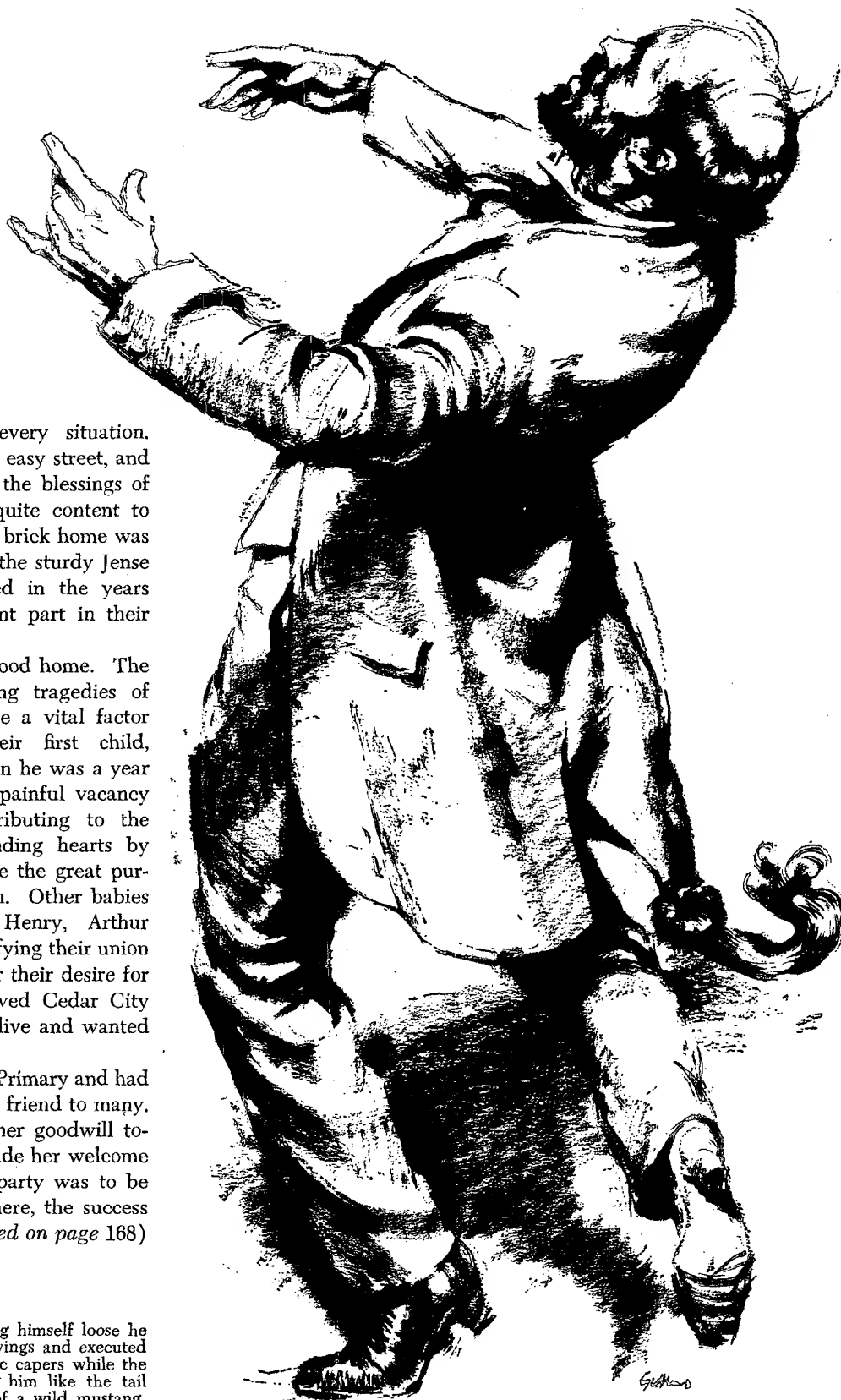
The Woods were happy. He was a freighter, a carpenter, a farmer, a hustler, ready and able to dig

the possibilities out of every situation. They were by no means on easy street, and they loved hard work and the blessings of the rugged life and felt quite content to go on as they were. Their brick home was just across the street from the sturdy Jense Nielson, who was destined in the years ahead to take an important part in their lives.

Children came to the Wood home. The blessed and soul-awakening tragedies of birth and of death became a vital factor in their education. Their first child, Samuel Franklin, died when he was a year and a half old, leaving a painful vacancy in their home, yet contributing to the wealth of their understanding hearts by which they were to achieve the great purpose of their future mission. Other babies came to them: Joseph Henry, Arthur Steven, John Martin, sanctifying their union and adding permanency, or their desire for permanency, in their beloved Cedar City where they had chosen to live and wanted to stay.

Josephine worked in the Primary and had many friends, for she was a friend to many. Her cheer, her optimism, her goodwill towards people in general made her welcome wherever she went. If a party was to be held, and she was to be there, the success of the occasion (Continued on page 168)

Turning himself loose he cut high pigeonwings and executed fantastic capers while the switch waved behind him like the tail of a wild mustang.





Watchmen, What of

Speaking to the shepherds of Israel—those who are called and appointed to feed and protect the lambs and sheep of his fold—the Lord said: “. . . I will require my flock at their hand, . . .”

That is, the Lord will hold quorum presidents (among others) accountable for the salvation of the members of their quorums.

“Woe be to the shepherds of Israel” that do not feed and care for the sheep of their flock, is the divine decree.

What is it that those subject to this have failed to do? The Lord answers: “The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; . . .” (Read Ezekiel 34.)

In other words: There are members of our priesthood quorums who are inactive, who do not keep the Word of Wisdom, who are not attending Sacrament meeting regularly, who do not honor the Sabbath day, who do not pay an honest tithing, who do not contribute of their time, means, and talents for the building up of the kingdom, who are not keeping the standards of the gospel, who are not putting first in their lives the things of God’s kingdom and who are letting the things of this world take a position of primary importance.

There are priesthood bearers who have strayed from the standards of their fathers, and unless they are found and brought back to activity and righteousness, their souls will be lost.

Salvation does not come by Church membership alone. It does not come automatically to those who hold the priesthood. We must work out our salvation after baptism. We must magnify our callings in the

priesthood. Salvation is reserved for those who endure in righteousness to the end.

And if there are members of our quorums who do not keep all of the standards of personal righteousness which the gospel requires, it is our specific assignment as priesthood leaders to use all the power and influence we can to get them to return unto the Lord and serve him with full purpose of heart.

To every man appointed to stand as a watchman on the towers of Israel, which includes those serving in positions of priesthood leadership, the Lord has this instruction:

“Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, if the people of the land take a man of their coasts, and set him for their watchman:

“If when he seeth the sword come upon the land, he blow the trumpet, and warn the people;

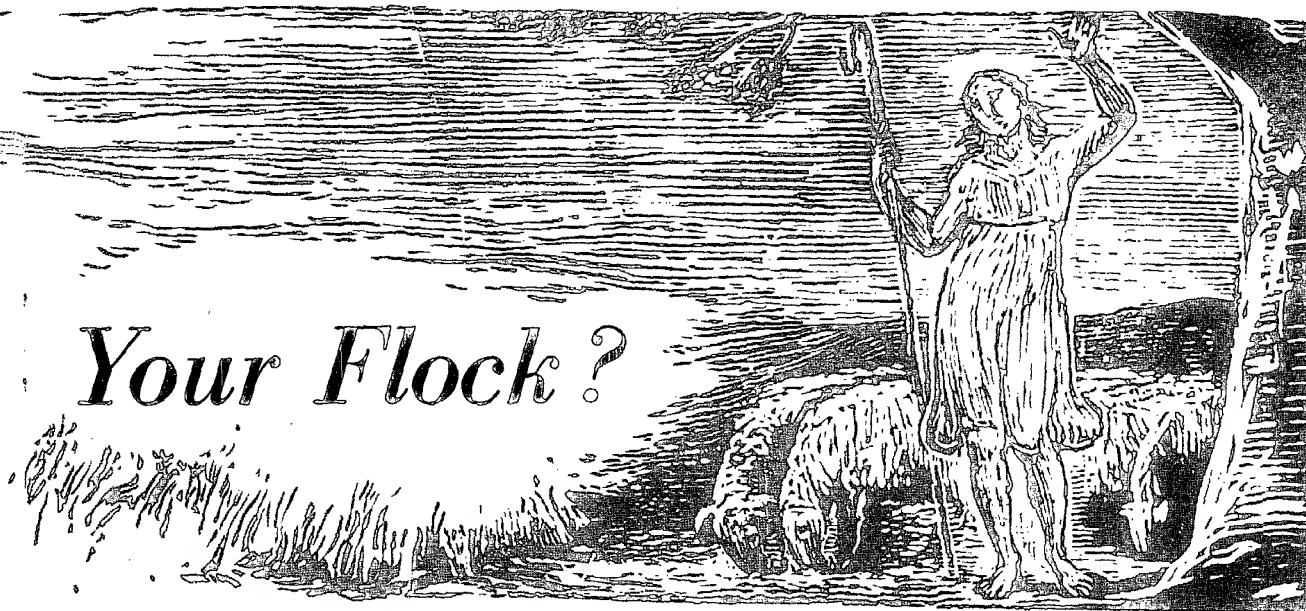
“Then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head.

“He heard the sound of the trumpet, and took not warning; his blood shall be upon him. But he that taketh warning shall deliver his soul.

“But if the watchman see the sword come, and blow



Your Flock?



not the trumpet, and the people be not warned; if the sword come, and take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand." (Read Ez. 33.)

As priesthood leaders we are responsible for the temporal and spiritual well-being of our brethren. The very objective of a Melchizedek Priesthood quorum is "to help every member" of the quorum "to attain to a state of *spiritual well-being* and to a degree of economic independence and *material well-being* that will assure adequate food, clothing, fuel, housing, and other needed physical comforts, and educational advantages for himself and his family." (*Melchizedek Priesthood Handbook*, p. 30.)

How can we guide our brethren to a state of spiritual well-being unless we persuade them to keep the standards of the Church? How can we help those who need the assistance to better themselves more advantageously than we can through the employment placement and other provisions of the great Church Welfare Plan?

For more than three years now a large part of the emphasis in Melchizedek and senior Aaronic Priesthood quorums has been centered around priesthood reactivation. Some phase of this program has come up for consideration at every priesthood leadership meeting at all stake conferences held during that period.

Objectives of the program of priesthood reactivation are:

1. To get a Church assignment for every adult brother in the Church. It is not until a brother begins to give of himself in service that he is really on the path that leads to eternal life.
2. To lead each priesthood brother along the path

of temporal and spiritual progression. Temporal progression includes the whole field of the Church Welfare Plan; spiritual progression results from keeping the standards of personal righteousness found in the gospel.

3. To get every family married or sealed in the temples for eternity. Priesthood reactivation is not complete until a family has been united in this holy order of matrimony, an order which starts the family members off on the course to eternal exaltation hereafter.

4. To guide quorum members to final eternal life in the highest heaven of the celestial world.

In order to accomplish these objectives, quorum leaders are expected to survey their members, using the white cards provided. They are expected to consult with bishops in an attempt to get Church assignments for those who need them. They are obligated to get as many brethren as possible to work on quorum projects. Those who cannot otherwise be touched become subjects of the personal missionary approach. A qualified and active quorum member is asked, on a confidential basis, to work with an inactive brother, to make such social, fraternal, business, or other approaches as may be needed to mellow and guide the inactive one until he will accept service in the Church.

As long as there are "diseased" who need to be "strengthened," "sick" who need to be "healed," "broken" who need to be "bound," those who have been "driven away" who need to be "brought again," and "lost" who must be "sought after"—just so long will there be need for priesthood reactivation.

Lest the Lord require the blood of our flocks at our hands, we need to learn the program of priesthood reactivation and work zealously in it.

Prisoner's Base

by Sterling W. S

There is an interesting children's game called Prisoner's Base. It is played by opposing teams on a divided field. When a player stays on his side of the line, he is safe; but when he crosses into enemy territory, he may be made a prisoner if he is touched by an opposing player. Deep behind the lines, each side has an area set apart as Prisoner's Base. Once a prisoner is placed in this enemy compound, he can never be freed until someone from his own team gets through the enemy territory and touches him. Only the touch of a friend can set a prisoner free, and this, of course, only if the friend does not himself become a prisoner in the process.

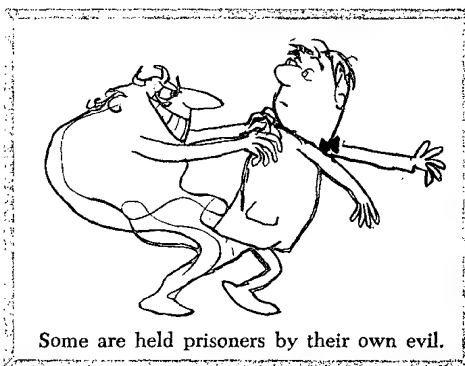
Children's games are sometimes representations of important phases of life. Prisoner's Base is a good example. As of December 31, 1957, we had 195,414 men and women who were actually confined in federal and state penitentiaries in the United States. But not all prisoners are behind steel bars or iron fences. Some are held prisoners by their own evil. There are some four million confirmed alcoholics in the United States who are prisoners of a ruinous, driving, degenerating thirst. Their appetites and wills have been touched and enslaved by alcohol. There is a smaller number of drug addicts who have set up such extreme bodily cravings within themselves that they have lost the power of self-control. In this unnatural condition, they will lie, steal, cheat, or even kill to maintain a way of life that is despicable even to themselves. There are many compulsive gamblers and compulsive idlers and compulsive sinners who do not follow their own wills. Some people are enslaved by "negative minds"; some by "morose minds"; some by "depraved minds" which they themselves are

responsible for developing. A depraved mind can influence a person to a life of crime and degeneracy even against his own better judgment.

We often hear someone say, "Why did I ever do such a thing?" or "What makes me like I am?" All people are free to decide whether or not they will become degenerate, but none are free afterward. The prison walls that we build against ourselves are very strong, and escape then becomes very difficult.

If you don't think that sins or bad habits can get real power over you, just try to break one sometime. Recently a woman divorced her husband. She did not want a divorce, but he had become enslaved by

habits intolerable even to himself. Because of his hopelessness she had given up in despair. Both felt that he had permanently lost the power to reform and that only his own death could end his sins and miseries. But even death is powerless before sin, for while death may solve this man's problems so far as this life is concerned, what about eternity? Our problems, like our



Some are held prisoners by their own evil.

lives, reach beyond the narrow borders of mortality.

By far the best time for us to get off Prisoner's Base is right now. The Prophet Amulek said, "Therefore, I beseech of you that ye do not procrastinate the day of your repentance until the end; for . . . behold, if we do not improve our time while in this life, then cometh the night of darkness wherein there can be no labor performed.

"Ye cannot say, when ye are brought to that awful crisis, I will repent, that I will return to my God. Nay, ye cannot say this; for that same spirit which doth possess your bodies at the time that ye go out of this life, that same spirit will have power to possess your body in that eternal world." (Alma 34:33-34.)

It is pretty serious business to allow ourselves to become enslaved, either for this life or the next. Yet our whole national, economic, social, and religious life is like a gigantic game of Prisoner's Base, imposing the most serious consequences for both here and hereafter. Every day the forces of evil are taking thousands of prisoners and confining them in the compounds of sin. Each day brings new dope addicts, new alcoholics, and new practitioners of every other kind of wrong. Last year there was a total of 2,563,150 arrests in the United States. Each new day we also develop new profanity users, new Sacrament meeting absentees, new cases of dishonesty, irreverence, immorality, and new violators of every one of God's laws.

On the other side of the line there are organizations like Alcoholics Anonymous, state welfare agencies, corrective and educational institutions, the church, and others whose members spend their lives to offer to those who are confined an opportunity for freedom.

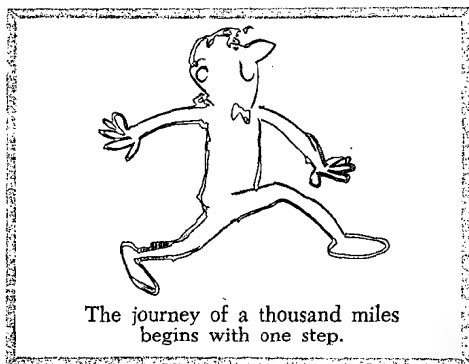
It has been said that "the Lord always provides the remedy before the plague." A great rescue mission was organized in the council in heaven in order to release these people from prison, and Jesus was selected and ordained to be its head. Even then he was known by his highest title of "Savior." He gave his mortal life to redeem us from sin and death and then he went behind the lines and continued his rescue work in the spirit world. There he touched the lives of a great throng who some twenty-four hundred years before had been confined to Prisoner's Base in the world of spirits.

Isaiah gives us a brief picture of this group. He said, "And they shall be gathered together, as prisoners are gathered in a pit, and shall be shut up in prison, and after many days they shall be visited."

(Is. 24:22.) Isaiah speaks for the Lord and says, "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath made me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; . . ." (*Ibid.*, 61:1.)

One of the most frequent instructions of President George Albert Smith was that we should always "stay on the Lord's side of the line." Those who were disobedient in the days of Noah had not followed this wise council. They had got over on Satan's side of the line and had been taken captive as a consequence. Peter said, "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: "By which also he went and preached unto the spirits in prison;

"Which sometimes were disobedient, when once the long suffering of God waited in the days of Noah, while the ark



was a preparing, wherein few, that is, eight souls were saved by water." (1 Peter 3:18-20.)

It is very stimulating to try to comprehend the consequences of sin as we see it projected in the lives of this particular group. First, they were out of harmony with God, then they were destroyed by the flood. Finally they have been held captive for this long period until Jesus reached them at the head of this thrilling rescue mission. Think what they must have endured in mental suffering, remorse of conscience, inconvenience, loss in time, and loss in eternal progress and happiness. A sentence of sixty days to be spent in an ordinary county jail would be bad enough. But who can imagine the regret and loss that would attend the confinement and

reformation of an immortal spirit?

Think what an ordinary alcoholic goes through in freeing himself from the monstrous thing that is allowed to fasten itself upon him.

The experience of Lucifer himself indicates the unprofitableness and permanence of the effects of sin. Lucifer was once high in the councils of God. He was the brilliant Son of the Morning until his mind was touched by rebellion, and he and his associates brought damnation upon themselves. This is a predicament far worse than the curse of alcoholism. If a "depraved mind" is unpleasant to possess and difficult to change, what would it be like to have a "damned mind"?

The woman abandoned her husband because she had lost hope in his ability to change. Suppose God loses hope in us. Dante imagines this terrible inscription emblazoned over the gateway of hell: "All hope abandon ye who enter here."

Have you ever tried to imagine how terrible it would be, to be a prisoner without hope? The scriptures speak of "outer darkness," "eternal punishment" and "banishment from the presence of God." "Where God and Christ are, they cannot come worlds without end." The most devastating of all human emotions is the sense of being alone, of not being wanted, of being lost. Yet think of those who are presently running the risk of losing their blessings by unnecessary exposure on the wrong side of the line. Just one cigaret or one wrong thought may start a human soul on a terrible one-way journey. For it is still true that "the journey of a thousand miles begins with one step."

Now think of the additional millions who would be eternally lost if it were not for this divine rescue mission headed by the Redeemer. "The rescue" is the very center of the mission of Christ, both in this world and the world of spirits. In both places his work consists of bringing the prisoners out of their prison houses; it is to set free the captives who have lost the power to help themselves.

We have aligned ourselves on the Lord's side of the line. Our first and most important responsibility is to keep from being touched by sin ourselves. Our second responsibility is to free others. In Isaiah we read, "I the Lord have called thee . . . to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." (Is. 42:6-7.)

Workers in Alcoholics Anonymous know that there are many victims of alcoholism who cannot bring their own reformation. They need the assistance of some-

one who is not himself a prisoner. So in the Lord's work good men and women are needed who are experts in their profession of helping to bring about human exaltation. These men and women should like Jesus, be "quickened by the Spirit." They should also be "quickened" by preparation, inspiration, understanding, enthusiasm, and the desire to save. Every missionary, Sunday School teacher, ward teacher, "quickened" may become a part of this thrilling rescue mission headed by the Son of God.

Sometimes a thoughtless sheep may nibble its way out of sight of the shepherd without ever meaning to do so. Sometimes a child of God may thoughtlessly nibble his way over onto the wrong side of the line. That is where our leadership is manifest, in the promptness and ability with which we get off to the rescue.

We achieve our highest rank when we become "saviors upon Mount Zion," and the only way to become a savior is to save someone. That usually means that we get our hat on and get out into the territory and touch our friends with our knowledge and faith in such a way as to get them back on schedule for the celestial kingdom. The skill to do this effectively

is probably the most valuable of all human accomplishments. It is a difficult ability to develop because long-standing habit patterns in people must often be changed. The influence of Christ

must be brought to bear directly and effectively in their lives.

Jesus said, "And ye shall know the truth, and the truth shall make you free." (John 8:32.) The truth has even more power when its bearer has a genuine friendliness, with a sincere personal interest, and especially when he makes many individual instructive calls on the prisoners. A friendly, capable missionary who knows his business can touch lives that are in bondage to ignorance or enslaved by indifference and lethargy, and bring about their reformation. Great ability in this direction can be developed. President John Taylor said that "there is no person who cannot be touched, if the right person makes the right approach in the right way." But we must be able to see the opportunities in the obstacles, not the obstacles in the opportunities.

We have a wonderful message, but there must also be a wonderful messenger. Before we can convert someone else, we ourselves must be converted. Before we can get someone else to think properly, we ourselves must be thinkers. There can be no great message without a great messenger.

There were some (Concluded on page 187)

"Keep your chin up and your
knees down."

Dr. V. Raymond Edman

*A wonderful
Priesthood
Employment
Program*

by Donald D. Davis
General Church Welfare Committee

The conscientious breadwinner struggling to sustain his family and the youth seeking his first job or summer work can now look to their priesthood quorums as a real source of helpfulness. While fulfilling his quorum attendance requirements, a man can learn of job openings which he might never have known otherwise.

Recently a fine family was spared foreclosure on its farm through the able work of this employment department of the welfare plan. Supplementary work was found for the eldest son. This same department learned of some added alfalfa acreage for lease, which was sorely needed to produce the feed for the family's dairy herd. Some extra silage was noted and purchased. Those real changes effected through the spirit of priesthood brotherhood made the necessary difference to the creditors, and the loan was extended.

Relatives caught this spirit of helpfulness and offered credit to the family. Today two members from this family are serving missions. The father has served in a bishopric and the mother as an officer in the Relief Society and Primary. Might we safely say: What a wonderful way to "Help build the kingdom of our Father in heaven."

I have seen an elders' quorum help two of its physically handicapped members find suitable jobs. One, a returned serviceman, had lost his left arm. The other had been injured by a tractor. To the quorum officers at first glance it looked difficult. Permanent suitable jobs were not available to these faithful members. Of course, their problems weren't all solved immediately, but they did find several temporary jobs that helped. Not many weeks later the two brethren were employed permanently.

It took the help of the other quorums of the ward and stake who pooled their surplus jobs and business openings to come up with the appropriate employment. The veteran who lost his left arm was hired

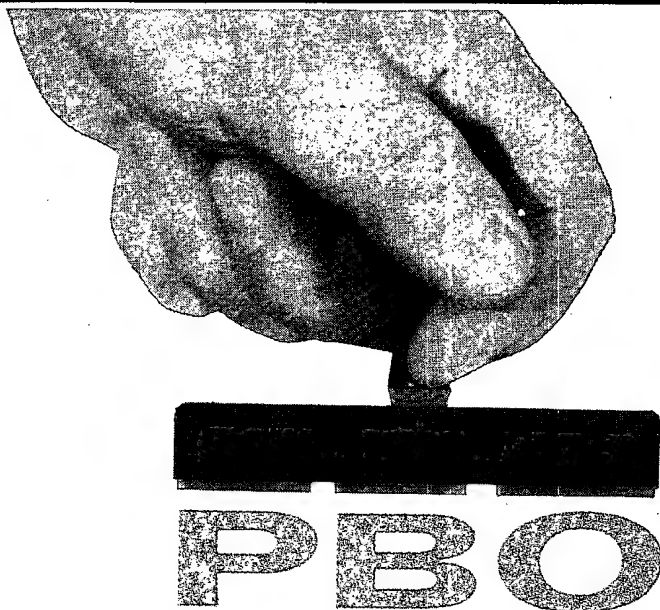
as an interviewer. A business opportunity was reported from another ward of the stake that was suitable to the farm tractor victim. He now has sons preparing for missions, is a substantial tithepayer, and his whole family is supporting the organizations of the Church.

One man, who worked on Sundays, heard of the job-reporting duties and services of his quorum and notified it of some employment opportunities. Then one day his quorum officers, knowing of his training and experience, heard of a business opportunity that matched his occupational background as a contractor in electrical supplies. As a result, he took the new job and earns much more than he did, without having to work Sundays. He is now a quorum officer.

A California stake president bears testimony of how his high priest quorum helped him to get two different jobs, each one more remunerative and better adapted to his Church duties. Might this be another way to build the kingdom? Perhaps many could do with a better job if all our unemployed, our youth, our handicapped, and those changing employment are successfully placed.

I wish I knew what happened to the little Swedish immigrant who came one day asking for a chance to work for an LDS employer where she did not have to hear swearing and vile words. I have tried since to find out. All her spare earnings were spent to provide food for her parents and brothers and sisters in a ravaged Europe after World War II. She was only asking for a decent Christian environment.

I think of the way we could increase the number of satisfied employers who like these Mormon workers who "know what an honest day's work is." We are happy to note non-LDS employers are seeking us out. They want sales representatives without the drink habit, efficient tradesmen who are clean-cut with wholesome outlooks. This is also practical missionary influence—another ap- (Continued on page 192)



THE PRESIDING BISHOPRIC'S PAGE



*Deacons Have Responsibility to Gather Fast Offerings**

In the early days of the Church, there was much need and suffering among the Saints. A plea came to Joseph Smith for help. It was at this time the Lord inspired the Prophet Joseph Smith to establish a fast day.

Every able-bodied member in the family, except small children, is expected to go without food and drink on fast day each month and to contribute the amount saved for the care of the poor.

The responsibility of gathering fast offerings has been assigned to deacons. Because they hold the priesthood, this gives them the power to thus act for God. This should be a sobering thought to all deacons as they gather fast offering contributions.



Kelly May

The matter of helping the needy is very important. The Lord has always been the friend of the poor. Always the prophets of the Lord have taught the people to take care of the poor and needy.

In our own day, fasting has been commanded. It is one of the laws of the Church, and requires us to contribute the cash equivalent of the food not eaten on fast day to assist our less fortunate neighbors. Jesus said, "Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." (Matt. 25:40.)

Fasting develops self-control. Some may say they cannot see how fasting once a month develops self-control. It does, however. It is one of the best lessons adults and young people can learn. It is easy to yield to appetite. If we are taught to master our appetites, we may also learn to overcome other temptations.

Deacons have a dual responsibility. They are expected to fast and pay their fast offerings as do other members of the Church and, in addition, to gather the fast offerings of others. By holding the priesthood we are given divine authority which includes divine responsibility. Gathering fast offerings is the deacons' divine responsibility. It is also an opportunity to honor the priesthood we hold.

Elder George Q. Morris, at April conference, 1957, told of a bishop who invited some of the members of his ward to a banquet. As one man had his plate presented to him, there was on it a small piece of meat and a small piece of carrot. It was not known what the man's impressions were or what questions arose in his mind, but it was explained to him that what was on his plate represented the fast offering he had been contributing for the help of those in need. The lesson was very effective.

I pray we may all realize our responsibility to the poor and that, as we contribute our fast offerings each month, we will appreciate the opportunity and live generously for the blessings of those less fortunate.

* (Excerpts from an address by Kelly May, a deacon in the Pleasant View Ward, Malad (Idaho) Stake, given during a recent quarterly stake conference attended by Presiding Bishop Joseph L. Wirthlin.)



Senior School Brings Happiness to Family

The Richfield First Ward, Sevier (Utah) Stake, school for senior members, prepared Alfred O. Jensen and his wife Reina for an experience they will never forget. On their golden wedding anniversary they received their endowments and sealings in the Manti Temple and had ten of their eleven children sealed to them. Until recently Elder Jensen was a senior member of the Aaronic Priesthood. He and his wife enrolled in the school directed by Bishop Wayne D. Campbell. Elder Jensen said he learned more about the gospel during the three months he attended the school than he had learned all the rest of his life.



Ward Teachers Set Perfect Record Three Years

Ward teachers, Division One, Logan Tenth Ward, East Cache (Utah) Stake, set a perfect record in visits for three years. The division is headed by Bishop Elmer K. Stettler (far right), assisted by Albert Webber (far left), who is division supervisor and former ward bishop.



Unity in the Church

Prepared as a supplement to the Ward Teacher's Message for April 1959

The ancient Psalmist wrote, "Behold, how good and how pleasant it is for brethren to dwell together in unity!" (Psalm 133:1.) Unity in the Church is, at the same time, the simplest and greatest single formula for true happiness because it establishes the brotherhood of man in true fellowship with God. Where there is unity in the Church, there is full obedience to the gospel law by all members, and there is true happiness in no other way of life.

Unity is a "state of being one: oneness; singleness." It countenances no hard feelings one toward the other because it makes each of us his "brother's keeper." Contention, backbiting, evil speaking are not only strangers to unity but are also among its malignant enemies.

Unity is unacquainted with defeat except through deadly disintegration from within. Water never sank a ship until it got inside. So it is with the Church: It is placid, strong, invincible when its members live in unity one with the other. The Church is affected adversely only when there is disunity within its ranks.

Jesus emphasized unity when he said, "He that is not with me is against me; and he that gathereth not with me scattereth abroad." (Matt. 12:30.) Latter-day Saints either unite themselves with Christ through living the gospel or they are against him, and thus they scatter abroad their attitudes of indifference and disobedience for all to behold.

The Lord expects us to be a united people; he commands it. In fact, unity is the premise on which he claims us as his own—"I say unto you, be one; and if ye are not one ye are not mine." (D & C 38:27.)

Sweet Sixteen

(Behavior Patterns and Problems of a 16-year-old Boy)

by W. Cleon Skousen
Chief of Police, Salt Lake City

In terms of adolescent semantics age 16 means "B. T. O.—Big Time Operations"—but in spite of these pleasant prospects age 16 sweeps down upon the average boy unexpectedly and far too soon. It finds him suffering an emotional hangover from the year before. For several months he will continue to feel the heady intoxication of those former 15-year-old explosions.

Looking back, Junior recalls how he told everybody off, made everybody mad, broke all the rules at home and at school, and did a lot of crazy things "just for fun," "just to get even," or "just to show people." He was like an unhappy octopus, thrashing his tentacles out in all directions, trying to smash down the barriers of home and society at every point of the compass. "How did people put up with me?" His father says, "That's a good question."

Nevertheless, when his sixteenth birthday arrives, Junior believes things should improve—he feels confident they will. No more loggerheads with the family. No more sassing Mom. No more flunking at school and no more scandalism or vandalism in the neighborhood. After all, isn't this the fabulous stage of mid-adolescence called "Sweet Sixteen?"

The answer is, "Yes, but unfortunately Mother Nature is behind in her homework." She is rarely ready for the big change exactly at age 16. Nevertheless, the change will nearly always come sometime during 16, and what a sweet contrast it turns out to be!

Portrait of a 16-Year-Old (After the Change)

In the normal course of events, age 16 will be remembered as soothing and satisfying by both Junior and his parents. Physically, Junior will have attained

ninety-eight percent of his growth. His muscle coordination will be free swinging and pulsating with rhythm and vibrancy. He will be hearty, robust, and radiant with good health. His complexion will be noticeably better and he will be shaving every other day. Mom will notice that he is much easier to lure to the dinner table than last year. He won't be so finicky with his food and will even venture into some highly seasoned Italian casserole or untried Chinese dish.

His sense of humor will be coming around. He will begin enjoying loud guffaws accompanied by knee slapping and shoulder swaying demonstrations of boisterous mirth. Sometimes he will unload a pressure pocket of pent-up emotions with a hearty belly laugh.

When he talks to people, he will have a natural, matter-of-fact "eye to eye" contact with them. He will purposely keep the conversation light and fluffy, and there will be little or no desire to build issues into crises as he enjoyed doing last year. Generally he will also avoid deeply serious subjects, unless, of course, he happens to catch the "science fiction" bug. In that case he will break into a rash of "outer space" fever and will amaze his parents with intense and authoritative discussions of "intergalactic exploration," "extrasensory perception," "neucleonic quadri-dimensional phase inverters," and "B. E. M. (monsters) from the Id."

For a 16-year-old a bed will be hard to get into and nearly impossible to get out of. He will resist retiring until after midnight if possible, but once he is in the sack it will take the Jericho Marchers to blow down the walls of Morpheus and get him up. He will

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be a sound sleeper, undisturbed by nightmares, fears, or frustrations. He can scarcely believe his parents who talk about his childhood days when he used to get up and wander restlessly around the house during the night.

A 16-year-old will show surprising skill in managing his temper. He will not only struggle to control it but will also try to cover up most of his feelings. He



particularly does not like to blow up as he used to, and he will shower his humble head with vats of brimstone if he does. He feels a temper outburst is kid stuff, and kid stuff is a label he despises. Fortunately, his feelings are not easily ruffled on most subjects—at least, not as they were a year ago. He isn't as defensive as he was at 15.

A 16-year-old will have a low "hate" quotient. A year ago he hated a hatful of subjects, but this year he says, "I guess they weren't so important." He has a number of dislikes and will frankly express them, but these usually pertain to specific problem areas like "Bull Sneider's Gang," "that lousy class during fifth period," or "doing gymnastics instead of playing ball." But even where he expresses dislikes, he somehow manages to get along fairly well.

Altogether, Junior will now appear to have in his possession a nice new package of power and charm to add to his personality. It portends well for the future.

The Miracle of 16-Year-Old Adjustment

Perhaps the miracle of human maturation is nowhere better illustrated than in the 16-year-old as he passes through the "big change." To appreciate what happens we need to remind ourselves that very often a maladjusted personality will have all the qualities

of a normal person with the exception of just one or two factors—and it is the absence of these important bolts and burs which puts a knock in his motor.

This precise phenomenon is present in the average 15-year-old. For the most part he has the ingredients of many successful adults—the independence of a Missouri mule, the courage of a rodeo cowboy, and the emotional dynamics of a Western movie hero. But somehow, for a 15-year-old, these ingredients all add up to sour pickles. They do not spell success but "psychological maladjustment."

The experts say it is simply a problem of missing bolts and burs. This becomes apparent when Junior finally slips across into his 16-year-old development pattern. We are inclined to say he has "changed," but on close analysis we discover that everything we used to object to is still there! Nevertheless, these qualities have suddenly lost their barbs. They don't seem objectionable any more. When we ask the experts what has happened, they tell us Mother Nature has just added a new ingredient to lubricate the others. She has given Junior the wonderful new capacity to *take himself for granted*.

This is what a 15-year-old lacks. At 15, when a boy feels his surging hunger for independence, he cannot take it for granted; he has to prove it to everybody. The proof usually comes in some kind of crash program. He is also putting on the same kind of act when he grunts and talks in monosyllables to his mother. In his anxiety to be equal with her he over-compensates and treats her as an inferior. He also thinks it gives him status to smoke, stay out late, drive a car before he has a license, and otherwise show defiance toward his father, the school, the neighbors, and the police.

Of course, as we have mentioned in the last chapter, the wise father of a stampeding 15-year-old makes up for Junior's missing bolts and burs by mixing in some counseling, discipline, and comradery. This usually creates enough balance in Junior to get him over the hump. At 16, however, after the big change, Junior doesn't feel the same strong need to prove his independence, his status of equality, or his right to a place in the sun. He still wants to feel independent but says, "So what?" As long as he stays within reasonable bounds, everybody apparently wants him to be independent. And if someone asks him if he still feels equal to his mother or father he says, "Sure, so why fight about it?"

He has found he can choose his own friends, earn his own money, drive a car, run for a student body office—what is there to get so excited about? He can take it all for granted and says, "Live and let live." This is the maturation miracle of a 16-year-old.

Family and Friends of the 16-Year-Old

It would be a mistake, however, to assume that a 16-year-old will revert to his former warm and intimate relationship with the family which he exhibited up to about age 13. On the contrary, he is with the members of the family but seldom of them. He does not resist the family; he simply takes them for granted. The family is like a row of trees in the middle of the highway. He drives around them. If the folks have something clever or particularly entertaining to say, he responds cordially—just as he would if they were a group of total strangers he had just met at the dog races. But if things around home are *status quo* he simply passes in and around his relatives as a necessary part of getting his board and room.

By the same token, Junior assumes that the family is also taking him pretty much for granted. He no longer demands as much as he used to. He is fairly successful in managing his own clothes, keeping himself clean, maintaining his own room, and doing his homework. He has the feeling that he has attained semi-adult status in the household and conducts himself accordingly.

Junior may still be the cause of some disputation when it comes to using the family car. Now that Junior has a license he may take the car for granted. This must be straightened out quickly and firmly. He must understand that the use of the family car is strictly a luxury and can only be achieved through careful pre-planning and pre-arrangement with the boss man. A 16-year-old can usually absorb the disappointment of not getting the car as long as there is a reasonable basis for the refusal. What sends him into a jive-by-five tantrum is the father who says: "You can't because I say you can't!"

As for his friends, Junior tends to take his contemporaries for granted just as he does his family. He likes everybody to be his friend. If he selects a pal, it is generally because of mutual interest in certain studies, sports, hobbies, or extracurricular activities.

A similar attitude usually reflects itself in Junior's feelings about girls. He likes to be around them in a cautious, non-specific sort of way. He fears overspecialization but can be lured into going steady if some particular girl gives him the casual treatment on a somewhat non-romantic basis. "We're just pals," he says. However, this same casual attitude can get them both into unforeseen difficulties if their going steady gets serious. The more wholesome arrangement is socializing by mixing it up in group activities and restricting solo dating to very special occasions such as a class dance, the Junior Prom, or other activities which may be several months apart.

This problem is solved for most boys by the simple fact that the attractive 16-year-old girls are usually attracting handsome older boys, and this leaves Junior in a seething fit of gloom because he says, "None of the other girls mean much to me." This is mostly play acting. He would have been too scared to give any of the popular girls much of a campaign anyway, but it does give him an excuse to say, "I wish those cotton-picking Seniors would leave the girls in the Junior class alone!"

The 16-Year-Old at School

Being a Junior in high school can be the "beginning of living" for lots of boys. Many a boy who stumbled and struggled through Junior High and the tenth grade suddenly finds himself coming alive as he moves into the eleventh grade as a Junior. Should such a spark appear, parents and teachers can immediately rally round and apply some tinder. Often the tiny light of hope can be whipped into a conflagration of intellectual and extracurricular development by the time Junior is ready to graduate.

One of the greatest appeals to a 16-year-old is the chance to be somebody on campus. He feels so grown-up in so many ways, but he needs a chance to shine in at least one thing. Therefore he should be encouraged in whatever talent he appears to possess—sports, music, drama, radio, TV, debating, student government, school clubs, and so forth. Frequently grades will improve with student activity, and that is not all. Sometimes parents are shocked to hear their son and heir say suddenly, "Gee, I like school. I almost hate to think of graduating!"

Junior Gets a Job

Just about the time a set of parents becomes accustomed to Junior's new role as a 16-year-old, they discover that he wants to fly the coop and get a job. If this happens it is a good sign, but should he do it? There are several important things to consider.

1. Will it seriously affect his studies?
2. What kind of associates will he have?
3. Will it seriously interfere with his getting enough sleep?
4. Is it likely to impair his health?

At this particular stage, Junior's studies are mighty important. More than likely he just "got the hang of it." However, if he takes the job knowing he will have to quit if he doesn't keep up his grades, it may help. In fact, surveys show that students who work a moderate amount of time before or after school usually get better grades than the average student who doesn't work.

As for associates,

(Continued on page 193)

Aunt Jody

(Continued) was assured. She could dance; she could act, tell a good story, sympathize with people in trouble, and give hearty compliments to them in their good fortune. The university of hard knocks does turn out some wonderful people, especially when they are of superior fiber at the time they enroll for the course.

As a sample of her unique way of adding life to a party: In a social gathering, a kind of eccentric bachelor was asked to step-dance, and he consented on condition that Mrs. Wood would dance with him. She readily agreed, and in her pretended preliminaries to the performance, she contrived to remove her switch and pin it on his coattail without his suspecting anything. When they began to dance, the loud applause convinced him that he was putting on a wonderful performance, and turning himself loose he cut high pigeonwings and executed fantastic capers while the switch waved behind him like the tail of a wild mustang, and the party laughed till they had to wipe the tears from their eyes.

People in trouble seemed to find their way instinctively to Sister Wood, even though she had been a stranger. Quoting again: "Her husband was away on the freight-road much of the time, and one stormy night when she was there alone, a knock came at the door. She opened it just a little bit, and a fellow pushed his way in and ran to the fireplace like a wild man. She was frightened. But stiff with the cold he managed to say, 'Don't be afraid, I won't hurt you. I am about to freeze and starve to death.' She understood; her fear left her; it was a poor fellow creature in great need. She fed him, gave him blankets, and told him to sleep by the fire. When she awoke in the morning, he had gone without telling his name. Months later, she received some gifts signed: 'From the man you kept from starving and freezing.' It was uncanny how the homeless found their way to her door."

The Woods loved Cedar City. Samuel had come there as a small child, and she had been born there. It was hallowed in their memory by pictures of childhood days. She had waited there on the step for her lost mother; she had gone to school there,

not only the brief and uncertain little school with its big stick and its dunce-corner, but also the great all-inclusive university of bumps and thrills and occasions, of the surprises and disappointments which make up the joyful thing called life on earth. All was woven with Cedar City into the finest feelings of her heart, and its warp and woof were made strong by the comfortable home they had succeeded in building; the home to which their little folk had come, and where the angel of death had given a sacred solemnity to their prime purpose.

A disturbing fear began to mar the peace and security of the Wood home; undefined at first, it took shape with rumors and reports and became the impending something which casts its shadows before. They heard about a mission which the Church proposed to establish in the faraway and unknown San Juan corner of the territory. The Church was looking for young people of integrity, people who could adapt to adverse conditions, and who could be depended on to act wisely and courageously among savage Indians. It was proposed to build and maintain a Latter-day Saint town right in the midst of the war-loving Navajos and Paiutes, and to win by kindness and fair dealings the goodwill and confidence which military operations do not inspire.

The thing impending with its dread shadow became a reality, and a meeting was announced to be held in Cedar, where the names would be read of men called to the San Juan Mission.

"Josephine had such a dread of being among those to be called, that she did not go to Church that day,

but before the meeting was over her sister Margaret Parry, car hurrying to her in tears and saying 'Oh, Josephine, you are called, but surely you won't go.' Together they wept over the prospect till Josephine's husband came. He told them that the house had been crowded to overflowing; everyone was tense, excited, almost breathless as they waited to hear the fat list. 'We are among those who are called,' he said, 'and we will go.'"

They were freighters and farmers and builders of homes, seekers for the comforts of life and gatherers of property, but above all that, they were candidates for eternal life, and the call of the Church and the priesthood towered in importance above all their temporal vocation. Hard as the call looked, they would not allow their feelings to build up against it.

And yet, "Josephine's thought flew back in sorrow over the years the dear happy years they had lived in Cedar City, their home and all it meant to them. And now this call to go away into the wild and unknown, to leave all the hard-earned comforts they had gathered around them. 'Will we never stop pioneering?' she asked in a burst of discouragement. 'My father and mother crossed the plains and toiled to make this place livable, and died here and now we are to go on.'"

All the same, like their fathers who had given up everything and journeyed in tribulation over sea and land to obey the call of the gospel, Sam Wood and his companion could not find it in their hearts to do otherwise. The call had come from the prophet of the Lord, and they would obey, let the consequence follow.

WOMAN BAKING BREAD

by Elaine V. Emans

You needn't tell me you are baking bread!
I noticed it while standing at the door,
Ringing your bell, before you, answering, said,
"Come in!" Few fragrances arise and soar
In such friendly fashion, well beyond
The kitchen; few can tell so colorful
A story. Once again I see a plow
Lay back the good earth, followed by a gull,
And then the green shoots springing up, and how
The gold grain undulates within the wind
And sun before the triumph of the threshing.
And then I see you with your apron pinned
Around you, kneading dough, your strong arms flashing
With pleasure in the task. So much is there
In the smell of baking bread upon the air!



George W. Crane, M.D., Ph.D.

Member of the American Medical Association, Pan-American Psychological Association, author, lecturer, columnist, holder of 5 degrees earned at Yale and Northwestern universities.

A Psychologist's Views on Flowers at Funerals

by Dr. George W. Crane

One of the signs of advancing civilization is the reverential way in which people treat their dead. So read Carolyn's interesting remarks. Then see if you wish idealism stripped from the final graduation ceremony of your loved ones when they depart from this classroom called Earth. Don't be penny wise but pound foolish about flowers at funerals.

CASE T-307: Carolyn D., age 34, is a very attractive high school teacher. "Dr. Crane, one of my best students was killed in an auto wreck last week," she began. "Several of us teachers attended the funeral, for we felt very keenly the loss of this boy. He was such a promising student that we were very proud of him. But his father had insisted that nobody send flowers. And I never was so shocked in my life at the drabness of death without flowers. Up till then, I had thought flowers were an unnecessary expense for funerals.

"The whole funeral service was rather flat and despondent. And it wasn't because the clergyman didn't give a fitting talk. The lack of flowers let the audience down."

Flowers at Funerals—Many people in modern America have urged the omission of flowers from funerals, thinking to salvage such money for charity. But it is possible to destroy the idealism of a beautiful graduation ceremony by stripping it of the flowers that surround our final farewell.

Jesus recognized this same fact when He reproved His Apostles for scolding the woman who poured the costly ointment upon Christ. They argued that it was wasteful, saying the ointment could have been turned into cash and then given to the poor. "The poor ye have with you always," Jesus remonstrated, as He

approved the woman's farewell gesture before Christ was crucified.

If flowers are NOT sent to the funeral, the sender seldom contributes any extra money to the poor, anyway.

Graduation Ceremony—Death is a graduation ceremony as we leave this classroom called Earth and go onward to a higher classroom in God's Cosmic School System. And graduations are supposed to be colorful affairs. When your daughter graduates from high school, you generally outfit her beautifully and see that she has a corsage.

You try to make her graduation as beautiful and happy an event as possible. Well, why not do the same when she leaves this earthly classroom?

The flowers are intended primarily for the living relatives, anyway. They indicate the love and affection of friends and neighbors. So they exert a positive psychological influence in buoying up the spirits of those who are in grief.

So don't strip flowers from funerals. If you wish to carry this "economy" argument to its coarse conclusion, then why not imitate Hitler and just bulldoze a trench and dump the dead carcasses therein?

Why have beautiful half caskets, flowers, subdued lights, music and an inspirational address at all? It is a false economy to destroy idealism to salvage the price of a few quarts of milk for tenement youngsters.

"Man does not live by bread alone," said Jesus.

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BEAR VALLEY

by Douglas H. Thayer

Part 2

Boy Scouts on a hike discover that a storm has taken the bridge out behind them, necessitating an overnight hike back. That evening, as camp is made, a strange track is discovered.

"Must be a grizzly," he said, in a respectful tone.

"A grizzly?" Dave replied. "You know as well as I do that grizzlies went out with Buffalo Bill."

"It's too big for a black bear. It must be a grizzly," Lace persisted. "But where did he come from? The only grizzlies in the whole state are in Blackstone National Park, and that's thirty miles from here."

"That's probably where he came from."

"But why would a bear leave a safe place like that to come here?"

Lace thought for a moment. Why would a bear leave the safety of the park? As he thought, his eyes wandered from bush to bush in the surrounding forest as if he half expected the maker of the large track to step out and give him his answer. Then he caught sight of a bush covered with berries.

"I've got it. I know why the bear left Blackstone."

"Why?"

"Because of the berries. This valley is at least two thousand feet lower than the park, and that's why the berries grow here and not in Blackstone. The bears probably come here every summer." To back up his statement, Lace drew a map from his shirt pocket, unfolded it, and held it up to the fading light. "Look," he said, pointing to the map. His finger started at the boundary of Blackstone Park and traced a series of three canyons that led almost like a highway to the valley they were in. The last canyon hit the valley at right angles and had its mouth about ten miles below the lake where the Scouts were camped.

"Do you think we will run into any more bears?" Dave questioned.

"Probably. Every bear in the park could be down here for berry holiday for all I know."

"What are we going to do?"

"Nothing we can do except keep heading for the ranch. Too many cliffs for us to climb out of here, and our food wouldn't last anyway. We've got to keep going."

"Going to tell the fellows?" Dave questioned again, his face growing more serious with every question.

"Morning will be soon enough. We won't have any trouble tonight if we keep the fires going."

As they came in view of camp, Lace was relieved to see that all of the patrol was back from the lake and some had fish.

After the fish had been cleaned, cooked on spits, and all but gulped down, Lace had the patrol rake the fires out of the two shallow caves he had selected as sleeping quarters for the night. He put the older Scouts on two-hour watch to keep the fires going outside the caves and then turned in with the others. The early fires had heated the sides and floors of the caves, and the fires that would burn all night would reflect enough heat to keep the patrol fairly comfortable.

As the early dawn began to whiten the sky, the patrol was up, and breakfast, which amounted to another sandwich and half a chocolate bar for each Scout, was soon over. While the patrol fitted packs for the day's hike, Lace decided that it was time to let them know what Dave had discovered the previous night.

"Fellows," he began, "unless I'm mistaken we're on kind of a bear preserve here—a bear valley you might say."

He saw several eyes open wide at the word *bear*, and Pinky seemed to move closer into the center of



As far as Lace knew there was only one way to stop her long enough for the patrol to clear out.

the group. No one showed any signs of real fear, though, and Lace felt his body relax. He explained about the bear track and the bears coming down from Blackstone Park. "I really don't think the bears will bother us," he continued, "not as long, that is, as we let them know we're around. When we go down the trail, talk and holler a lot and sing if you want. Then we won't walk around any bends into the arms of some bear chomping berries. As long as we give them a chance, they will get out of the way. I'll take the front of the patrol, and Dave will be at the rear. Stick together and do exactly as I say, and we won't have

any trouble." Even as he gave this last advice Lace knew that his voice carried a tone of confidence he didn't feel.

The patrol had a somewhat military aspect as it moved down the valley trail. They walked along at a steady pace, glancing at the bushes and trees as if they expected to see a bear snoozing under every leaf. The only unmilitary thing about the patrol was the constant noise that issued forth from their throats.

The valley descended gradually in a series of plateaus. At the beginning of each plateau, or a little above it, Lace trotted (Continued on page 195)

Conducted by
the Unified
Church School System

Effective guidance and counseling



⁶⁶I just can't live with myself. For the last few weeks I've been so miserable and upset. Seems I can't relax, study, or get along with anyone. I need help, but where can I go? My folks would be shocked and disappointed if they knew what's bothering me. They just don't seem to think I should have any problems. A long time ago I went to see Mr. Blank. He lectured to me for an hour and told me how weak and immature I was. He hardly gave me a chance to tell him what was bothering me. I guess maybe I'll contact Brother Doe. Jim said he helped him with a personal problem once, and he really is a nice fellow.⁹⁹

Who has not heard similar conversations among boys and girls in the schoolroom, at church, or the home? And which of you mature readers has not had the experience of assuming the role of a counselor to young people with their personal, spiritual, and emotional problems? What a challenge and a responsibility!

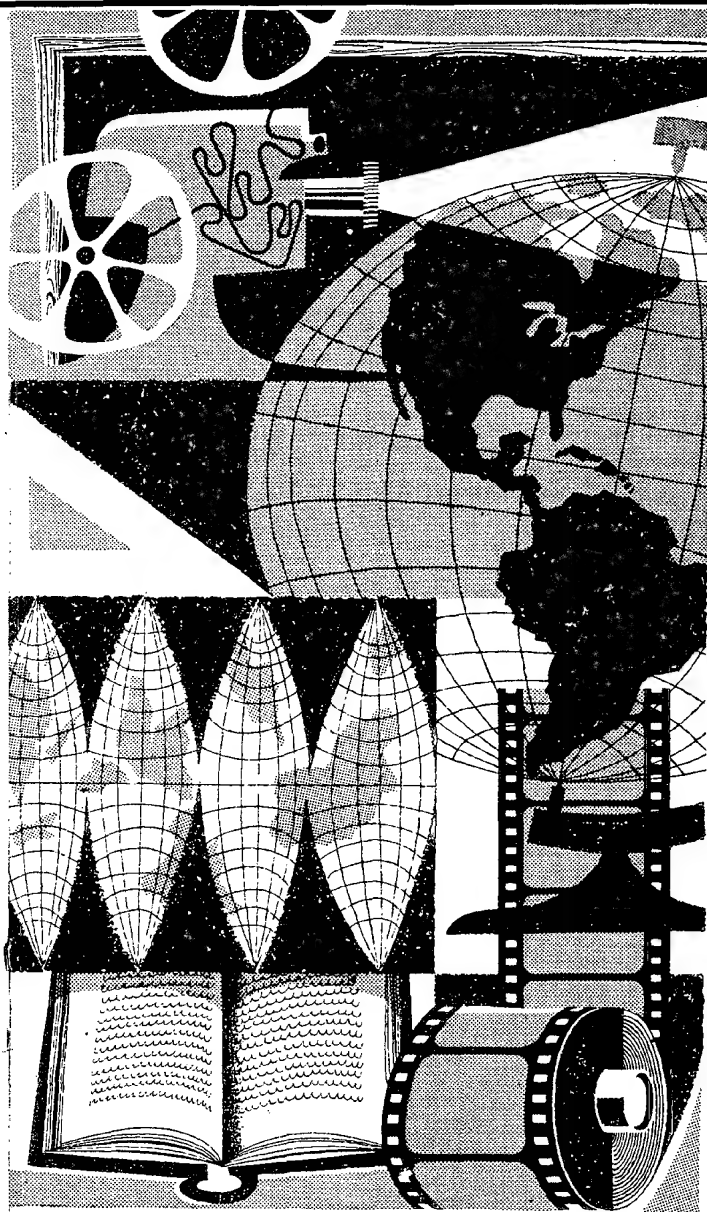
Effective guidance and counseling can play a tremendous role in the solution of problems of our Latter-

day Saint youth. Admittedly no single individual possesses all the attributes of a perfect counselor, but all may increase their proficiency through intelligent study, research, and application of tested principles.

All counselors will not follow the same techniques and methods. Some are highly trained and skilled and feel they are prepared to diagnose problems of youth. Others may recognize that there is no one technique which will serve the best interests of all counseling. Another group may adhere to the self-adjustment philosophy which holds that for the most part the student is able, with proper insight and perception, to solve his own problems.

Someone has defined counseling as a process in which an experienced and trained person assists a second person (1) to understand himself and his opportunities, (2) to make appropriate adjustments and decisions in the light of this understanding, (3) to accept the responsibility of this choice, and (4) to follow a course of action in harmony with this choice.

The person to whom young people turn for assistance with their personal problems is one who has a sincere and friendly interest in them. Such a person manifests a faith in youth and possesses an intelligent and sympathetic understanding of their adolescent



inconsistencies. He shows emotional maturity—is young in spirit when recalling his own youth but is also sufficiently mature to possess good judgment and common sense. He has a deserved reputation of competence in his dealings with youth, and irrespective of his techniques and methods, he will be himself! The true Latter-day Saint counselor values the spiritual inspiration he receives from his Heavenly Father as he assists young people in solving their problems. He always remembers that though every individual varies somewhat in mental and physical abilities, drives, interests, and social progress he is still a child of God and as such is of priceless worth.

The wise counselor will recognize that all people have problems, that they are interrelated, and that they arise out of situations. Further, they do not

by Wendel Johnson
Principal, Seminary Utah State
Industrial School, Ogden

appear without advance notice. In the lives of young people problems are normal, but a failure to solve them or learn to live with them may lead to abnormality.

The initial counseling interview will be extremely important. The counselor must make few "slips," if any, or the young man or woman may not return for further help. If he loses faith in the counselor at the first visit, to whom can he turn? It is entirely possible that he came to the counselor as a last resort. Direct questions must be held to a minimum, and the counselor will remember that one of the surest ways to stop a counseling conversation, especially in its early stages, is to ask questions which can be answered "yes" and "no." He will permit the youth to do most of the talking. After all, the interview was arranged for him. He is the one who needs help, and only as he releases his own thoughts and conflicts will he be able to reorient his ideas and goals toward a more satisfactory adjustment. The counselor should be careful not to probe and obtain more information than the youth is ready to release. A withdrawal on the part of the young person may result when he discovers that more information was disseminated than he felt proper at the interview. (*Continued on page 190*)



PLEADINGS FROM THE

by Lois Anne Farnworth*

One of the most glorious principles of the gospel of Jesus Christ is that of salvation for our dead.

The importance of this was emphasized by President Anthon H. Lund, in 1919, when he was First Counselor to President Heber J. Grant. At the dedication of the Hawaiian Temple he told this story:

"I remember one day in the temple at Manti, a brother from Mount Pleasant rode down to the temple to take part in the work. As he passed the cemetery in Ephraim, early in the morning, he looked ahead, and there was a large multitude, and he wondered how that could be. Why should there be so many up here? It was too early for a funeral, he thought. But he drove up and several of them stepped out in front of him and they talked to him. They said, 'Are you going to the temple?'"

"Yes."

"Well, these whom you see here are your relatives, and they want you to do work for them."

"Yes," he said, "but I am going down today to finish my work. I have no more names, and I do not know the names of those who you say are related to me."

"But when you go down to the temple today you will find there are records that give our names."

"He was surprised. He looked until they all disappeared, and drove on. As he came into the temple Recorder Farnsworth came up to him and said, 'I have just received records from England, and they all belong to you.'"

"There were hundreds of names that had just arrived, and what was told him by these persons that he saw was fulfilled. You can imagine what joy came to his heart, and what a testimony it was to him that the Lord wants this work done."

The man who had that visitation was my great grandfather, George Farnsworth. He was born 2 January, 1818, and died 11 July, 1903. He was baptized into the Church 30 October, 1853 and left England with a wife and child. Both died on the way at St. Louis, Missouri. He crossed the plains by team, and settled at Pleasant Grove, Utah, in 1855. In 1859 he and his second wife, Mary Jane Allan, moved to Mount Pleasant. While there the experience of

*A student at Brigham Young University.



DEAD

lated by President Lund occurred. At the time President Lund was in the presidency of the Manti Temple, which had just been dedicated. Brother Farnworth and his wife frequently attended sessions there.

In our family is preserved the written account by my great-grandfather of his impressive interview. These are his words:

Sanpete County
July 16, 1888

"This morning about 10:00, while traveling between Pigeon Hollow and Ephraim graveyard, I felt a very strange sensation such as I never before experienced. Under this influence I went along and I looked ahead. It seemed that right in front of me there was a vast multitude of men; to the right and a little in front stood a large man. . . . He waved his right hand and said,

"They are your kindred and we have been waiting, waiting, waiting for your temple to be finished. It is now dedicated and accepted by our Father, and you are our representative. We want you to do for us what we cannot do for ourselves. You have had the privilege of hearing the gospel of the Son of God, we have not that great blessing."

"Just then I looked at them and saw they were all men and thought it strange that there were no women. I tried to recognize some of them, but knew none. I was thinking, 'How can I find out their names?' when it appeared that a voice by me said,

"When that will be required it will be made known."

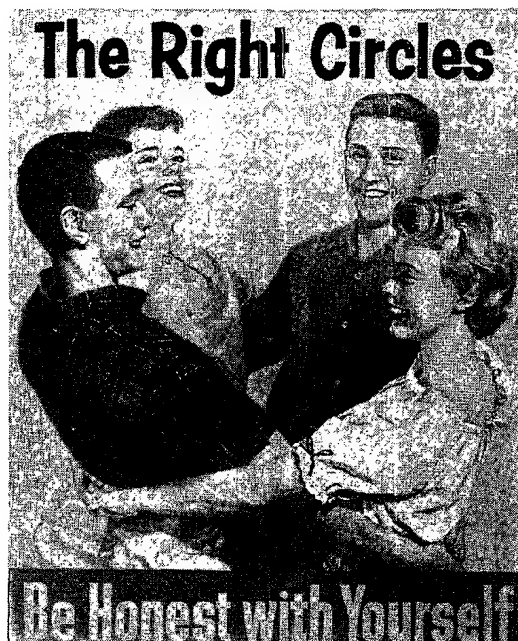
"I felt while looking at them, 'Shall I be worthy to help them?' Just then the tears were rolling down my cheeks and in humility of my soul I shouted, 'God help me!' I said aloud, 'God being my helper, I will do all I can.' It seemed as if the whole host shouted as if with one voice, 'Amen.' I could stand it no longer and cried aloud while wiping my face and eyes. After I could control myself I looked ahead and all had gone.

"When I got to Ephraim I felt so overcome I had to tie up my team and rest before I could go on to Manti.

"My sincere prayer is, 'God help me to do all I can for them!'"

"GEORGE FARNWORTH."

As he entered the temple that day, the temple recorder, Moses Franklin (Concluded on page 185)



Swing the corner like swingin' on a gate,
Now your own if you're not too late.
Ring up four with all your might
All join in and circle right.

Gaily the dancers circle and swing to the beat of the band and the command of the caller . . . every happy heart in tune.

What wholesome harmony! what wonderful fun . . . when everybody's in step and in tune, and when your partners in the dance are clean, healthy, wholesome people like yourself.

And so it is in real life, too. The circle is gay or dull, good or bad, as we find, or fail to find, the right partners and heed, or ignore, the command of the "caller."

Life is a series of circles, beginning with the family circle. For this happy circle, when love and faith abide in the home, we give thanks to kind and wise parents. Working, playing, and praying together, the

happy family moves from round to round in perfect rhythm.

Next, we widen our circles to include an ever-growing number of casual or close associates: chums of our youth, neighbors, schoolmates, club, social, business, and church friends. Out of these circles come eventually our more enduring friendships, our lovers and sweethearts, and the permanent partners we will choose to help us start new family circles of our own.

These permanent circles of association and affection will become for us, if we choose them wisely and keep in time and tune, the *right circles*. In them we will find true harmony and happiness.

BE HONEST WITH YOURSELF

SPENDERS

by Elaine V. Emans

They are the fortunate who know
How far a little praise will go;
The doomed, who fail to realize
How much it costs to criticize.

Church Moves On

(Continued)

24 A new junior college that Church plans in the Salt Lake City area will be built up the present Forest Dale golf course. The Church purchased that land from the city today for \$567,600. The junior college will be a part of the Unified School System of the Church.

25 Winder Stake, the 274th newly functioning, was organized from parts of Millcreek (Utah) Stake, with President Elmer Christensen, who presided over the Millcreek Stake as president. His counselors are Elders Ivan Cutler and Henry W. Richards. A former first counselor, Elder James H. C. West, was released and then sustained as president of the high priests quorum of Millcreek Stake. Elder Cutler had been his second counselor. Wards in the new stake are Winder, and the Millcreek Thirtieth, Fourth, Fifth, Seventh, Ninth, and Tenth. Elder Cleo M. Wright was sustained as president of the Millcreek Stake with Elders Alfred Bennion and Sherman L. Park as counselors. Wards in this stake are Millcreek First, Second, Sixth, Eighth, and Valley Center First and Second. The division was directed by Elder Henry D. Moyle of the Council of the Twelve and Elder Henry D. Taylor, Assistant to the Council of the Twelve.

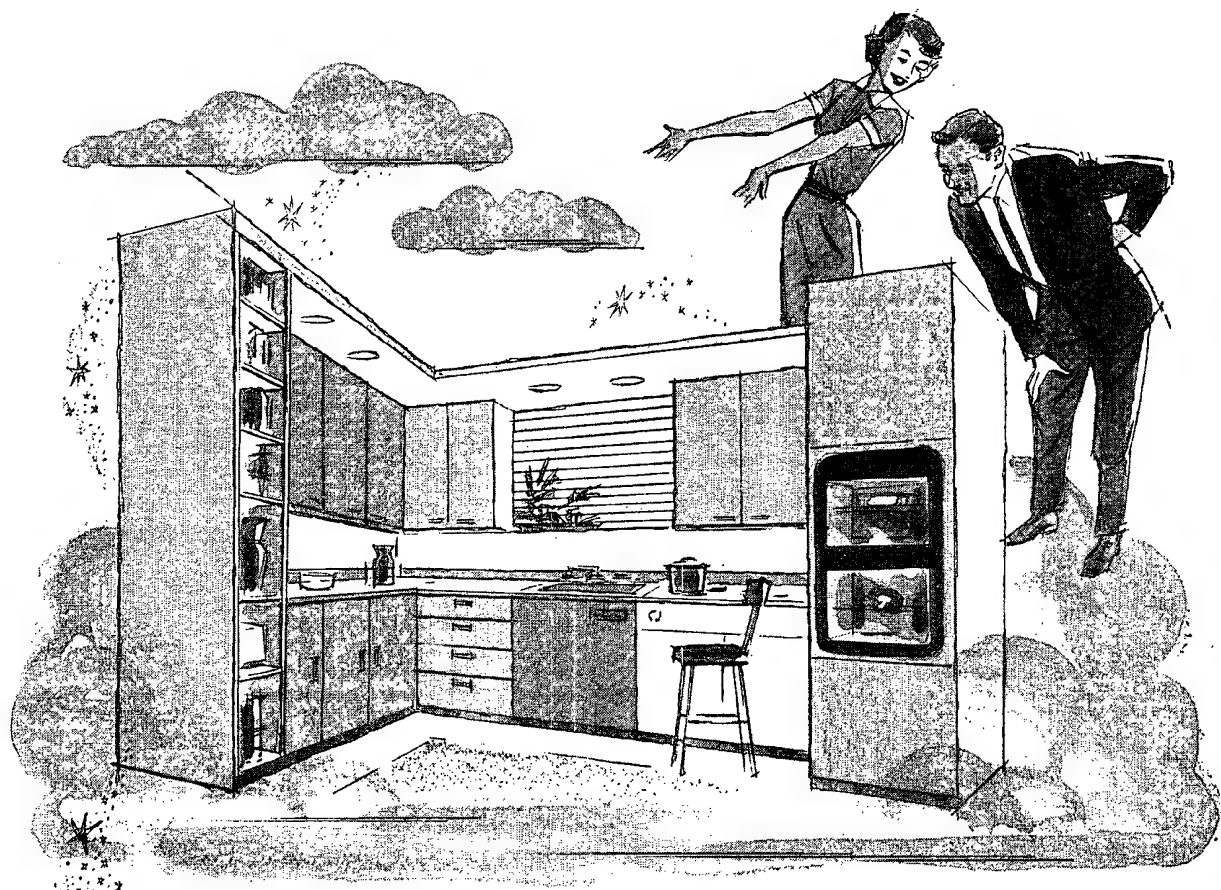
28 The master plan for a new Idaho Falls campus of Rice College was announced. The plan details developments that will be made on the new 160-acre campus located on South Holmes Avenue in Idaho Falls. Preliminary plans call for campus facilities that will accommodate three thousand students in the opening term. However, the master plan is arranged so that the campus can be expanded to serve ten thousand students if necessary. No target date has been set as yet for beginning the construction work.

The whole world are sadly want of what they call a master spirit.

—Brigham Young

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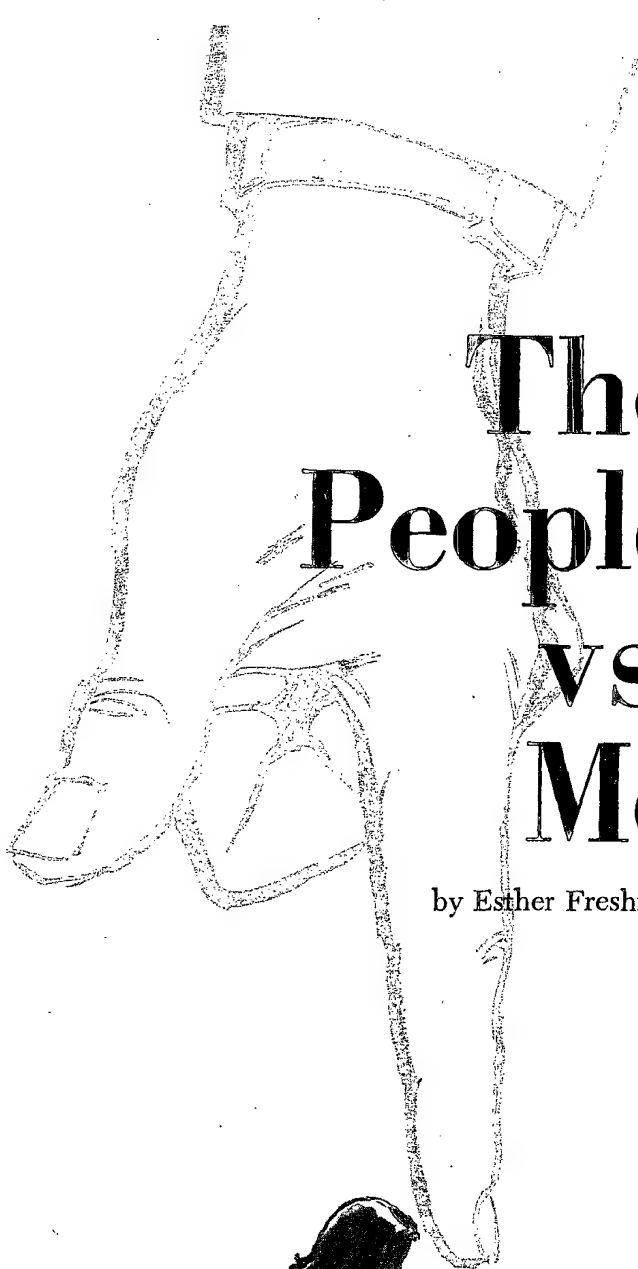
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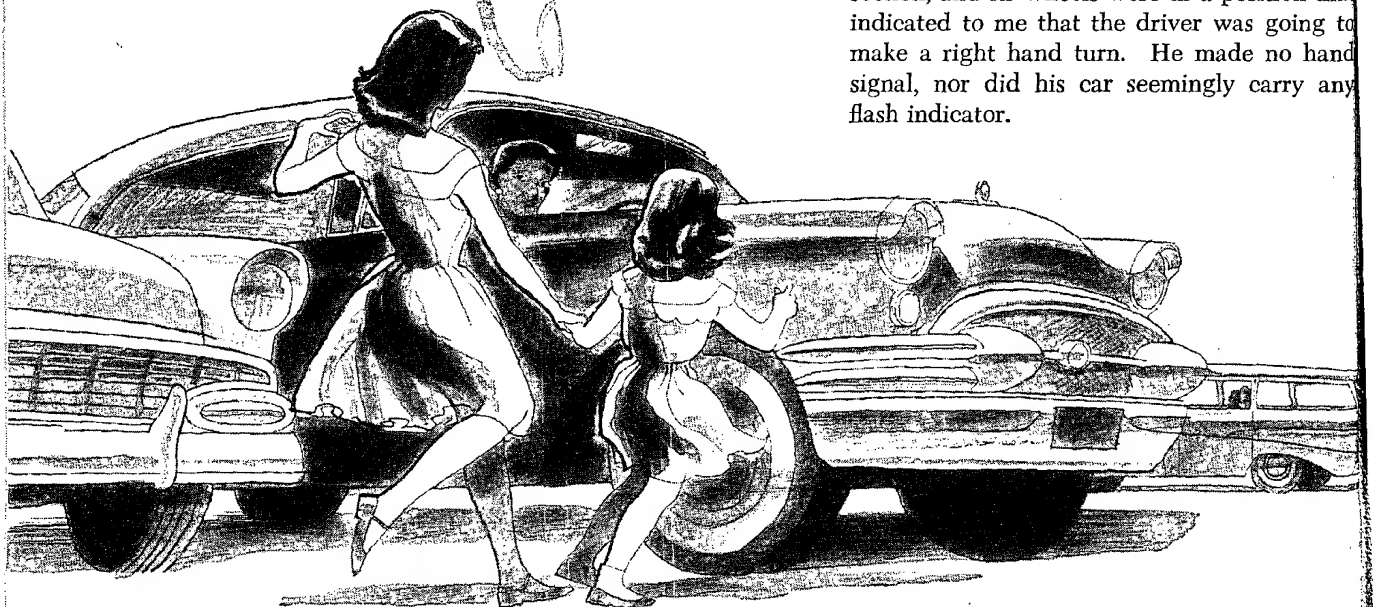
by Esther Freshman

WHA-OOOOOOOOOOOoooooooooooo! "Pull to the curb, please!"

I hope that you never have to hear the sound of the police siren directed at you. I hope you never have to hear the above command, spoken now, unfortunately, with seriously increasing frequency. I hope that you drive your car so alertly and carefully, so accurately within the laws of the Motor Vehicle Code, that this particular request is never made of you, and that you never have to sign for the receipt of a traffic ticket.

I always had, I sincerely believed, a cooperative attitude toward the Motor Vehicle Code. When I took my test for my driver's license, I rated a nice round one hundred percent on my knowledge of the traffic laws and I thought I followed all the rules pretty carefully in my driving. I admit that I smiled a little smugly whenever I saw a traffic officer's book propped on knee, pencil busy writing a ticket—for the other person, of course.

Then one Sunday it happened. I was driving, quite within the speed limit, down a busy boulevard. I approached a pedestrian crosswalk at an intersection. The boulevard had six traffic lanes, and I was in the middle lane of the three going west. The car to my right in the curb lane was stopped at the intersection, and its wheels were in a position that indicated to me that the driver was going to make a right hand turn. He made no hand signal, nor did his car seemingly carry any flash indicator.



You drivers know the rule. You stop at a pedestrian crossing when the car next to you has stopped. I slowed, expecting the car on my right to turn. But I did continue through the intersection. Just as I came to the middle of it, everything but my foot—which should have frozen on the brake pedal—congealed within me. Two girls were walking around the car I thought was turning. The driver of that vehicle had stopped to let them pass. Fortunately, they peered around cautiously, saw me coming, and yielded their right of way as pedestrians in order to let me through. No one was hurt, and I was prayerfully grateful and articulately guilty, one hand raised to my throat in typical gesture.

No wailing siren confronted me, and I crept on my way. Just as I was approaching the next corner, a car drew close to me on my left. It was a gray, unmarked car occupied by two uniformed police officers.

"When it is convenient, would you please pull to the curb?" the nondriving officer asked me.

Convenient! I began looking around for an unused curb, angled my way as sanely as I could through the traffic, and parked on a long section of red curbing. The gray car pulled up like a clinging shadow behind me.

The police officer was kind, courteous, even sympathetic. But he proceeded to write in his book and handed me the ticket to sign. He explained that I was to appear in traffic court a week from the following Monday.

Traffic court! My pride was hurt enough from getting the ticket without my having to appear in court. The people I knew sent their fines in or had someone pay them, grumbled a bit, and called it a day.

"Oh," said a friend, "that ticket carries a fine of ten dollars. You just send it in, and it's all right. It's what is called 'jumping bail.'"

I re-read my ticket. It said unmistakably that I was to appear in court; it gave number such and such, and it gave a definite time. Everything was clearly stated. And the idea of "jumping bail" had a flavor that didn't taste good to me.

On the day appointed I went to court. In our city traffic tickets are in such abundance that we have our own traffic court building. I entered the designated room. For a moment I thought I was in the auditorium of a fine high school building. The majority of the seats in the large room were occupied by neatly combed, well scrubbed teen-agers. There was the usual murmuring, even some of the laughter

expected when a group of young people get together. There was something different, though. Two bailiffs, smartly uniformed, guns in holsters, were going over the roll of ticket holders. And instead of an auditorium stage there was, in the front of the room, a raised platform—the judge's bench. It was flanked on the side by the American flag and our state flag.

Court was called. Instantly the room grew quiet. Everyone rose to his feet. The judge entered.

For a moment I completely forgot that I was a violator about to be fined. My heart felt a surge of pride as I participated in the pledge of allegiance to our flag. The judge looked dignified in his robes. He seemed rather serious, but certainly not unkind, as he sat in his chair elevated above us and began to talk to this roomful of people. Since most of the room was occupied by young adults, he directed his words to them. They were good words, sensible, hopeful words, explaining the serious situation before us and urging us to co-operate with the law. There were no dire threats. There was just hope, an urgent hope that we would do better and take more to heart the meaning of the code by which we were given the *privilege* to drive our cars on the public streets and highways.

I was deeply impressed. This was, indeed, a tremendous privilege we had been given. Everyone was trying to help us keep it. There were great forces working diligently to protect our lives and the lives of others. Why didn't this crowded roomful of people realize this and perform accordingly? Here was a gathering of individuals, each one of them representing a mistake—a mistake that could have meant tragedy—and certainly a violation against a code that had been drawn up to protect all of society. What was the matter with these people, anyway—All of a sudden I cringed down in my seat. I was representing a mistake, too! I had violated a serious, dangerous part of the code, something involving others—pedestrians—who had a right to cross the street safely.

Why, just last week I had read about a woman who had gone through a trial for manslaughter. Certainly, without meaning to do harm, she had, through error, driven through a crosswalk and had fatally injured a child. The woman driver hadn't meant to do this—she was a fine woman, in public service, but *she had done it*. A brokenhearted jury had found her guilty. A merciful judge had given a compassionate speech, suspending all of her sentence save the revoking of her driver's license. The woman gladly gave that up;

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she didn't ever want to drive again. She had the forgiveness and sympathy of everyone, but she could not relive the moment of that particular error and bring back the little child.

I came out of my thoughts back to the courtroom. A bailiff was giving instructions. If anyone wished to plead "not guilty" he was to go with him to be assigned for trial in another court. I started to stand up. I wasn't guilty! If the man in the other car had just given me some kind of signal. If the wheels of his car hadn't been partially turned toward the corner—actually it was his fault—I wasn't to blame. Yes, but I had gone through the intersection. I hadn't meant to, but I had done it. I was guilty of the violation mentioned on my ticket.

Now the line before the judge had started. Each person appeared directly in front of him. Sentences were given. Some girls and boys were being sent to night school driving classes. A few people (offenders many times) were being detained for removal to jail! The paying of fines became a monotonous, routine procedure.

At last I stood before the judge.

"Guilty or not guilty?" he asked.

"Guilty with a reason, Your Honor," I heard a voice saying. It was my voice.

"Your reason?"

I explained about the car on my right.

"Your plea is wrong," the judge said. "You should have presented a plea of 'not guilty.'"

"But I *am* guilty, Your Honor," I argued.

A twinkle flashed across his tired eyes. "Let's have your officer in on this," he said. "Do you wish a court trial or a jury trial?"

Trial! No words, no voice came out of me at all now. Finally I heard a funny, strained whisper—"A court trial, Your Honor, but—"

"Ten dollars bail. Next case, please."

During the week a legal appearing envelope arrived through the mail. In it a document confirmed the trial, the time, and advised that I could have a lawyer if I so desired. One thing I felt sure of. I didn't need legal counsel. With prayers, I was certain that the policeman and I could explain matters to the judge. But the part of the legal paper that did stagger me was the heading: "*The People Vs.*"

name written after the versus. *The People Vs. ME!*

A whole new vocabulary I come to me since the presentation of that traffic ticket. And frankly didn't like any of the words. *Victor. Offender.* Now this—an indication that I had offended people—the society in which lived. I considered the matter honestly as possible. Certainly had rather frightened two girls who were simply trying to cross the street. I had frightened them with an instrument that was mighty dangerous. The Motor Vehicle Code took on a new look. It was not just something set up so a test could be made for a driver's license. It was a great arm of protection—protection for other people and for me. Most of it, so far as I could see, was based on simple courtesy and consideration.

What happened next is told partially to satisfy your curiosity about the outcome of my trial, and partly to give me the opportunity to remark on the fairness of our great system of laws and rights, on the consideration of our judges, their tremendous service. Also, I want to comment on the courtesy and kindness of our traffic officers. My particular police officer (who has since been cited in the papers as a hero for saving a number of lives in a fire) came into court on the last day of his own much-needed vacation—and went to my rescue. With the use of little model cars, he helped me show the judge just how I drove through the intersection. I was hopelessly bewildered in the crowded courtroom. Finally, I told the judge that he believed I was an exceedingly careful driver and that it was his opinion that the car on my right had confused me, thus causing me to violate a traffic law.

A fine had to be meted out because I had presented a plea of guilty and had admitted that I was ready for sentencing. The judge with some kind words, made it as small as possible, requesting only two dollars of the ten I had deposited as "bail." In due course, the rest was mailed back to me.

That two dollars is the best investment I have made in my driving. The whole experience paid me rich and valuable dividends. It taught me a great deal about the workings of our courts. It showed me how earnestly the police department

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the judges, and all forces concerned are trying to educate and aid our young people, particularly in their responsibilities in the matter of safely handling cars. It taught me unwavering respect for the traffic laws. It has proved to me that there never can be enough aware-

ness in driving—that there never can be too much caution, too much leaning toward safety. It has taught every pedestrian crosswalk, mark or unmarked, scintillate a *Be Alert Drive Carefully* signal to me. It has taught me that prayer is a fit part of safe driving.

The choice of every hour

Richard L. Evans



One of the easiest answers to anything we don't want to do, is to say we don't have time. Sometimes this is true. Sometimes it isn't. It is deeply and desperately true that we don't have time to do everything, or to be everything, or to learn everything, or to go everywhere. It is true that we have to make choices as to the use of every hour. But there are periods of procrastination, of indecision, and of doing trivial things, that take more time than we sometimes suppose. And often we wait for what we call a more opportune time. But we can seldom count on ideal conditions. We have to learn to work with the time we have, with life as it is, under the conditions in which we live it. And in reality we often take time to do what we want to do, yet feel we haven't time to do what we ought to do: Sometimes we feel we haven't time to visit someone who is sick or in sorrow; that we haven't time to teach, to read, to learn, to serve, to assist, to improve, or even to repent—yet while saying or assuming we haven't time, we may still spend too much time on trivial pursuits, or on repetitious routine. If we can't have a long visit, perhaps we can make much of a short one. If we don't have time to say everything, perhaps we can say the essential things. We never get anything talked out altogether, anyway. Yet we often take time in repeating some things long after the real essentials have been said. Furthermore, we should learn that there is, in a sense, no free ticket to anything—for we pay an irreplaceable price for everything that takes time. We should decide to "do many things"—good and constructive and useful things—"of our own free will." And as to making good use of the opportune moment, Shakespeare said it in these profound sentences: "There is a tide in the affairs of men, Which taken at the flood leads on to fortune; Omitted, all the voyage of their life Is bound in shallows and miseries. On such a full sea we are now afloat, And we must take the current when it serves, Or lose our ventures."¹ This is not something to put us in panic, but something which should lead us to quiet resolution as to the purposeful use of each new day, each new year, each new length of life that the Lord God has given.

¹Shakespeare, *Julius Caesar*, Act iv, Sc. 3.

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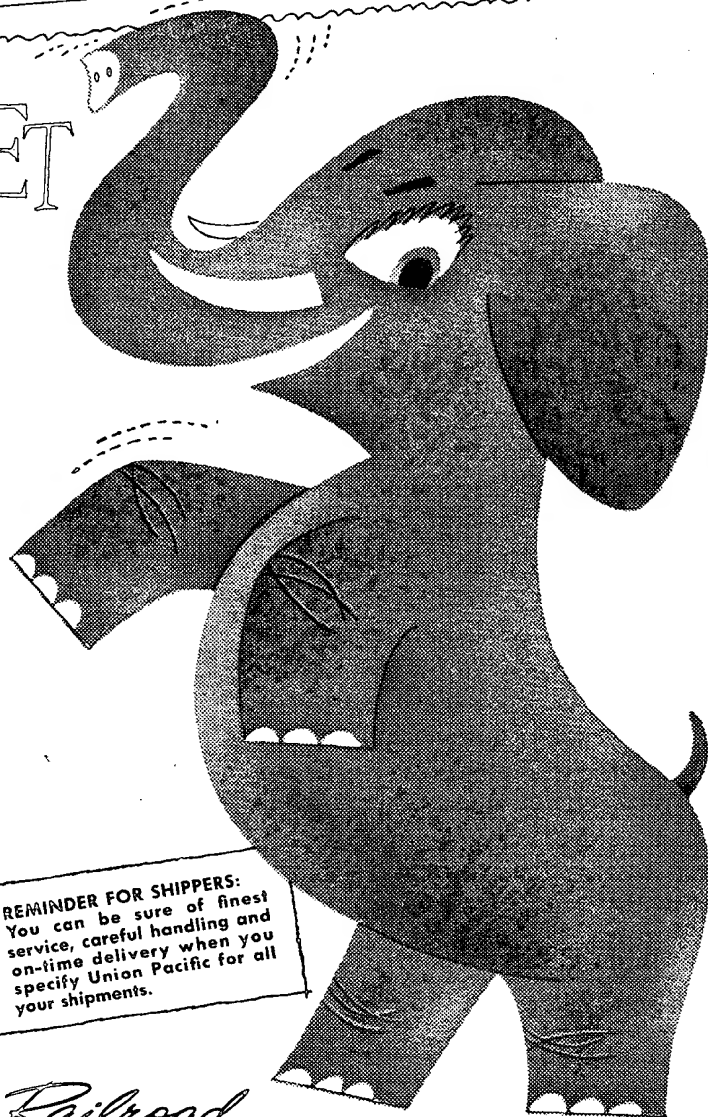
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(Continued) the perfidy of your career," he writes, protesting that only that sense of obligation can induce him to "submit to the ungrateful task" of dealing with a book and an author "which might well be left to putrefy, amid the pestilence you have produced." Under such circumstances impartiality in our scholar would be a positive vice: "To treat you with even ordinary respect, is to treat them [i.e., "your... awfully deluded people"] with the most wanton and unfeeling cruelty."¹⁸ Obviously these were the days when professors read their Cicero. What blows the top from this particular vessel of high-pressure academic righteousness is not the specific message of Joseph Smith and his book, but the idea of the thing: "It is not your peculiar opinions, as you well know, but your impious pretensions, which honest and Christian men reject, with loathing and abhorrence."¹⁹ Again, it is not on the basis of its particular contents, but solely on its claims to revelation that the Book of Mormon is to be judged.

This point is well illustrated in Mr. Kidder's review of Professor Turner's book. If Turner is all twisted up about the authorship of the Book of Mormon, as Kidder claims he is, who cares? "... the question at issue here is one of comparative unimportance." Turner's reasoning may be weak and his evidence shaky, but that is all one as long as we agree that the Book of Mormon is a vicious fraud, "we hail his work as one of... an eminently practical bearing."²⁰

These three masterpieces usually keep company with the latter work of Thomas Gregg, which contains the usual declarations of contempt for the Book of Mormon and alarm at its effectiveness: "That a book... below the dignity of criticism, should find tens of thousands of persons of ordinary intelligence throughout Christendom, who accept it as a Revelation from God to man, is indeed a moral phenomenon unparalleled in the nineteenth century.... Many pages might be written, filled with instances of the senseless, ridiculous, incongruous, and blasphemous character of the work," to accept which "is to eschew holiness and goodness, and to dethrone the Almighty."²¹ To save the world from

such devastation, one might suppose that no number of pages would be too great to dedicate to the cause as many as "might be written." So our investigator limits himself to a few brief notices because after the book, he says, is "below the dignity of criticism."

J. H. Hunt, a relatively conscientious critic, was frank enough to entitle a chapter of his on the Book of Mormon (1844), "A Brief Note of Several Books, Deemed Unworthy of Serious Attention."²² So deem by whom? The critic who deems a book unworthy of his attention should leave the criticizing of it to others who are willing to give serious thought.

Here we have a paradox. Having announced that nothing is so urgently needed as a thorough study of the Book of Mormon, one crusader after another stops dead in his tracks with the lame excuse that the thing is not worth bothering about. At the same time we are told again and again that no human being in possession of his faculties would give a second thought to the book, we are also told that it is making terrible inroads among an enlightened citizenry. "No argument, or mode of reasoning could induce anyone to believe that in the nineteenth century, in the United States, and in the blaze of science, literature, and civilization a sect of religionists could arise of delusions and impositions." So our intellectual wrote in 1855, and added the bemused confession: "But such are the facts, and we are forced to believe them."²³ This might be taken as an interesting comment on the Book of Mormon: An intelligent man is confronted by a situation which, he tells us in the strongest language, nothing on earth could induce him to accept as possible but there it is! Though they are contrary to everything we can will believe, "such are the facts, and we are forced to believe them." He has examined the Book of Mormon itself more closely, Mr. Reynolds might have been forced to believe many things which his training and vanity had told him were impossible.

The reader will not be long Mr. Taylder promises in the introduction to *The Mormons' Own Book* "in judging whether his [Joseph Smith's] statements are the transcript of an enthusiast who unconsciously invested facts with the coloring of his imagination, or the

cunningly-concocted after-thoughts of a knave. . . ."²⁴ Here the reader is given two damning alternatives in advance and told which one he is going to choose. With such helpful prompting he need not be long in reaching his conclusion, and the irksome obligations of serious research are gracefully sidestepped. With the same considerate forethought, Mr. Bays sent copies of the Anthon Transcript to a number of scholars, asking for their opinion of it—but *not* for their impartial opinion! With the transcript went a lurid covering letter, making it perfectly clear just what infamous claims were made for the document, and leaving the recipients in no doubt as to what effect a word in its favor might have on their reputations. The answer of the most eminent of the professors consulted gives the whole thing away. "The document which you enclose," the reply begins, "raises a *moral* rather than an *linguistic* problem." And as a moral problem the professor treats it.²⁵ Any chance of an impartial linguistic test was out of the question under such circumstances, yet this was one of the few attempts made to judge the Book of Mormon by severely objective standards.

The first volume of the eminent *American Anthropologist* includes a study of some length with the promising title, "The Origin of the Book of Mormon." Instead of displaying the deep scientific penetration and archaeological acumen we have a right to expect from such a source, the author confines his entire study to the grammatical mistakes in the book, resting his case principally on the antiquated use of "which" for "who," apparently unaware of the same usage in the Bible. He dismisses the book itself as "only grotesque. . . ." Yet for all that "a portentous danger sign . . . a monstrosity born of deceit and bred in falsehood . . . a monster of iniquity and deceit. . . ." And what is it in the book that makes this expert so forget his cool scientific detachment? It is not anything the Book of Mormon actually *says* that upsets him: "its teachings and precepts are not in themselves immoral. . . . For the Book of Mormon is not an immoral book. There is no polygamy in it . . . there is nothing immoral in the book." No, what alarms and enrages him is not what the Book of Mormon says, but what it pretends to be: "its adherents have discovered a

most dangerous weapon against the moral world in this doctrine of 'a continuing revelation.'" That is the cloven hoof—as usual, it is not the Book of Mormon, but the Angel Moroni that is being put on trial: "To accept . . . any dispensation formulated in the terms of 'Thus saith the Lord,' is a portentous danger sign to enlightened civilization."²⁶ Note that since this gentleman is not willing to accept *any* claim to revelation, the problem of *testing* such a claim never arises. In the same spirit, Professor Beardsley founds his Book of Mormon criticism on the unshakable rock that "the modern mind rejects everything supernatural."²⁷ Granted that premise, *of course* the Book of Mormon is a fraud. But the challenge of the Prophet is to test the possibility of revelation by using the book as evidence, in which case we cannot start out by rejecting the book out of hand because we know that revelation is impossible. That is exactly what we do *not* know.

The work of Linn, often hailed as the first really scientific study of Mormonism, is a good example of the backward approach. "The Mormon Bible," he announces, "both in a literary and theological sense, is just such a production as would be expected to result from handing over to Smith and his fellow-translators a mass of Spaulding's material and new doctrinal matter for collation and copying."²⁸ Notice that he begins with definite expectations and finds in the Book of Mormon exactly what he expects. He advises the student to do the same: "an exam-

ination of its contents is useful, therefore, rather as a means of providing the fraudulent characters of its pretensions to divine revelation than as a means of ascertaining what the members of the Mormon church are taught."²⁹ Here the student is actually warned against reading the book to learn whether it is true or not, but is instructed to approach it with just one object in mind, "as a means of proving the fraudulent character of its pretensions to divine revelation." And what rules does Mr. Linn have for telling when a writing is or is not the product of divine revelation? The usual rule, of course: There is no such thing!

Shortly after Linn's book appeared the Fallows published their widely circulated *Mormon Menace*. "What sane person," they ask at the outset, "can believe that this man really believed that a glorious angel came from God and revealed to him the hiding place of these golden plates?"²⁹ The question is rhetorical; merely to state it is to have your answer. However effective polemically, it closes the door to any real investigation. If the whole thing is simply out of the question to any sane person, what sane person is even going to think about it?

(To be continued)

FOOTNOTES

²⁴Ed. Meyer, *Ursprung und Geschichte der Mormonen* (Halle: Niemeyer, 1912), p. 5, n.1.

²⁵*Ibid.*, p. 19.

²⁶*The Life of David Marks, To the 26th Year of His Age, Written by Himself* (Limerick, Me.: Office of the *Morning Star*, 1831), pp. 340-1. This happened

Pleadings from the Dead

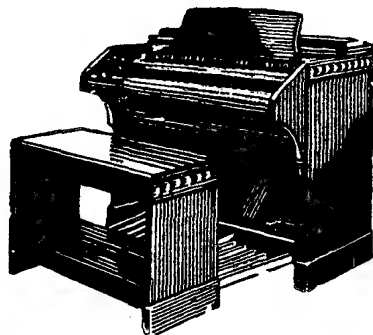
(Continued) Farnsworth brought him the names he had just received from England on the Farnsworth family, some of the names going back to ancient times. He was their representative to help them to attain perfection. He and his family were faithful in the performance of the temple ordinances for them.

This experience of my great-grandfather has been a marvelous inspiration to all of us. You can imagine the joy when he bore in power his testimony to the world.

There are sealings yet to be done,

and we are planning to complete them as far as possible by arranging the names into complete family groups.

Many people on this earth have loved ones waiting for this work to be done for them. I sincerely pray that we will all have a greater desire to search for our ancestors and become united to them in the bonds of sealing, so that when we stand before the bar of God to be judged, he will say, "Well done, my good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things; enter into the joy of thy Lord."



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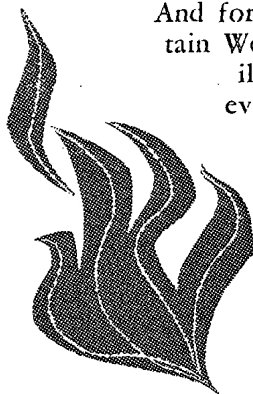
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on March 29, 1830. Marks' statement 341, "From all the circumstances, I thou it probably had been written by infidel, to see how much he could imp on the credulity of men . . ." is quc with slight alteration and no acknowle ment by E. D. Howe, and lifted from l by others in the same way.

⁴Campbell's study first appeared in *Millennial Harbinger* for February 7, 1 (Vol. II, 85-96); it is most readily av able in Dr. Francis W. Kirkham, *A Witness for Christ in America*, Vol. II (dependence, Mo.: Zion's Printing and P lishing Co., 1951), pp. 101-9. quotation is from Kirkham, p. 105. (Itc ours.)

⁵*The Reflector*, Palmyra, New York, uary 6, 1831; quoted by Kirkham, op. II, 65.

⁶Quoted in Josiah Priest, *American tiquities* (Albany: Hoffman & White), ed., 1835, p. 76. The first edition 1832.

⁷Origen Bachelier, *Mormonism Expo Internally and Externally* (New York (1838), quoted by Kirkham, II, 159-160

⁸H. Stevenson, *Lecture on Mormon* (Newcastle: J. Blackwell & Co., 1839) 24.

⁹*Ibid.*, pp. 8-9.

¹⁰E. D. Howe, *History of Mormon or a Faithful Account of that Singular position and Delusion* (Painesville: Pri by the Author, 1840), pp. 93-94.

¹¹*Ibid.*, pp. 74-75.

¹²Wm. Harris, *Mormonism Portru* (Warsaw, Ill.: Sharp and Gamble, 18 Intd., cited in Kirkham, op. cit., II, 16f

¹³Rev. John A. Clark, *Gleanings by Way* (Philadelphia: W. J. & J. K. Siu 1842), p. 259.

¹⁴*Ibid.*, p. 250.

¹⁵*Ibid.*, p. 282.

¹⁶Daniel P. Kidder, *Mormonism and Mormons* (New York: Carlton & Pc 1842), p. 60.

¹⁷*Ibid.*, p. 8.

¹⁸Prof. J. B. Turner, *Mormonism in Ages* (New York: Platt & Peters, 18 p. 300. (In Kirkham, II, 190.)

¹⁹*Ibid.*, p. 302. (Kirkham II, 192.)

²⁰Kidder, op. cit., pp. 336f.

²¹Thos. Gregg, *The Prophet of Pal* (New York: J. B. Alden, 1890), pp. 75, 95. The first statement is quote: Gregg from S. S. Harding.

²²Jas. H. Hunt, *Mormonism* (St. L Ustick & Davies, 1844), Ch. VI, pp. 3f

²³John Reynolds, *My Own Times* nois, 1855), p. 563.

²⁴T. W. P. Taylder, *The Mormons' Book* (New Ed., London: Partridge & 1857), p. xxiv.

²⁵Davis H. Bays, *The Doctrines Dogmas of Mormonism* (St. Louis: C tian Publishing Co., 1897), p. 263.

²⁶P. J. Pierce, "The Origin of the of Mormon," *The American Anthropol* N.S. Vol. I. (1899), p. 694. (Italics o

²⁷H. M. Beardsley, *Joseph Smith His Mormon Empire* (Boston, New Houghton Mifflin Co., 1931), pp.

Beardsley is ready to accept "The Mo version" of the story of the Book of mon "if we related it in modern term: shorn of its supernatural aspects."

²⁸Wm. A. Linn, *The Story of the*

mons (New York: Macmillan, 1923), pp. 89-90. (1st ed., 1901.)

²⁰Rt. Rev. Samuel Fallows & H. M. Fallows, *The Mormon Menace* (Chicago: Woman's Temperance Publ. Assn., 1903), p. 16.

Prisoner's Base

(Continued) spirits in prison whom the Lord visited, and there are some spirits in prison whom we can visit. Some are prisoners of ignorance; some the prisoners of disobedience, sloth, or indifference. Messengers are needed to "go to the rescue" and "touch" lives before sin has made so many encroachments upon their souls that rescue becomes impossible.

A recent speaker in stake conference said that when he was a young man President McKay had put his hand on his shoulder. He had never forgotten. He said, "President McKay touched me." Many people can say that of President McKay. President McKay not only touches people with his hands; he also touches them with his example and his spirituality and his faith, and he brings them over to the Lord's side of the line.

The most worth-while work in the world is to touch the lives of people with the spirit of the gospel. For those who do will see the fulfilment of the great promise when the King shall "... say to them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world.

"For I was an hungred, and ye gave me meat: I was thirsty, and ye gave me drink. ...

"I was in prison, and ye came unto me." (Matt. 25:34-36.)

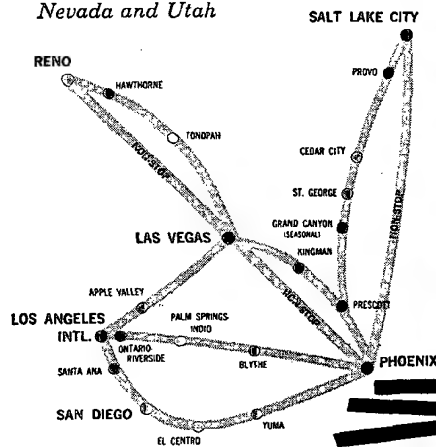
APOLOGY TO A FRIEND

by Marian Boyle Monahan

The storm subsides,
and in my heart resides
A deep regret where only
love for you should be.
Give back my ugly searing
words of spite
That in the night glow hot
to torture me.
I'll hide them deep in
cushioned dark
To keep them ever still
and dead,
Those biting, vicious
words of mine
I wish unsaid.

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These Times

(Continued) case, Chief Justice Warren touched on this not so simple matter when he recognized that "Today, education is perhaps the important function of state and local governments." He may not have foreseen all the complications in the ruling that school attendance in public schools "is a right which must be available to all on equal (and non-segregated) terms."

The real difficulty lies in the future development of the Negro population outside the South. Although legal segregation does not exist in the public schools of New York, Chicago, and Detroit, actual segregation tends to take place. As Negroes move in, others move out. Sociology reproduces, outside Northern law, when the Negro population reaches a certain size, what Southern segregation laws have required. The difference in the Northern cities, at least in theory, is that the schools tend to become "separate" but are also more "equal."

The Negro vote may well hold the balance of power in such states as New York, Illinois, Pennsylvania, Michigan, Ohio, and California. Here are more than half of the votes necessary to elect either a President of the United States, or a majority of the House of Representatives. The Democrats and Republicans, nationally, have to face the issue in the South through the urban politics of these non-Southern states.

The Southern "dixiecrats" cannot afford to divorce themselves from the Northern Democrats. By doing so they would lose control of the Congress which they exercise through committee chairmanships. The Northern Democrats (most of the time) need the help of the South to elect a President. So, all sections are bound together in the bonds of political charity.

This makes for the essence of the politics of federalism—the politics of adjustment and compromise.

The Supreme Court is only one forum, only one element in working out the federal problem. The federal problem is never solved. It is flexible. There are no easy final answers. Despite much talk about "centralization," there is life in the federal system still.

"Separate but equal" facilities if provided at public expense are now

"unconstitutional." "Integrated" facilities seem bound for rough going, including experience in New York, Chicago, and Detroit. What other possibilities exist? Can the great American public school system, in

the South and in the large urban areas of the rest of the nation, maintained in full bloom? How? This challenging question is the latest aspect of the Supreme Court and the federal problem.

"... *Nothing that has an end is long...*"

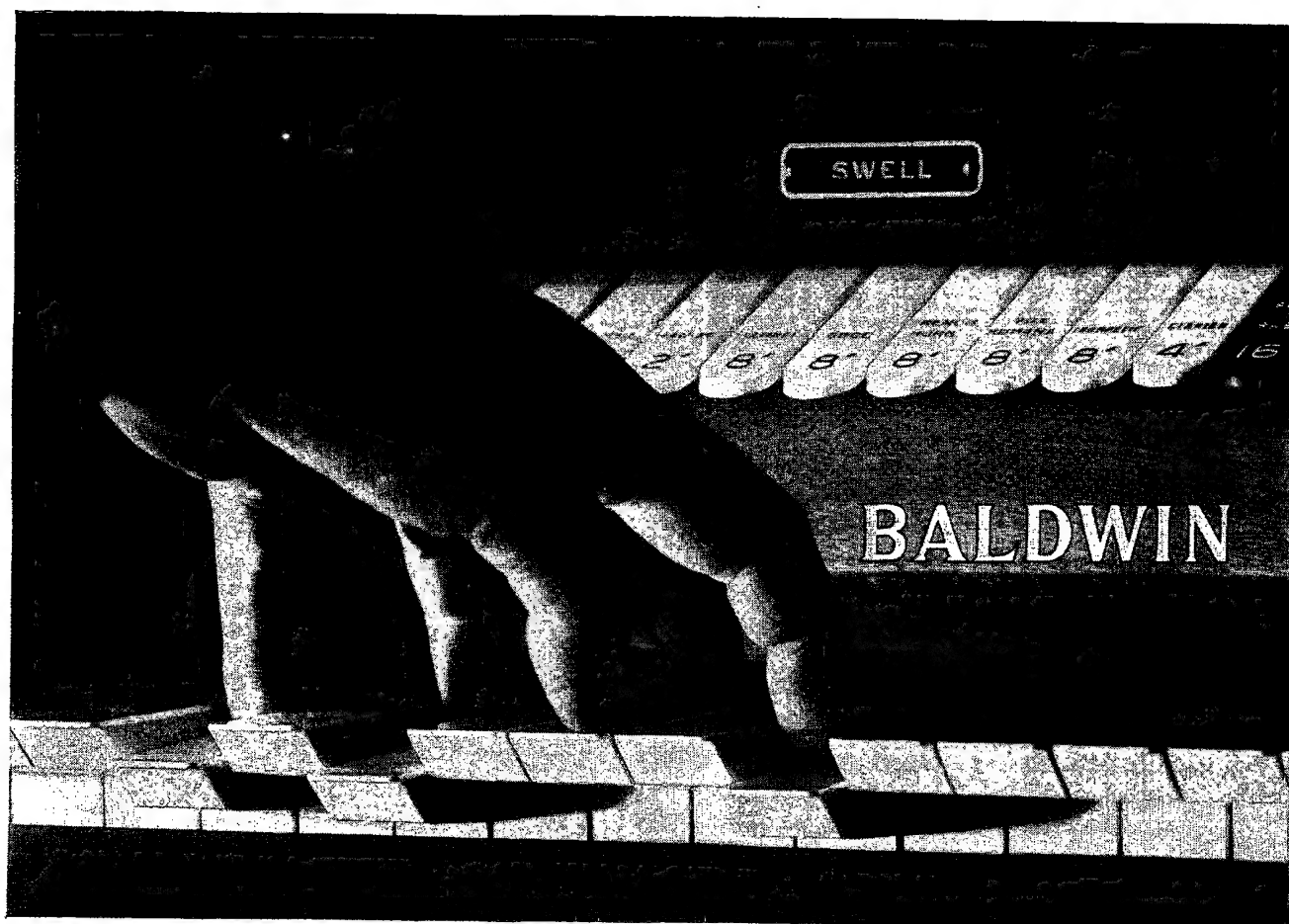
Richard L. Evans



It was recorded of a certain ancient king that he lived a hundred and twenty years, and that he reigned for eighty years—longer than most men live. And then the recorder of this chronology quickly added this significant sentence: "... still nothing that has an end is long."¹ This is a profound thought to think of. As observed last week, if we have lived twenty-five years, four times the length of the length of the mortal life we have lived is a century. If we have lived fifty years, twice the length of the life we have here lived is a century. And those who have lived fifty years know that half a century isn't very long. And if fifty years go so swiftly, so would a century. And if a century isn't very long, neither would be several centuries. Think how quickly this previous year has passed; how quickly this past month has passed. No matter how long men have lived, for those who have left us, life could be said in a sense, not to have been very long. When we count those who once were with us who are here no more—and count how quickly days have come and gone, we must come to know that "nothing that has an end is long." And with this awareness we come to know that we are not so far from any past event in human history, nor very far from future eventualities, nor from the facing of our own record, as we all surely shall. (Indeed, as we do every day.) And thus thinking, we come to know that some things which once we may have thought were of first importance seem now not to be so. We come to know that character and truth and intelligence and work and service and peace and kindness and a quiet conscience, and the love of loved ones and the useful living of life, and faith in God and faith in the future are among things most to be sought for, among the lasting values of life. Yes, the year has swiftly passed—and the new year will pass no less swiftly. We are close to the whole sweep of human history with real reason, soberly to select from among the things which last, the things that mean the most—for whether we are eight or eighty, "nothing that has an end is long"¹—which brings us to a new awareness of time, to a new sense of values, and to an ever more earnest gratitude for each new day, for each new year, and for the everlastingness of life.

¹Marcus Tullius Cicero, *On Old Age*.

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The counselor should also recognize that the sooner problems are treated, the more effective and painless will be the cure, and will encourage the youth to modify personal problems as quickly as can, but he will not push or force the rate of change. Force is an ineffective tool in bringing about desired changes and adjustments in the lives in young people.

The wise counselor will not betray a confidence; for if he does, the young person will likely close the door to further help and become even more deeply involved in his own anxieties and despondencies.

A counselor should realize his limitations. When he feels that a young person should be referred to the bishop, stake president, or someone else; such referral should, with rare exception, have the sanction and endorsement of the individual.

Each interview should end on a happy tone, one in which the person feels hope and has faith in his ability to cope with his problems. Always the counseling door should be left open for later interviews.

The counselor should determine whether the youth is revealing his real problems or merely talking about less important things. He may experience difficulty in telling about the problems he would like to discuss. More time or more confidence in the counselor may be needed before the major issues can be released.

Also, some young people do not talk readily about their major problems because they do not wish others to know the magnitude of them. Some have great difficulty in describing their troubles. Still others are beset with problems but cannot clearly identify or separate them.

Always the competent counselor will attempt to treat causes, not symptoms. His sincere warmth and interest can carry the young person along until the real causes are recognized and solved.

The good counselor will not lose sight of the "whole" individual. He sees not isolated problems alone but tries to fit the whole picture of a person's life together.

In summarization, the teacher, the bishop, or anyone else who assumes the role of a counselor should employ all the learning and apply all the skills which he can develop. In his kindly approach to young people, he should recall the Master's caution to the Prophet Joseph, "Do not run faster or labor more than you have strength and means provided. . . ." (D & C 10:4.) He will seek divine assistance and strive to maintain the same positive approach that Jesus displayed as he assisted people with their problems: (1) faith in the person's ability to adjust and be happy, (2) a positive approach to the person and his problems, and (3) a no-condemnation attitude.

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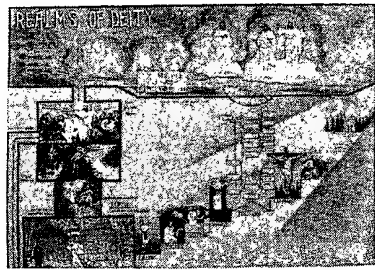
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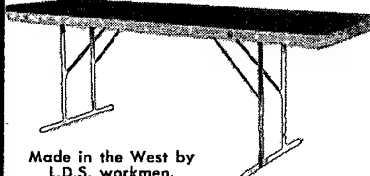
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One Sunday morning, I saw a priesthood quorum officer utilizing this wonderful tool to priesthood brotherhood. The personal welfare committee chairman (picking up the priesthood roll pad) read aloud to the quorum: "Do you know of any job openings, male or female? Please answer yes or no." Then he read the next column, namely: "Do you

know of anyone who is unemployed male or female? Please answer yes or no." This officer was acquainted with their privilege service in the priesthood. E meeting he brought up the employment question until every member had become alert to industrial, business, and farm opportunities in their vicinity. It took literally weeks to get some members to be aware of their responsibilities, but the procedure began to pay off, and opportunities began to roll in. Rewards were really coming. Many caught the spirit of helpfulness. much in- (Continued on page 20)

Concerning inner resources . . .

Richard L. Evans



Because so much is done for so many of us, both by men and machines, because we have become accustomed to so much service, the use of hands and feet, and even of minds, has, in many instances, been minimized. And often in the boredom of any hour, or in any moment of inactivity, young people—and others also—will ask: Where can we go? What is there to do?—as if every waking moment should be filled with some excitement, or as if we had come to expect to be entertained continually. What many of us need to learn in life is the self-resourcefulness that is not primarily dependent upon the efforts of others—an inner initiative for the filling of free time. "... men should ... do many things of their own free will,"¹ we quote again. And among the many things to do, there is much to be said for thinking, there is much to be said for walking, for working, for practicing, for making, for mending, for reading, for learning, for becoming acquainted in literature, in music, in art, in scripture, with the heritage we have. There is much to be said for keeping life balanced, for feeding mind and heart and spirit, for feeding all sides of ourselves. John Woolman, in his *Journal* of some two centuries ago, included these questions: "Do I use food and drink in no other sort and in no other degree than was designed by Him who gave these [things] for our sustenance? Do I never abuse my body by inordinate labor, striving to accomplish some end which I have unwisely proposed? Do I use action enough in some useful employ, or do I sit too much idle while some persons who labor to support me have too great a share of it? If in any of these things I am deficient, to be incited to consider it is a favor to me."² It is a favor to be incited to consider the balance of things, the value of things, and the resources we have within ourselves. These lines Ruskin wrote: "If you want knowledge, you must toil for it; if food, you must toil for it; and if pleasure, you must toil for it. Toil is the law. Pleasure comes through toil, and not by self-indulgence and indolence. When one gets to love work, his life is a happy one."³ What is there to do now? Where is there to go next? There is much to be said for working, for walking, for thinking, for learning, for deciding, for doing many things for ourselves, avoiding the emptiness, the feelings of frustration that come when we fail to fill time fruitfully.

¹D & C 58:27.

²John Woolman, *Journal*.

³Accredited to John Ruskin. Original source unknown.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, January 11, 1959. Copyright 1959.

Sweet Sixteen

(Continued) Junior is highly impressionable at this age. It is most important that he get started in business with people who want to build men, not bend them. The important thing is not the kind of job, but who runs the job. I know a father who felt his son should be a newsboy because he had heard that many newsboys grow up and become corporation presidents. This is true, but some newsboys also grow up and go to Sing Sing. If Junior wants a job, it is his father's task to find out what kind of people Junior will have as his associates.

Sleep is also important to Junior but not as important as it was between 12 and 15 while he was growing so fast. A 16-year-old is usually tough and robust. As a rule, he can get along on a little less sleep than before, but he can't sacrifice sleep to the point where it affects his school or his health. Parents can usually tell after a few days whether Junior is going to be able to stand the gaff.

Some jobs are too rugged for a 16-year-old, and he can hurt his health. This may be due to the hours, the working conditions, or the pressure of other commitments which he already has. It is up to the parents to watch Junior carefully and if he begins caving in, pull him off the job.

Does a Working Boy Miss Too Much Fun?

Some parents feel that a boy should not work because he will miss some of the fun other boys will be enjoying. Such parents have the wrong slant on "work." A job can be fun, too. In fact, a wage-earning boy has a much better chance of getting in rhythm with the melody of happy living than a pampered playboy who has a car, an allowance, and his dad's credit card.

The real test is in the attitude of the boy, himself. Up to now most boys will have resisted getting a job unless the family suffered some kind of economic crisis. During 16, however, Mother Nature usually whispers to Junior that it's about time he "got started in life" and began earning part of his own living. If Junior expresses a desire to do this, it is a signal that he is becoming a

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man, and it should be as welcome to parents as tulips in spring.

If parents have a question in their minds about the merit of encouraging Junior's work sense, they should recall the lives of men like Washington, Franklin, or Edison.

George Washington's father died when George was 11. He had only 3 years of schooling, and he had to get out and work. By the time he was 14 he had become a good "rule-of-thumb" surveyor. He continued

working and finally joined the armed services to help protect Virginia against the Indians. By the time he was 20 he had been made an adjutant, by 21 a major, by 22 a lieutenant colonel, and when he was 23 they made him the commander in chief of the entire Virginia Militia.

Then consider Benjamin Franklin. He was a tallow maker's fifteenth child. By the time he was 12, people in Boston were reading his published poetry. By the time

he was 16 he had become famous as the secret author of the "Dogood" letters in a local newspaper. He was a full fledged publisher at 17 and had a flourishing business of his own in Philadelphia by the time he was 22.

Our last success story belongs to Thomas A. Edison. He set up his first chemistry laboratory in the basement of the family home when he was 11. The next year he obtained a job as a newsboy on the Grand Trunk Railway and set up the world's first mobile chemical laboratory in the baggage car. He also got permission to buy vegetables in the country, store them in the baggage car, and sell them at premium prices when the train passed through a city. This got to be such a thriving business the vegetables practically monopolized the baggage car, and Tom had half a dozen boys working for him in several of the towns. Describing how he started, he said: "At the static along the line I bought butter from the farms and was quite a dealer in blackberries during the season. My purchases were made at a low wholesale price, and I gave the benefit of the trainmen and engineers a benefit of a discount. This may partially explain why no complaint ever came from the railroad."

When he was 14, Edison decided it would be cheaper if he sold paper he printed himself so he set up a small print shop in the baggage car and brought forth the *Wee Herald*. The circulation went up 400 copies a month which he subscribed to his customers as "the latest circulation of any newspaper the world printed on a train"—being the only one!

After that Edison became interested in telegraphy but was fired from his first job for inventing an automatic device which would send a certain "check-in" signal while he was asleep. By the time he was 24 he had made his first great invention—the Universal Printer—an automatic telegraph printer that brought him a fortune of \$40,000. By the time he was 24 Edison was well famous.

So much for success stories. What if the mothers of Washington, Franklin, or Edison had said: "My boys don't want you to work; you must miss some fun!"

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Bear Valley

(Continued) ahead of the patrol to look for any sign of bears. On the second plateau he spotted a pair of big black bears feeding on berries about two hundred yards above the trail. He motioned the patrol forward. "Okay, it looks as if we're in the bear scaring business," he said. "Start hollering." At the sound of ten Scouts screeching and yelling at the top of their lungs, the two bears vanished into the woods like two black balls rolling into a dark tunnel.

In the next three miles they passed two more bears and both scooted at the sound of the hollering Scouts. By two that afternoon the patrol had traveled seven of the ten miles.

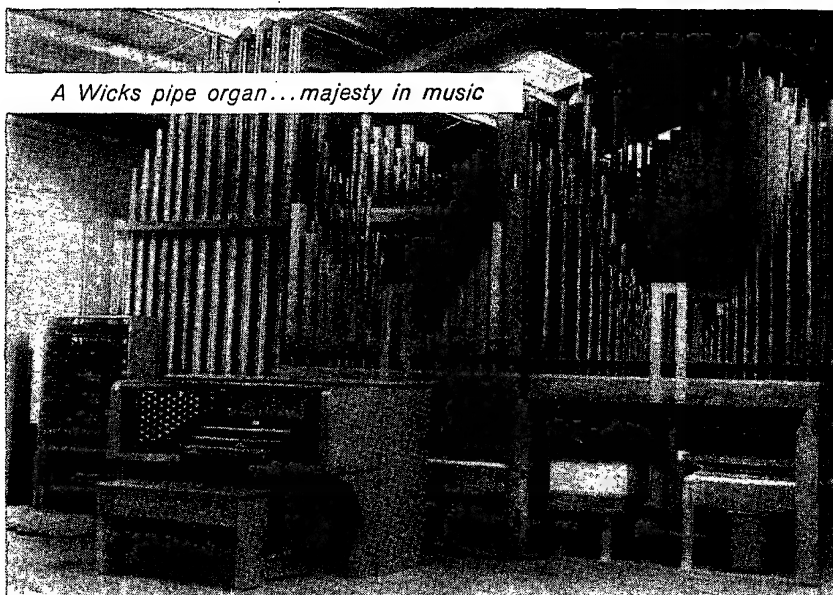
"Let's stop for a minute," Lace said as they approached the mouth of the canyon leading to the park. "Up to now we haven't had any trouble," he said slowly, "but we may meet more bears in the next four or five miles than we have met all day, so stick together and do as I tell you. If I say 'stop,' stop; and if I say 'run,' run, and don't stop until you make the ranch."

Zack spoke up. "What are you worried about?" he said. "These bears run as soon as we come around the bend. They don't scare anybody."

"I hope they keep on running," Lace answered, "but let's not be too sure about what they are going to do. A bear can be awfully temperamental at times. The main thing is to be careful and use your heads." Lace smiled to himself as he repeated the warning he had received in the code message the day before. He was beginning to sound like Mr. Lind.

The patrol continued down the valley. The plateau was broken up into a series of meadows and dense stands of trees. Lace was relieved when he saw that the berries grew profusely at the edge of the meadows and on the barer sides of the canyon, but not among the trees. Meeting a bear in the open would be bad enough.

They spooked one more bear as they approached the mouth of the canyon. Dave stepped up to Lace as they stood in the trail looking up the canyon. "Think we'll see any more overgrown teddybears?" he asked in a half-joking, half-serious tone.



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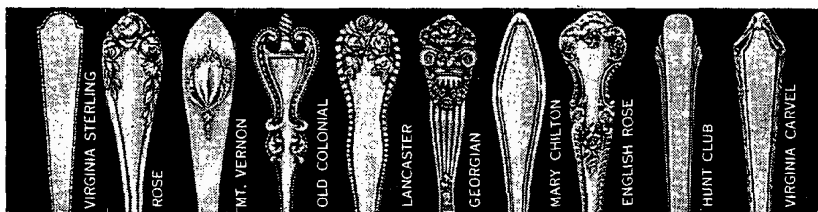
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"I don't know," Lace replied. "It looks like they're becoming scarcer. Maybe the berries thin out as we get lower down the valley."

"I hope so. This place gives me the creeps. Guess we were mistaken about that being a grizzly track at the lake, though," he said. "No grizzly sign since then. Must have been a big black bear."

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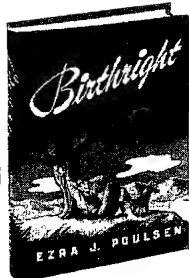
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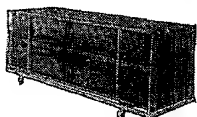


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"I hope we were mistaken," said Lace, "but don't bet on it." He moved to the front of the column, and the patrol started out again as the afternoon shadows began to creep from the trees and bushes like things alive.

The next plateau was small and had a meadow almost in its center. From a high point on the trail Lace surveyed the meadow and surrounding brush with his glasses. Since they looked free of bears, he signaled the patrol forward. Just as they reached the center of the meadow, Lace heard something that sounded like a pig grunting. Not having seen any bears for an hour, the patrol had lapsed into silence, and Lace picked up the sound clearly. But he couldn't tell where it came from. He was just about to regard the sound as his imagination, when it came again, more distinctly this time.

"Stop!" he shouted, and at his voice the whole patrol froze. Lace was fitting his field glasses to his eyes to take a look around when out of the corner of his eye he saw what had made the sound—a cow-sized patch of brown which suddenly came to life. Slowly the head of a bear rose above the bushes. Lace recognized almost immediately the humped back, large size, and silver sheen to the fur. It was a grizzly.

Lace waited for the bear to run, hoping that the human smell might spook it, but the bear continued to get bigger and bigger as it rose to its full height from behind the bushes.

Then there was another movement. A small cub ran up the hill behind its mother and stopped. When Lace saw the cub, he caught a sigh of relief. "At least we're not between her and her cub," he whispered. Just then he heard a movement behind him. Glancing back in the direction from which the sound came, he saw another cub, and he knew the patrol was in trouble. The minute the old sow figured out that they were between her and her cub she would be in high gear. There wasn't a chance that they could all get out of her way. And once she was in their midst she could slap them over like ten pins. The blood drained from Lace's face at the thought of what could happen.

The bear made uneasy movements, and Lace knew he had only

a minute to decide how to stop her long enough for the patrol to clear out. As far as he knew there was only one way to do that.

Pinky Nelson stood just behind him. "Pinky," Lace whispered out of the side of his mouth, "when I give the word, drop your pack and run down the trail. Don't stop till you get to the ranch. Pass it on." Lace could hear the message being whispered from Scout to Scout.

Just then the cub behind them squealed. The grizzly grew tenser and faced in its direction. A second squeal and she dropped on all four and started charging down the mountainside.

"Run," Lace shouted at the top of his voice, and the patrol dropped their packs and took off down the trail like hundred-yard men.

As he shouted, Lace ran up the hill yelling for all he was worth. He had his pack in his hand, and he whirled it as he ran. The bear stopped and rose to her hind feet as if trying to figure things out, but at another squeal from her cub she was on her way again. Lace realized now that she would not scare off.

As the bear drew closer, he could see her small, fiery pig eyes and dripping jaws. When she was a foot upon him, he felt for his sheath knife, but it was a hopeless gesture. He knew he didn't stand a chance against the bear with a six-inch blade. If he started jabbing into the five inches of fur, fat, and muscle that formed her armor plate, it would only make her madder. He had only one chance—to play possum. As the bear reached him, she halted and towered up on her hind legs.

Lace held his pack to the back of his neck and head for protection and dropped face down in the deep meadow grass. The bear was on him in seconds. He could smell her breath as she reached to grab him with her powerful jaws. As her teeth closed around his shoulder, Lace clenched his jaws, determined not to make a sound. The powerful bear picked him up like a dog grabbing his favorite bone. Just as he felt himself clearing the ground, Lace heard the cub squeal again. Then he lost consciousness.

Lace rolled over on his back. His shoulder felt as if someone was holding a hot electric iron on it, and his arm was numb. He was surprised that

be alive. What had saved him? Maybe the cub's squeal. The old bear had evidently left him when she heard her cub.

He struggled to a sitting position and looked around in the half twilight, but he couldn't see the bear anywhere. He knew he had to get out of there. She might come back after she got her cubs to safety; he didn't want to be around to shake hands with her when she returned. Holding his injured right arm in his left hand and pressing it close to his side for protection, he staggered to his feet and, half stumbling, moved toward the trail. He fell down twice before he reached it, but each time he managed to fall on his uninjured side. He was dizzy from loss of blood, but he knew he had to get into the woods and away from the bear. His shoulder felt like a giant, aching tooth, but still he kept going. Finally after an hour of stumbling and struggling, faint from the loss of blood, he sank to his knees and fell at the side of the trail.

Mr. Lind was the first to reach Lace, his left hand still clutching the injured arm. Mr. Lind's voice penetrated into his consciousness. "He's alive, but look at that shoulder!" Lace felt his torn shirt being cut away. "It's not as bad as I thought at first," the voice said. "His shoulder's chewed up some, and he's lost a lot of blood, but there are no broken bones."

As soon as Lace's wound had been disinfected and bandaged, Dave and Mr. Lind boosted him up, with Mr. Donovan, and they started slowly down the trail.

Lace regained full consciousness just as they were laying him on a mattress in Mr. Donovan's pick-up truck. "You said be careful and use your head in your code message yesterday. I guess I didn't do either very well, Mr. Lind."

"You did fine, Lace," the scoutmaster said, and Lace knew he meant it. "You handled it the only way it could have been handled. It took a lot of courage to take that bear on alone and give the fellows a chance to get away."

A smile crept over Lace's face. "I didn't take her on," he said. "I played possum. You never want to wrestle out of your weight class, you know."

Then Lace slipped back into unconsciousness.

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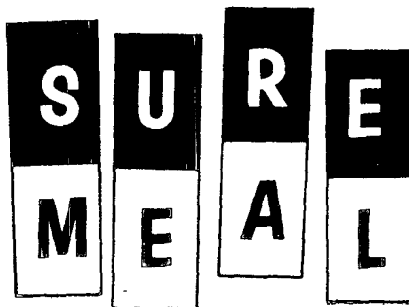
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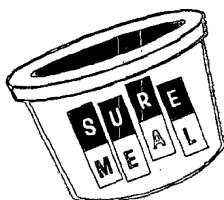
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Today's Family,
Florence B. Pinnock, Editor

Mush is for us

Breakfast was not breakfast in our grandparents' day if a big bowl of steaming hot mush was not set before each member of the family every morning. This was, and is, a wonderful way to start the day. Today, mush is inclined to be called cereal and is served cold as a breakfast dish far more often than hot.

Cereals are seeds of the grass family. From the beginning of time they have been the chief reliance of all people for their food supply. They are easily cultivated, stored, and made palatable. Did you know that rice has the largest consumption of any of the grains? Wheat is next. The extent of the milling process determines the nutrient value. Be sure the bowl of cereal you expose your family to is really nutritious. What about vitamins, minerals, and protein? Cereals cooked in the home are usually much less costly than the ready-to-serve cereals. Do not forget to serve often a big bowl of steaming hot whole wheat from your storage can, with cream and sugar. Today's market is advertising a new high protein cereal almost every week. Check into its contents carefully to be sure you are getting value for your money.

Yes, mush is for us. Try serving such nutritious cereal every way your imagination can wander. Let's list a few ways to serve cereal: as breakfast foods, flours, extenders for meats, garnishes, accompaniment to meats, additions to cookies and candies.

Let me give you two wonderful recipes containing cereal: one for date bread and one for rolls.

Date Bread

1¼ cups boiling water	1½ cups flour
1½ cups chopped dates	1 teaspoon baking powder
1½ cups all-bran	1 teaspoon soda
1 egg slightly beaten	1 teaspoon salt
2 tablespoons melted shortening	6 tablespoons sugar
1 teaspoon vanilla	1 cup chopped nuts

Pour boiling water over chopped dates and cool. Add all-bran, egg, shortening, sugar, and flavoring. Sift

flour, baking powder, soda, salt; add nuts. Add to first mixture and stir only until smooth. Bake in well-greased loaf pan at 350° for 50 to 60 minutes.

Brownie Rolls

1 cup shortening
1 cup boiling water
1½ teaspoons salt
1 cup all-bran
¾ cup sugar

Pour boiling water over ingredients and stir until dissolved. Cool to lukewarm. Combine with:

2 eggs beaten
2 yeast cakes dissolved in 1 cup warm water
6 cups flour

Knead well, adding more flour if necessary. Cover and let rise 2 hours. Place in refrigerator overnight. Mold into rolls and let rise 2 to 3 hours. Bake at 400° for about 15 minutes.

Cereal can be used to make other foods go farther; for instance, try adding corn flakes or rolled oats to meat loaf.

Special Meat Loaf

1½ pounds ground beef
1 cup rolled oats (uncooked)
2 beaten eggs
1 cup milk
¼ cup chopped onion
2½ teaspoons salt
¼ teaspoon pepper
½ teaspoon sage



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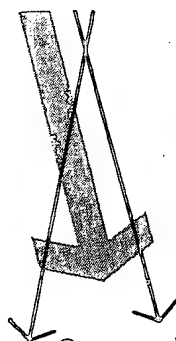
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- 1 teaspoon Worcestershire sauce
- 1 teaspoon prepared mustard

Combine all ingredients thoroughly and pack firmly into a loaf tin. To make it extra special cover with this sauce: Combine 3 tablespoons brown sugar, $\frac{1}{4}$ cup catsup, $\frac{1}{4}$ teaspoon nutmeg, and 1 teaspoon dry mustard. Bake at 375° for about one hour.

Individual Ham Loaves

- 1 pound uncooked ham ground fine
- $\frac{1}{4}$ pound lean pork
- 1 cup crushed corn flakes
- $\frac{1}{2}$ cup milk
- 1 egg, beaten
- 2 tablespoons brown sugar
- $\frac{1}{4}$ teaspoon ground cloves
- $\frac{1}{2}$ cup crushed corn flakes mixed with $\frac{1}{4}$ pound lean pork

Let 1 cup crushed cereal stand in milk and beaten egg until soft. Add seasoning and ground meat. Form into five individual loaves. Roll each into the additional buttered corn flakes. Bake at 325° for 45 minutes. Serve hot or cold.

Prepared grains also play a part in cookie or candy making. If you feel extra daring and would like to come up with a new cookie to serve the sewing club, try:

Date Dreams

- $\frac{3}{4}$ cup sugar
- 1 cup dates
- 2 eggs

Cook together stirring constantly until mixture leaves the side of the pan. Cool.

Add:

- 1 cup rice krispies
- 1 cup chopped nuts
- 1 cup corn flakes

Butter hands and roll dough into 1 inch balls. Toss cookie balls into coconut.

Too much candy can become a habit with children. To satisfy their sweet tooth with cereal have a large bowl of crunchies and tall glasses of cold milk ready for them as they come in from school. These crunchies also make a good accompaniment to hot postum as a TV snack.

Crunchies

- $\frac{1}{2}$ box cheerio oats
- 1 medium box post toasties

2 cups coconut
2 cups peanuts

Mix together in a large pan.

Syrup

2½ cups dark Karo syrup
2½ cups sugar
½ cup molasses
1 cup canned milk

Cook to soft ball stage. Pour over cereal mixture. Let stand for 10 minutes, then shape into balls.

Rice makes a perfect accompaniment to fried chicken. Try this recipe for:

One, One, Rice

2 tablespoons cooking oil
1 cup brown rice
1 teaspoon salt
1 can consommé
1 cup water

Pour oil into large frying pan, tipping pan to cover entire surface. Add the brown rice and place over low heat, stirring from time to time until rice is a golden brown. This should take about 15 minutes. Add boiling water and consommé and salt, turn heat high and bring to boil for 1 minute; turn heat low and cook covered 15 minutes.

You see, mush is really for us—on every occasion!

MELODY FOR MARCH

by Marie Daerr

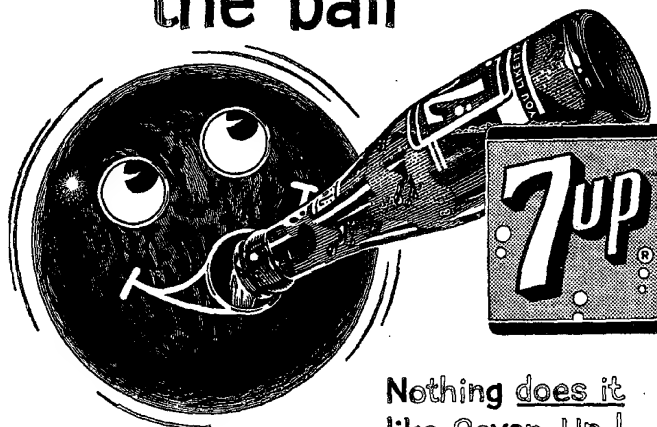
How well I know here is a miss
Who shows no rhyme or reason,
Who tries to be in four short weeks
What ought to be a season.

She warms me with the smile
of May;
Then, being quite contrary,
Envelops me in swirls of sleet
That are pure February.

She lures me to the yard to see
The buds the bulbs are showing;
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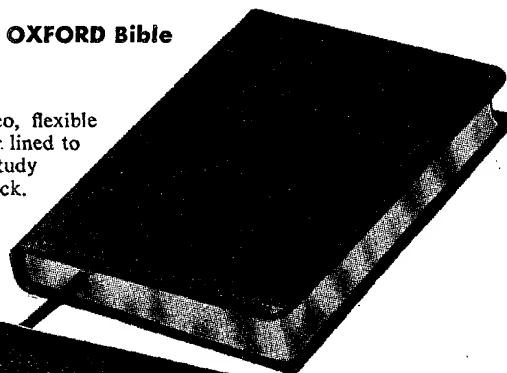
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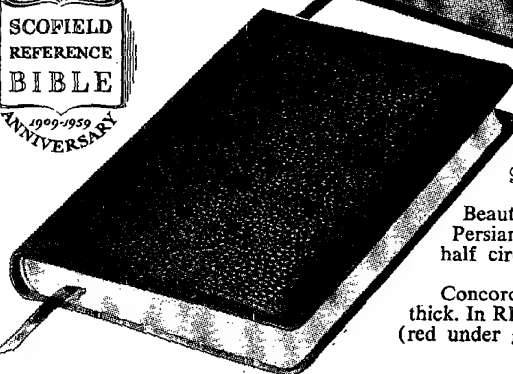
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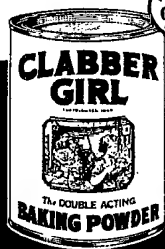


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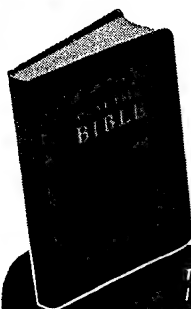
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Bride's Corner

Why learn to bake bread when the grocery store is so handy? Good baker's bread is usually available, but will you never really earn the reputation of being a good cook if the knowledge of bread and roll making has passed you by? I know one mother who claims she bakes bread because of its wonderful baking aroma. She says the children smell it even before they enter the house. Bread baking does smell like home. Memories are made this way—also nice full stomachs. Let me give you a wonderful basic bread and a basic roll recipe.

Mother's Bread

- 4 tablespoons sugar
- 4 tablespoons melted shortening
- 4 teaspoons salt
- 4 cups warm water
- 1 cup powdered milk
- 11 cups flour
- 1 yeast cake or 1 package of granular yeast dissolved in 1/4 cup lukewarm water.

Combine all dry ingredients in a large bowl or pan. Stir in the warm water and the dissolved yeast. Knead (adding flour if needed) on a floured surface for about 10 minutes. Place in a greased pan and cover. Let rise in a warm place (82°) until double in bulk. Knead again for about 2 minutes, put back in pan, and let it double in bulk again. Divide into 4 parts for loaves. Let rest for 10 minutes. Form into loaves and let

rise again covered with cloth in warm place until doubled in bulk. Bake at 400° F. for 10 minutes and continue baking at 350° F. for about 40 more minutes. You can tell when the bread is done if it shrinks from the pan and sounds hollow when tapped with a finger. For a soft crust, brush tops of loaves with butter after removing from oven.

To make really good bread use finest ingredients and don't try to hurry the process along. Let it rise in a warm room. Kneading the bread can be fun. Don't stop until your hands are entirely free from the dough, and the dough is satin smooth with air bubbles just under the surface. This bread may be baked in many different ways. Bread biscuits are delicious—soft in the center and crisp on the outside. Break off rounds of dough as big as an egg, form into a ball, place in well-buttered muffin tins, and let rise at least two hours, or until very light. Try adding a sprinkling of dehydrated onion soup to each biscuit when forming, and you will have delicious onion rolls. So good served with spaghetti or salads!

Basic Light Roll

(Makes 2 dozen large rolls)

- Mix and let stand twenty minutes, two yeast cakes, 1/2 cup warm water, and 1 tablespoon sugar.
- 1 cup scalded milk
- 1/2 cup shortening
- 2 teaspoons salt
- 1/2 cup sugar
- 2 eggs well beaten
- 4 rounding cups flour

Add shortening and sugar to hot milk. Cool and add eggs, salt, and yeast mixture. Add the unsifted flour. Beat well and cover. Let rise to double in bulk. Roll out, knead lightly, divide in two parts of 12 x 6 inches. Spread lightly with softened butter, roll up like jelly roll, cut in 12 one-inch slices, and place in buttered muffin tins. Let double in bulk again. Bake at 425°. These rolls can be cut into any shape you wish; Parker House, cloverleaf, bow knots, etc.

Surprise hubby tomorrow with a batch of delicious bread. This recipe of 4 loaves will not be too large an amount because it freezes so well.



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(Continued) terest was engendered the officers decided to send invitations (Form 97) to the non-attending quorum members. Yes, they had some little response on this first letter.

but when the second and third invitations to report jobs and business opportunities were received, they knew their efforts were worth while. The increased variety of jobs reported began to match the abilities of those unemployed, and with the increased reporting from other quorums of the ward and other wards

In summary and in our closing statement of this privilege to reach you faithful readers we wish to say that you are our missionaries, and to you we will be indebted to teach others this wonderful practical religion of ours.

Richard L. Evans



 We have talked of the uses of time, and of these questions often asked: What is there to do? Where is there to go?—and of the unrealistic expectancy of continual excitement, of being continually entertained—and have mentioned that there is much to be said for thinking, for walking, for working, for making, for mending, for using our initiative and doing many things of our own free will. Today we should like to turn to the rich rewards of reading—not reading merely for the purpose of passing time, but for the purpose of discovering truth, of discovering what thoughtful men think. Reading enriches life; it enriches conversation; it enriches understanding. It perpetuates the past and teaches its lessons to the present. Leigh Hunt, perhaps best known for *Abou Ben Adhem*, left these moving and meaningful lines: “The world was all forgot, the struggle o’er, Desperate the joy.—That day they read no more.”¹ And Strickland Gillilan wrote: “You may have tangible wealth untold; Caskets of jewels and coffers of gold. Richer than I you can never be—I had a mother who read to me.”² Many others among the great have added their witness to the worth of reading, indeed to the absolute essentiality of it, if a mind is broadly to mature: “. . . the clearest and most imperative duty lies on every one of you to be assiduous in your reading. Learn to be good readers . . .”³ said Thomas Carlyle to the students of Edinburgh University. “I wish you to see,” wrote John Ruskin, “that both well-directed moral training and well-chosen reading lead to the possession of a power . . . which is in the truest sense, kingly; . . .”⁴ And William Ellery Channing added: “Reading is . . . the royal road to intellectual eminence. . . . Truly good books are more than mines to those who can understand them. They are the breathings of the great souls of past times. Genius is not embalmed in them, . . . but lives in them perpetually.”⁵ “Great and heroic men have existed,” added Emerson, “who had almost no other information than by the printed page.”⁶ This array of witnesses cannot well be ignored. And added to all else in our reading, earnestly to be pursued, is the word of God itself, so precious in its preservation and so essential to an understanding of the purpose of life and of all that God has given. “. . . seek ye out of the best books words of wisdom; seeking learning, even by study and also by faith.”⁷ In the hours that are free from other pressing pursuits, one of the most rewarding endeavors of all is to read: great thoughts, great literature, present and past, including scripture, including “the best books.”

¹Leigh Hunt, *The Story of Rimini*. Canto III, Line 607.

²Strickland Gillilan, *The Reading Mother*.

³Thomas Carlyle, address at Edinburgh University.

⁴John Ruskin, *Of Queens' Gardens*.

⁵William Ellery Channing, *On the Elevation of the Laboring Classes*.

⁶Ralph Waldo Emerson, *The American Scholar*.


⁷D & C 88:118.

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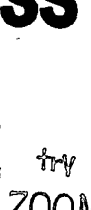
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South African Mission

(Continued) tions were extended to the missionaries to visit homes and preach the gospel to keep the missionaries busy for a whole year without further extensive tracting. Elders Delos Ellsworth and Glen R. Sherwood were two singing cowboy missionaries who were guests of the Southern Rhodesian government as callers at important government house dances.

In September 1950, moving northward into Southern Rhodesia, eight elders of modern Israel carried the gospel message even farther into Africa's heart. Under the direction of the First Presidency of the Church, President Wright arranged for the opening of the first branches of the Church of Jesus Christ of Latter-day Saints in Central Africa. President LeGrand P. Backman had organized a branch in the city of Bulawayo in 1937, but because of the lack of missionary strength this endeavor lasted only approximately six months.

In December 1950, the first branch was organized in the beautiful city of Salisbury and soon after,

Bulawayo was once again opened for tracting. Although the elders found "the overwhelming hospitality that characterizes the people" of Rhodesia to be a marked contrast of the early days of persecution, there seemed to be also a "general condition of indifference toward things of the spirit or anything of a religious nature."⁵ The challenge was accepted in good faith, however, and the work moved slowly forward.

Northern Rhodesia was opened for the preaching of the gospel in May 1951, by three elders journeying to Luanshya to meet the Saints who had already taken up residence there. The first conference was held the same year and thirty-one members attended. In July 1958, President and Sister Glen G. Fisher, the presiding elder in the South African Mission, visited the Rhodesias to organize three new branches at Kitwe, N'Dola, and Gwelo. At this time the members of the Church in South Africa totaled 2,539, with eighteen organized branches (six in the Rhodesias), 129 holders of the Melchizedek Priesthood, and 187

⁵*Ibid.*, "From the Rhodesias," May 1951, pp. 70-71.

holders of the Aaronic Priesthood. Eighty-eight percent of the branches were, at this time, under local leadership.

The greatest thrill for the Saints in South Africa came with the first visit of a General Authority to their land. In January 1954, President David O. McKay blessed South Africa with his radiant presence. At last, South Africans could wish a Prophet of God "*Alles van die beste*" (All of the best). President LeRoy H. Duncan, the mission president at that time, welcomed President and Sister McKay while the voices of four hundred Saints revealed the deepest feelings of their hearts as they sang, "We Thank Thee, O God, for a Prophet"—thanks indeed that he had seen fit to grace their far-off land with his warm smile and loving heart.

The Saints have since rallied to President McKay's stress for the need of a progressive building program. In July 1954, President LeRoy H. Duncan dedicated a beautiful chapel in Springs. Three new chapels have been dedicated in Durban, Port Elizabeth, and Johannesburg. When we look at the many

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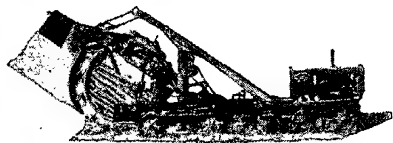
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stakes of Zion, the six existing chapels in South Africa don't look like many, but to the Saints in South Africa they represent a culmination of much sacrifice and hard work. Added to those six buildings, plans for another three are under way in Bloemfontein, Krugersdorp, and the lovely blossoming, tree-lined streets of the nation's capital city, Pretoria.

In 1955, mission work was beset by the problem of having to comply with the government's refusal to grant visas to any foreign missionaries of any denomination. Because of the situation, missionaries could only be drawn from the British Commonwealth, and so Canadian elders were called to labor. In consequence of the sudden turn of events, more South Africans were called to fill many of the gaps left by their American brethren. President Glen C. Fisher felt that "the barring of American missionaries had been a blessing in disguise as it gave the local young people a sense of responsibility to carry on the work that would have otherwise been retarded. . . ." In less than a year's time, eleven young people responded to a mission call. Government officials, in a recent letter to the mission president, once again granted permission for entry of American missionaries. As the beginning of another South African summer moved on last year (September) the first group of American elders reentered the country.

As the eyes of the world turn toward the problems of Africa, the people know they are not forgotten by God and his servants. Elder Harold B. Lee, of the Council of the Twelve, has just toured the mission and dedicated the recently completed chapels. The Saints once more felt the blessing of the presence of a General Authority and realize more than ever, that with the miracle of modern transportation, Zion isn't, after all, on the other side of the world, but that, in fact, they themselves are just in the backyard of Zion.

No, Africa had not by any means been forgotten. She has received her full share of God's blessings, material and spiritual. The beauty of the countryside is evidence that Southern Africa was not on the back row when Mother Nature heaped her blessings on the earth. Marvels of nature like the Victoria Falls in the Rhodesias, the Kruger National

Park in Natal, and the lovely Garden Route of the Cape, are a few among the many beauties of Africa's south. The outpouring of the Spirit on the Saints has added beauty to the souls of those who live in beautiful surroundings.

Contributions to the growth of the South African Mission are so numerous that names of many faithful Saints would form a tremendous list. These are those mission presidents who bear special mention, however, in contributing to the upbuilding of the kingdom of God on the Dark Continent: Jesse Haven, 1853-1855; Ebenezer C. Richardson, 1857-1858; William Fotheringham, 1861-1864; Miner G. Atwood, 1864-1865; Warren H. Lyon, 1903-1906; Ralph A. Badger, 1906-1908; Henry S. Steed, 1908-1909; Brigham A. Hendricks, 1909-1912; Frank J. Hewlett, 1912-1914; Nicholas G. Smith, 1914-1921; J. Wylie Sessions, 1921-1926; Samuel Martin, 1926-1929; Don Mack Dalton, 1929-1935; LeGrand P. Backman, 1935-1938; Richard E. Folland, 1938-1944; June B. Sharp, 1944-1948; Evan P. Wright, 1948-1953; Leroy H. Duncan, 1953-1956; and Glen C. Fisher, presently presiding.

THE NEW SONG

by Silence Buck Bellows

I wish I might have sung this song for you.
It has the melody, the tender grace,
That gave each simple, tender tune its place
Among your favorites, your cherished few.
This is the kind of song we always knew
Would call your heart's deep quietude to trace
The pattern of contentment on your face
And linger in your voice the evening through.

Is heaven so far beyond the lights of home?
Perhaps, if I should sit a little while
And sing this quietly, the waiting room
Would seem to brighten with your old, warm smile
And then my listening heart would hear you say,
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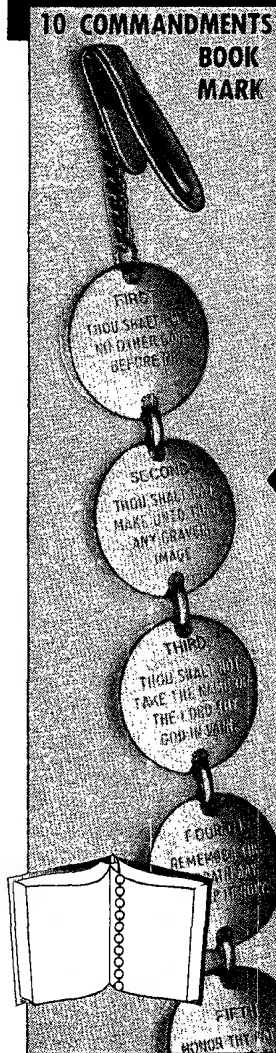
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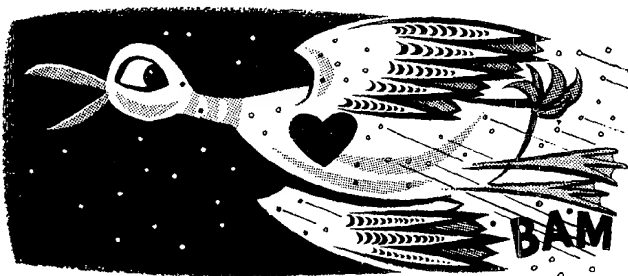
The Last Word

Professor John Tyndall, the noted English scientist, once confessed that the finest inspiration he ever received came from an old manservant. Every morning this old man would knock at his master's door and say, "Arise, sir; it is near seven o'clock, and you have great work to do today."

Woman's Privilege

"I've been thinking it over," said the husband, "and I've decided to agree with you."

"That won't do you any good," said his wife. "I've changed my mind."



Stubborn Bird

Hertzog was not as good a hunter as he pictured himself in telling accounts of his adventures, but what he lacked in ability he had in confidence. Duck hunting with some friends early one morning he sighted his game within easy shooting distance. As his double blast broke the stillness of the morning the bird went squawking away.

"Fly on, you fool bird," shouted Hertzog. "Fly on with your stubborn heart shot out!"

The most successful man is the man who holds onto the old just as long as it is good and grabs the new just as soon as it is better.

One should never be ashamed to own he has been wrong, which is but saying in other words, that he is wiser today than he was yesterday.

"The worst crop failure I ever saw was back in '88," said the oldtimer. "The corn crop was almost nothing that year. One day Mother cooked some corn for dinner and Father ate fourteen acres in one sitting."

Penmanship Problem

A businessman, phoning an associate at home, was answered by a child. "Tell him Mr. Brown called," he said.

"Wait till I get a pencil and paper," the child replied. Then, "How do you spell Brown?"

"B-R-O," the man began. Then there was a labored silence. Finally the difficulty was explained.

"How," asked the child, "do you spell 'B'?"



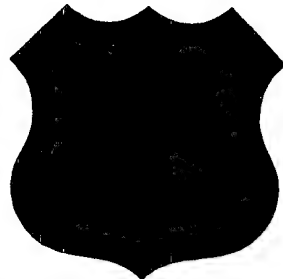
An employer, interviewing an applicant, remarked, "You ask high wages for a man with no experience."

"Well," the prospect replied, "it's so much harder work when you don't know anything about it."

Sunday School Teacher: "Who can tell me about Ruth?"

Johnny: "I can, teacher. He made sixty home runs in one season."

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by Dr. Franklin S. Harris, Jr.

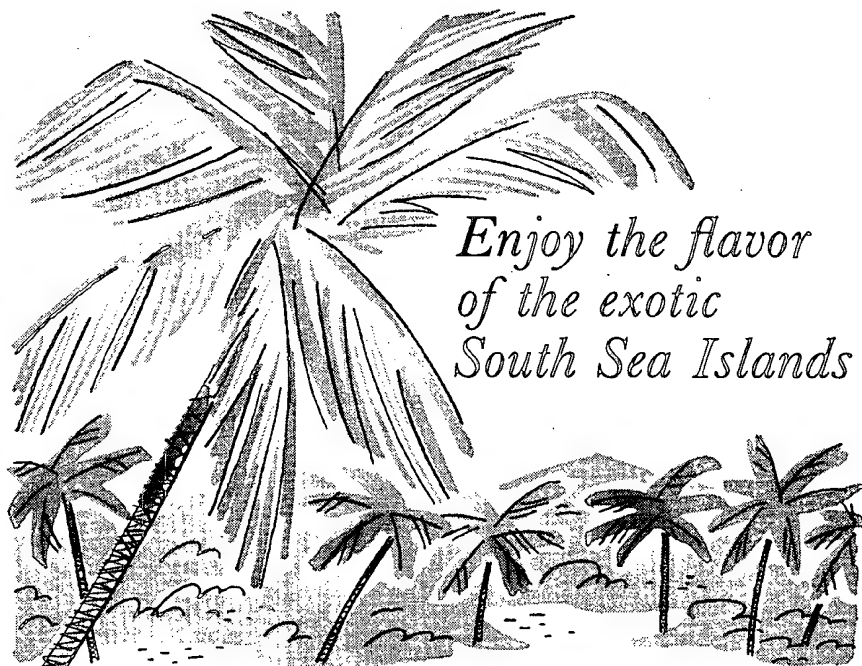
Ground Water Conservation

A tremendous waste of ground water, and water in rivers and canals, particularly in the arid regions of the western United States, is due to the phreatophytes, or plants which depend for their water supply upon ground water within reach of their roots. These plants such as cottonwood, greasewood, pickleweed, rabbitbrush, willows, and saltgrass (tamarisk) cover 16 million acres in 17 western states and add as much as 25 million acre-feet of water to the atmosphere annually, or 75 percent of the storage capacity of Lake Mead. A study of the Green River in its 437 miles through Utah revealed that the stream is bordered by 40,000 acres of flood plain, much of which is covered with phreatophytes. The river showed an average daily loss in September 1948, of 552.4 acre-feet. As Thomas W. Robinson points out, the water consumed by these plants is largely wasted, for most of the plants have a low negligible economic value, and the water should be diverted from these plants to other uses or used by beneficial plants.

Don't be a Litterbug



The present efforts to keep streets and highways clean have their precedents. An edict of 320 B. C. in Athens, Greece, formally prohibited the throwing of refuse into the streets.



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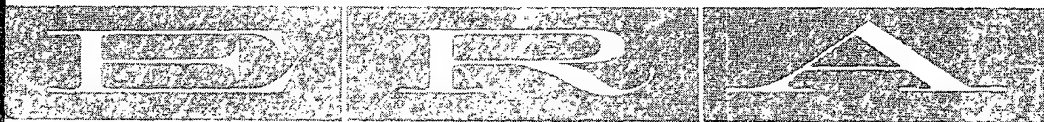
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THE COVER:
Noting the diamond anniversary (seventy-fifth) of the dedication of the Logan Temple is this recent full-color photograph of that temple in northern Utah. (See also page 331.)

1. CHRIST in Ancient America

Dr. Milton R. Hunter

Volume II of "Archaeology and the Book of Mormon" centers on Quetzalcoatl, the "White and Bearded God" of Indian remembrance. Dr. Hunter brings into sharp focus the fact that Christ's visit to the Western Hemisphere persists in history even down to the coming of the Spaniards. Profusely illustrated. **\$3.95**

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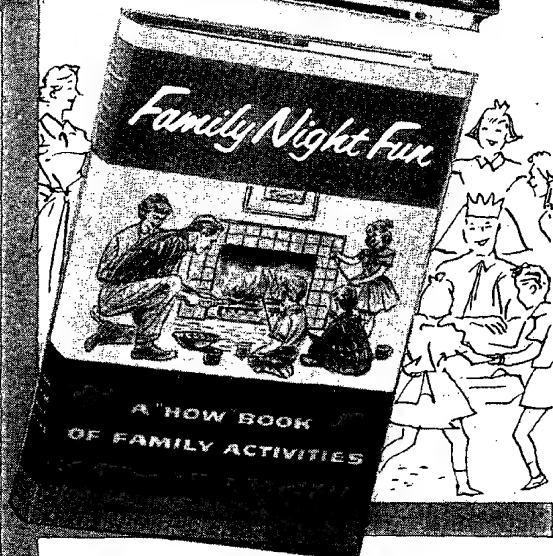
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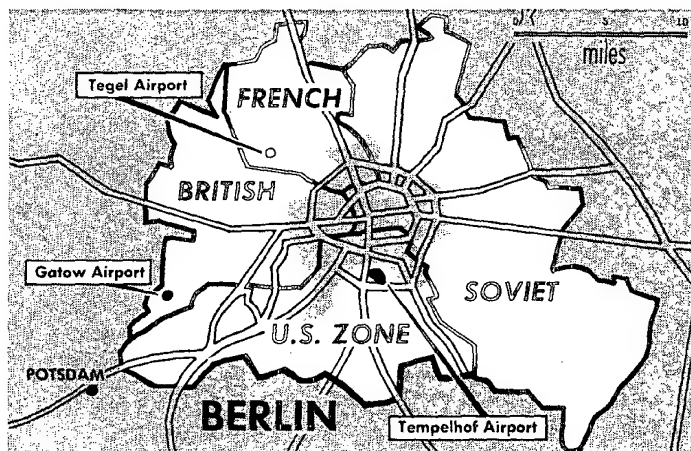
\$2,668,827 In Utah
\$2,405,270 In Idaho
\$5,074,097 TOTAL

The total should be even larger this year. This is a typical example of how Safeway is . . .

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These Times



The Berlin Crisis

by Dr. G. Homer Durham
Vice President, University of Utah

On May 27, 1959, the Russians have announced, they will withdraw from East Berlin and East Germany, which surrounds the entire city. They propose that the entire city of Berlin, East and West, be demilitarized. On the surface this sounds good. Why all the fuss? Because Khrushchev has asked the British, French, and Americans to accept demilitarization, and, has said that if they do not by that date, that he and the Soviet Union cannot be responsible for the consequences.

What are some possible consequences? First and foremost, demilitarization means American withdrawal from a strategic outpost in the cold war. Suppose we do not, what then?

The Soviet Union's argument, from the standpoint of public law, is that thenceforth the "German Democratic Peoples' Republic" (East Germany) will be completely a "sovereign state." Berlin will accordingly be completely surrounded by a "sovereign state." During the "airlift" crisis of 1948-49 the legal situation was very different. In 1948-49 Berlin was surrounded by an East German, Soviet-controlled, zone, confirmed by the Potsdam Agreement of August 2, 1945. Under

that agreement, and the unconditional surrender of Germany on May 8, 1945, the sovereignty of Germany passed to the Allied Control Council consisting of four powers: The United States of America, the United Kingdom, France, and the Soviet Union. Each of the four powers, after the unconditional surrender, occupied and controlled its own zone. Thus in the crisis ten years ago, the United States, France, and the United Kingdom had a "legal" right to enter West Berlin. When the railroads, canals, and highways were closed in the East German zone (which divided the western powers from Berlin), rather than "force" legal entry by land against Russian obstruction, the United States and its western partners resorted to the famous "airlift." The Russians were legally helpless, and incapable of successfully obstructing the skies. When the western powers had demonstrated they could relieve West Berlin by air, the Russians eventually withdrew the ground restrictions. Rail, canal, and highway traffic from West Germany to Berlin was resumed.

In 1959 the situation is different. Fourteen years have passed since

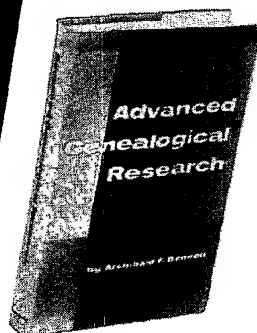
unconditional surrender. German sovereignty, which passed into Russian, British, French, and American hands in 1945, save for the absence of agreement by the four powers on an over-all German peace treaty, is now back in German hands. Fourteen years have seen the political evolution of two new "sovereign states" as the successor of the Third Reich. Each set of occupying powers has recognized its own new "state." The Allied Occupation, its zones, and its Control Council have been replaced.

On May 5, 1955, the Federal Republic of Germany (West Germany) became a sovereign state, under the terms of a western treaty ending the American, French, and British occupation. This event, in 1955, had its origin in 1948 when the three western powers issued a communique authorizing the west Germans to draft a constitution for a new state. Thus the Adenauer regime came into existence in 1949, and by 1955 had gained its legal sovereignty so far as the occupying powers were concerned. On February 10, 1953, a step in this final direction was marked when Dr. James Bryant Conant became "Ambassador" of the United States to West Germany, rather than "United States High Commissioner." The "High Commissioners" in turn had succeeded "Military Governors" in 1949 when the Adenauer regime came into being. The capital of the Federal Republic is at Bonn, on the Rhine, birthplace of Beethoven, and site of an abortive, liberal German effort at self-government in 1848.

As in the West, so East Germany has evolved from conquered territory. On October 7, 1949, some eighteen months after the allies had authorized the western Germans to frame a constitution, the East German "Democratic Republic" was proclaimed. A "People's Council" in the Soviet Zone framed a Communist constitution which was adopted May 30, 1949. Wilhelm Pieck became the President of this regime, October 11, 1949, with Otto Grotewohl as the first "Minister President."

The Communists were clever in establishing the East German "state." The capital was established in the Soviet sector of Berlin, thus, the East German capital, located in the largest city of the German land,

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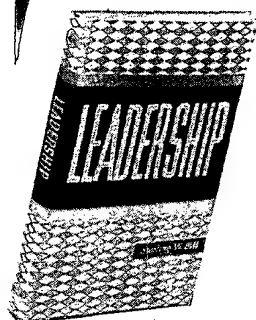


Discourses on the Holy Ghost

Compiled by N. B. Lundwall

Little has been revealed to man concerning the Holy Ghost. However, many great men of the Church have gained a keen insight into the nature, powers, mission, and workings of this third member of the Godhead through living a life entitling them to His constant companionship. Contains discourses by Joseph Smith, Brigham Young, James E. Talmage, B. H. Roberts, Joseph Fielding Smith, Orson Pratt, John A. Widtsoe, and others.

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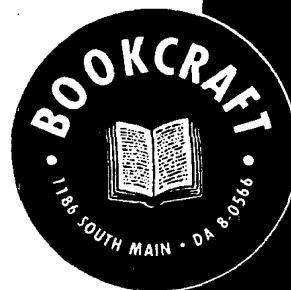


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as the seat of the Communist state, had the advantage of Berlin's symbolism—even though the Soviet sector was only a portion of the metropolis.

In 1948-49, Berlin was an island of quadrupartite occupation, within a larger occupied area of four zones. In 1959, Berlin (at least West Berlin) appears more and more to be an island of western influence within the "sovereign state" of the East German "Democratic Republic."

A sovereign state is entitled to have, maintain, and control jurisdiction of the airspace above its land and territorial waters. The Soviet Union is obligated to support East Germany in any efforts necessary to resist encroachment on its airspace or other frontiers. The United States, with France and the United Kingdom, supported by the West German Federal Republic, claims the right to support its troops in West Berlin.

If the Russians yield "legal sovereignty" to East Germany, they, too,

are taking some risks. It is not likely, but let us suppose that the two German "sovereigns" get together among themselves and negotiate. Berlin could theoretically emerge in a new light as a city of both "states." Under such a scheme, the West Germans would, of course, have to insist upon right of entry, access, and egress, in Berlin, with the possible privilege of conveying similar rights to the former occupation powers from the West.

Or, let us imagine another case. East Germany gains its "legal sovereignty" but the United States does not recognize the same, and uses its superior airpower (if land and rail obstructions appear) to operate a new Berlin airlift. In 1948-49 we sent 600 flights a day, on the average, into Berlin. This produced a daily source of 5,000 tons of material. Today's C-124 is reported to carry 25 tons, thrice the C-54 of 1948. The United States thus far has insisted on a clear right to access to West Berlin, stating that

an attack on any of its planes or equipment would be interpreted as an act of war. Under these circumstances, East Germany might be obliged, although not willing, to recognize that West Berlin is still beyond the reach of an East German sovereign state; and, it is also within the reach of the NATO powers, including the West German Federal Republic and the United States.

Lincoln said a house divided against itself could not stand. But that figure of speech has been contradicted now, in Germany, for the past decade and a half. The German house has been divided, and the division has been propped up from both sides, East and West. Only Berlin remains a single house, divided. Berlin poses the parable again in microcosm. The world hopes that no hot heads will fire on any international "Fort Sumters" and bring about "irrepressible conflict," as in Lincoln's time, when he sought to relieve Fort Sumter, another kind of island.



A virtuous young man pledges his love and fidelity to the girl of his dreams with a precious stone . . . a diamond. And the happy girl

treasures the gift as she would her life, promising, in return, her own fresh, virtuous love in marriage.

The ring—with its precious gem—

becomes a symbol of fidelity for the engaged couple . . . and a reminder of the priceless value of virtue in them both.

Solomon said it centuries ago: "A virtuous woman . . . her price is far above rubies. . . ." For man it is equally true.

A latter-day hymn writer composed these beautiful lines:

"Cherish virtue! Cherish virtue!
God will bless the pure in heart."

Cherish—how beautiful and meaningful the word: to hold dear; to trust or keep with tenderness.

And virtue: integrity of character; uprightness of conduct; chastity.

The Prophet Mormon, in his last affectionate message to his son Moroni, called virtue and chastity "the most dear and precious of all things."

Modern prophets have reaffirmed this eternal truth.

So, young people of the Church, if you would deserve the confidence of the clean young man or young woman you someday hope to marry—if you would enjoy the fullness of happiness which belongs only to the pure in heart, be clean, be chaste.

BE HONEST WITH YOURSELF

Sand in their Shoes

The march of the Mormon Battalion, one of the most heroic and soul-stirring events in American history, is to be impressed upon the minds of this generation through a gigantic musical play, *Sand in their Shoes*, planned for May 29, 30, June 1, 2, 3 in the Brigham Young University stadium.

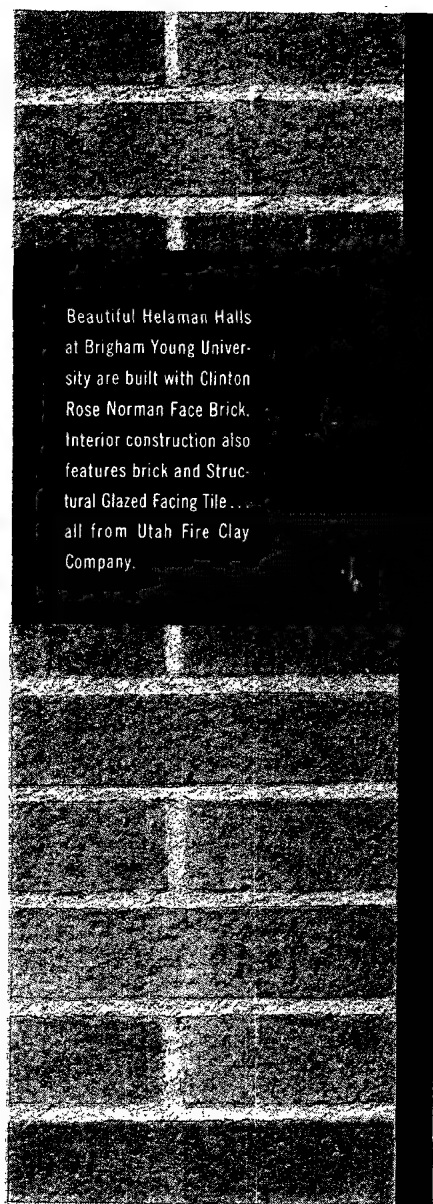
With approval and direction of the First Presidency, BYU has been engaged for two years in the production of a spectacle that would record the spirit of this great march with its sacrifice, toil, sorrow, joy and romance.

Talents of two outstanding producers of Utah have been combined in its creation. They are Dr. Crawford Gates, dynamic young composer of the Utah Centennial production *Promised Valley*, who has composed a stirring, original score for the complete production, and Dr. Harold I. Hansen, general director, who for many years has produced the Hill Cumorah Pageant.

Dr. Harvey Fletcher, father of stereophonic sound and one of the most honored scientists in the United States, has worked out the sound system with a series of huge speakers built especially for *Sand in their Shoes*. The stage, which will be only 25 feet short of the entire football field, has been designed by Al Sensenbach of Stanford University and will range from ground level to thirty-two feet high.

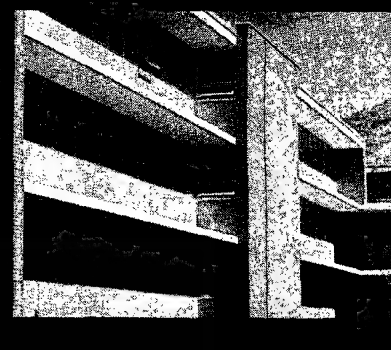
Eugene Loring, a top choreographer of Hollywood and Broadway, will direct the dance, and outstanding stars in the Church and nation are being engaged for the leads.

Sand in their Shoes promises to be one of the greatest shows ever produced in the Church or the state, and the entire Church membership is invited.



Beautiful Helaman Halls at Brigham Young University are built with Clinton Rose Norman Face Brick. Interior construction also features brick and Structural Glazed Facing Tile... all from Utah Fire Clay Company.

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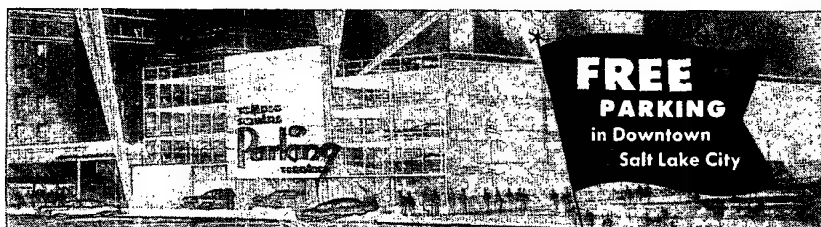
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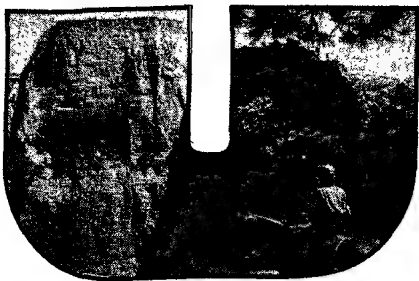
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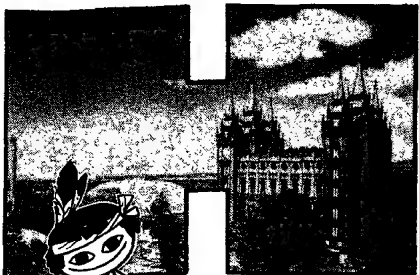
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Letters and Reports

Idaho Falls, Idaho
Dear Editors:

I am sending a picture of my daughter Vonda Christensen to you. Vonda has had 100% attendance at M.I.A. for six years, 100% at both Sunday School and Sacrament meeting for four and one half years.

She served as Jr. Sunday School secretary for three years, as assistant sports director two years, and took part in all dance festivals in ward, stake, and in the festival at Salt Lake City four years. She is an Honor Bee, a Mia Joy, and a Silver Gleaner.

Sincerely,
Mrs. Ralph O. Christensen



Vonda Christensen

Scottsdale, Ariz.

Dear Editors,

Elder John H. Smithson of Scottsdale, Arizona, senior member of the East Phoenix Stake High Council received the Silver Beaver award at the annual banquet of the Roosevelt council. Elder Smithson has been an active Scouter for over thirty years. He is also an Honorary Master M Man.



John H. Smithson

Alan Stauffer of Afton First Ward, Star Valley (Wyoming) Stake, recently received his Eagle Scout award at the age of thirteen. His brother, Paul, now fifteen, received his bronze palm for his Eagle badge, at the same court of honor. Paul also had earned his Eagle at the age of

thirteen. Both boys have served as presidents of their deacons quorums, and have received individual awards. They are sons of Elder and Mrs. Claud H. Stauffer.



Sons, sons-in-law, and daughters and daughters-in-law of the late Charles E. and Mary Withers Goom, settlers in Smoot, Wyoming in 1887. All but one of the fourteen Goom children were born in the family home in Smoot. Ten of the children grew to adulthood, and were married in the Logan or Salt Lake temples. With their partners, all have been active Church workers throughout their lives. Pictured left to right with husbands standing behind wives are: Mr. & Mrs. Louis Swenson, Mr. & Mrs. Ben C. Coom, Mr. & Mrs. James L. Goom, Mr. & Mrs. William J. Hill, Mr. & Mrs. Claude Tippetts, Mr. & Mrs. Thomas Goom, Mr. & Mrs. William I. Goom. Seated are: Mr. and Mrs. P. J. Canning, (husband deceased), Mr. & Mrs. Edwin Howell, and Mr. & Mrs. L. A. Moffit.



Recipients of Eagle Scout awards in Troop 18, Ogden Fourth Ward, Ogden (Utah) Stake, February 1, 1959, are (Rear) Wallace Carr, (Second Row) Jay Gardner and Blake Burr, (Front Row) William Zondervan, Jr. and Max Briem. Four of these boys earned their 100 per cent individual awards in the Aaronic Priesthood program for 1958.



Bishop Willard B. Barton, Balboa Ward, San Francisco Stake, makes presentation of Duty to God awards, left to right, Bradley Civiello, Paul Eldredge, Robert Mar McGregor, and Donald Patterson, active priests and members of Explorer Post 92. Oscar C. Alverson, Scout executive for the San Francisco Council, Boy Scouts of America was guest speaker at services at which the awards were presented and noted that the LDS Church has one of the most effective and active youth programs he is acquainted with.



Attend!

LEADERSHIP WEEK BRIGHAM YOUNG UNIVERSITY

And get in on this "package program"

"Sand in Their Shoes" Show, May 29-June 3
BYU Baccalaureate, Commencement, June 4, 5
Leadership Week, June 6-10
MIA June Conference, Salt Lake, June 11-14
BYU Summer School starts June 15

Look at these Leadership Week Features

- Hundreds of class offerings
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MIA

General Board

Appointments



Stella H. Oaks



Elaine D. Dyer



VaLoris Webb



Edythe C. Johnson



Rulon W. Doman



Vaughn L. Hall



Blaine Watts



Ira A. Newsome



H. Lynn Warner



Lillian S. Boyce



Ione R. Bennion



Lila B. Walch

Various changes have been announced in the leadership of the Young Men's and the Young Women's Mutual Improvement Associations.

First Assistant General Superintendent Alvin R. Dyer has been released from the superintendency of the YMMIA to devote his activities as an Assistant to the Council of the Twelve. He has carried the dual responsibility of that high assignment as well as the Mutual work since being sustained as one of the General Authorities last October conference.

Second Assistant General Superintendent G. Carlos Smith has been called as First Assistant General

Superintendent.

General Superintendent Joseph T. Bentley has chosen Elder Marvin J. Ashton as his Second Assistant General Superintendent. This was announced by the First Presidency, December 6, 1958. (See page 333.)

The following appointments have been made to the general boards:

Mrs. Stella H. Oaks of Provo, Utah, now serving on the Beehive committee. She has taught in Sunday School for twenty years, worked in both ward and stake MIA positions, and at the time of her call to the general board was serving as genealogy teacher in the Provo Eighth Ward. She is also assistant mayor of the city of Provo, and

vice president of the Utah Adult Education Association. She is the immediate past president of the Mountain Plains Adult Education Association. The widow of the late Dr. Lloyd E. Oaks, she is the mother of three children.

Mrs. Elaine D. Dyer of Salt Lake City, now serving on the sports committee. She has been sports director in the University (Salt Lake City) Stake, sports director and attendance secretary in West Eleventh Ward, dance director of Monument Park Fourth Ward, and sports-camp supervisor for district A of division nine. At the time of this appointment she was serving as sports-camp director of division nine. She is the wife of Elder Gordon W. Dyer.

Miss VaLoris Webb of Salt Lake City, now serving on the sports committee. She has been sports-camp supervisor of district B, division 14. Previously she has served as YWMIA president in Garden Heights Ward, Canyon Rim (Salt Lake City) Stake, and has been active as a teacher in both Mutual and Junior Sunday School. She served a mission in the Central Atlantic States, 1949-51.

Miss Edythe C. Johnson of Salt Lake City, now serving on the Beehive committee. She has filled a mission in Canada, has ten years of experience as stake Gleaner leader, and has taught the gospel message class in Sunday School for fifteen years, and served as organist in the South Thirteenth Ward. She has also been Gleaner leader and dance director and activity counselor in the YWMIA on the ward level. At the time of her call to the general board she was president of the YWMIA in the University (Salt Lake City) Stake.

Elder Rulon W. Doman of Salt Lake City, now serving on the Scout committee. He is a Scout executive of the Great Salt Lake Council, Boy Scouts of America, and brings to the board twenty-eight years of scouting experience, besides a lifetime of Church activity in auxiliary and priesthood work. He has filled a mission in Mexico. He is the father of ten children.

Elder Vaughn L. Hall of Salt Lake City, now serving on the athletic committee. He has been active in senior Aaronic Priesthood and in Sunday School work in the Mountain View Third Ward, Hillside (Salt Lake City) Stake, and at the time of (Continued on page 374)

What we already know about your 1963 car

The engine of your 1963 car will be lighter and will give you improved performance . . . including better gasoline mileage.

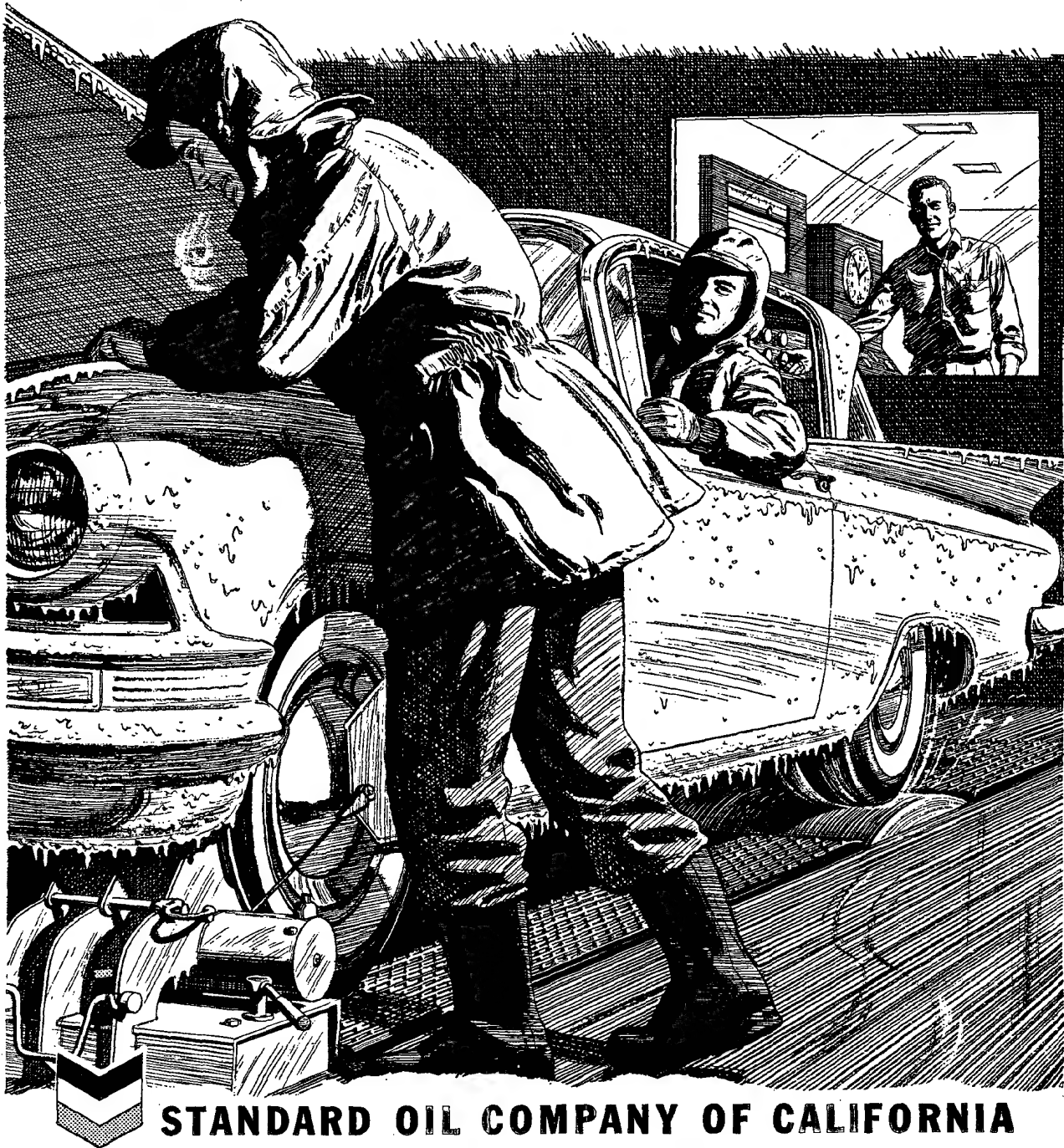
We know this because Standard's scientists are already developing gasolines of the future. To test them, we use experimental engines installed in current model cars. The engines are obtained from auto makers and modified in our laboratories to match engine design forecasts.

These future fuels get the toughest possible workout — on the road, as well as on this "indoor highway." Here, at the touch of a button, we can create almost any kind

of weather or driving situation a car might encounter.

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Every comfort and
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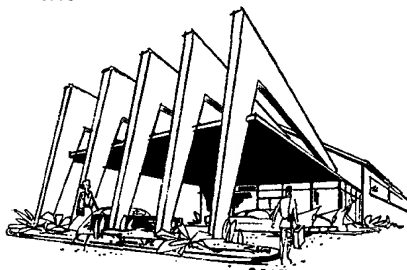
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*Next time you drive to Salt
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extra pleasure of staying at the*



**HOTEL UTAH
MOTOR LODGE**

Max Carpenter, Mgr.

The Church Moves On

March 1959

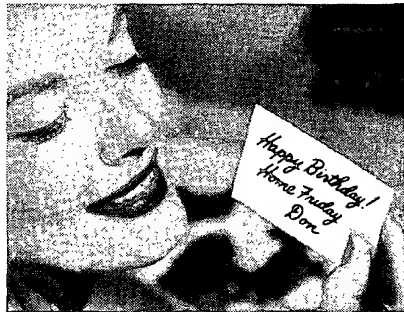
5 The First Presidency announced the appointment of Elder Edgar B. Brossard of Washington, D. C., as president of the New England Mission succeeding President Junius M. Jackson. At this appointment, President Brossard is completing a career of forty-two years in government service, thirty-five of them with the tariff commission. President Brossard has a long Church record. In 1911-12 he served as a missionary in the Swiss-German Mission. When the French Mission was organized in October 1912, he was named President, serving until May 1914. In 1923 he made his home in Washington, D. C., and was active in mission assignments there. He served as bishop of the Washington Ward after Washington Stake was organized, and later was a member of the stake high council several times, and he held that position at this appointment. His wife, Laura Cowley Brossard, will accompany him to this new field of labor.

The First Presidency announced the appointment of Elder Thomas S. Monson of Salt Lake City as president of the Canadian Mission, succeeding President J. Earl Lewis. President Monson is a former bishop of the Sixth-Seventh Ward and a former counselor in the Temple View Stake presidency. At the time of this appointment he was serving as secretary of the senior Aaronic Priesthood committee of the Valley View Third Ward, Valley View Stake. His wife, Frances Johnson Monson, and their seven-year-old son and four-year-old daughter will accompany him to this field of labor.

8 Elder Egbert J. Brown, formerly first counselor to President Donald Ellsworth sustained as president of East Mesa (Arizona) Stake, succeeding President Ellsworth. President Brown's counselors are Elder Eldon W. Cooley, who served as second counselor, and Elder Stanley F. Turley.

10 The First Presidency announced the appointment of Elder Byron J. Ravsten of Clarkston, Utah, as president of the Southern States Mission, succeeding President Berkeley L. Bunker. At the time of this appointment President Ravsten was serving as president of the Smithfield (Utah) Stake, a position he had held since 1953. He has been a teacher in both the Sunday School and the Mutual; and beginning in 1933, served as second counselor in the Clarkston Ward bishopric. He served there as bishop from 1940 to 1945, and from 1945 to 1953, was a member of the high council of the Smithfield Stake. Mrs. Ravsten will accompany him to this new assignment. The couple have two sons and a daughter. One son, Stephen L., will leave later this month to fulfil a mission in Argentina.

14 The appointment of Mrs. Mary W. Jensen to membership on the board of the Deseret Sunday School Union was announced.



Something warm and human and wonderful happens
when you send flowers-by-wire

In times of cheer, and times of sorrow—
hearts open right up to flowers-by-wire.
They speed love and hope and faith across
the miles as no other gift can. They touch
people so deeply, you almost *feel* the glow
come back. They're the next best thing
to having you *there*. Next time you can't

be there, say it with flowers-by-wire. It's
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Pages. Beautiful selections.
Delivery *anywhere*.



FLORISTS' TELEGRAPH DELIVERY

Behold,



As we pay tribute to mothers, I am reminded of the Christ and his mother. All through his life he proved his respect for her. She had nursed him. We do not know much about his home life, but we know she loved him, taught him obedience, obedience particularly to his Father, our God.

At twelve years of age a Jewish boy assumed his majority, just as we do at twenty-one. It so happened that at twelve he went down with his parents to Jerusalem to the temple, and you will remember that he remained behind the company, and was asking and answering questions with the priests, the teachers, and the guides in the temple.

Mary and Joseph had gone a day's journey before they missed him. When they came back to look for him, they found him in the temple, and expressed surprise, but he said, "... How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2:49.) He was twelve; he was a man in the sight of Jewish law, but he recognized his relationship to his earthly parents and went with them.

Then we know virtually nothing about him, except that his mother treasured all the prophecies and things about him in her heart. Later, we learn that he was with them at the wedding in Cana of Galilee.

Mary, the mother, went to her son, now grown, and said: "They have no wine." She had confidence in him. She knew that the power was in his hands, and the scriptures go on to say:

"His mother saith unto the servants, Whatsoever he saith unto you, do it." (John 2:5.)

We hear little about him as related to his mother until the final scenes of his earth life. A young man, thirty-three years of age, and the mother cherished in her heart a prophecy that had been made by Simeon on the day when Jesus was taken to the temple as a little babe to be blessed.

Have you seen the artist's portrayal of that? The

thy Mother

by President David O. McKay

mother, bending over a crib containing a little babe, and she is looking forward into the future, recalling what Simeon said. The painting is titled "And a sword shall pierce his side." (See Luke 2:25-35.) What a responsibility, what a cross to carry, but with that prophecy, she was assured again in the knowledge that all the world would be blessed and made happy, and saved and exalted through her child.

The occasion was nearing when that prophecy would be fulfilled, and it was on that occasion that this one great tribute to motherhood occurred. Her son was on the cross and the sword about to pierce his side. Mother stood there. The love that his apostles had for him was not sufficient to hold them all there. Some had left—all in fact, except one by whose side the mother stood, and Jesus, our Lord, gave the one supreme tribute as an example to all mankind, to all sons everywhere, as he turned and said to his mother, "... Woman, behold thy son! Then saith he to the disciple, Behold thy mother!" (See John 19:26-27.) Among his last thoughts, almost his last word, was of his mother. What a lesson to you and me!

* * * * *

I shall never forget so long as I live, the great impression my mother gave me when she told the story of those two thousand sons who went to battle under the leadership of Helaman. (Alma 53:19 ff.) Think of those boys. Hold them as a pattern, you priests, teachers, and deacons, yes, and high priests, seventies, and elders. If two thousand men in that ancient time could live such lives, two thousand, nay, ten thousand and a hundred thousand, men can live so today. These were their principles, founded on the principle of faith, inculcated in their hearts by their mothers, who taught them in their youth that if they prayed to God nothing doubting, their prayers would be an-

swered. Such is their testimony, such was the result of their mothers' teachings, showing the influence of home on boys' lives.

* * * * *

It is every mother's duty, and should be every mother's aspiration and supreme joy, to make it possible for her children to pay her the tribute that you and I do in the words of Tennyson:

"... she of whom you speak,
My mother, looks as whole [as pure] as some serene
Creation minted in the golden moods
Of sovereign artists; not a thought, a touch,
But pure as lines of green that streak the white
Of the first snowdrop's inner leaves; ..."

—*The Princess*, V:184-189.

Many of you younger members of the Church have the privilege of putting your arms around your mother and saying, "I love you." Some of us cannot do that because Mother has been gone many years, but her influence has always remained. Some day, you, too, will have to say good-bye to mother. (Thanks to truth revealed anew we know it need be only a temporary parting.) Then all you will have on earth will be the memory—memory of the kindnesses that you have shown her, and memories of thoughtless moments. The fewer of these memories of forgetfulness or of neglect you have the happier you will be.

To each mother's son or daughter, we would say: It is your glorious opportunity to make your mother happy not only on Mother's Day but also on every day in the year. If you order candy or flowers to be given her, she will be pleased; if you tell her in a letter of your appreciation and love, she will shed tears of happiness; but if you keep the spotless character and purity of soul she has given you, she will rejoice as the most blessed of mothers.

*President
Joseph Fielding Smith
answers
your question*

Question: "Kindly explain what James meant when he said: 'For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all?' (James 2:10.) This appears to be a very severe doctrine, to say a man is guilty of breaking all of the commandments if he has only broken one. To some of us this appears an injustice."

Answer: In order to understand the significance of this saying, one should be familiar with all that James said. He was making a plea to the members of the Church to be faithful in all things. This epistle is one of exceeding excellence in the presentation of the question of full obedience to the commandments of the Lord. He points out many of the weaknesses of men and pleads for a better and more faithful observance of the laws of the Lord which are so essential to our exaltation. He names many of the commandments, and admonishes all to be "doers of the word, not hearers only." In that day, as in the present, there were many who

failed to hearken to and observe the commandments the Lord had given them. Every member of the Church today, as it should have been when James wrote, should be "swift to hear, slow to speak, slow to wrath," and lay aside "all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word, which is able to save your souls," for the doers of the word, not the hearers only shall be saved.

After giving this counsel and teaching the members to be faithful in all things, he said, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2:10.) James did not mean that a man who stole was guilty of murder, or that one who lied was guilty of unchastity. He was endeavoring to impress upon the minds of the members that the kingdom of God is *one*. Its laws are perfect. No unclean person can enter there. Since it is a perfect kingdom, its laws must be obeyed. There can be no disunity, no opposition in that kingdom. Being an immortal kingdom with laws that

KEEPING THE WHOLE LAW

have been proved through the eternities, they are perfect, therefore there is no room for varied opinions in relation to its government, such as we find in human man-made governments. These laws cannot be changed, for eternal things have been tried and tested and therefore are eternal. They are based on justice and mercy with the perfect love of God. Therefore each who enters the kingdom must of his own free will accept all of the laws and be obedient to them, finding himself in complete accord with all. Anything short of this would cause confusion. Therefore the words of James are true. Unless a man can abide strictly in complete accord, he cannot enter there, and in the words of James he is guilty of all. In other words if there is one divine law that he does not keep he is barred from participating in the kingdom, and figuratively guilty of all, since he is denied all.

We may present this example, crude though it may be. We light our buildings with electric power. Suppose we have prepared all things by which light is obtained, except in one point. We have the proper

connections with the source of power, the wiring is perfect, the switches are all in place, but we fail to place a light globe in the socket. Or perhaps there is a disconnected switch. Result? We get no light. In other words all of the laws pertaining to the obtaining of electric light must be observed. So in the celestial kingdom, we must be worthy in every point, or we fail to receive the blessing. The kingdom of God must exist in absolute unity. Every law must be obeyed, and no member of the Church can have a place there unless he is in full accord. There came a rebellion once with disastrous results, and there had to be a cleansing.

"Be ye therefore perfect, even as your Father which is in heaven is perfect." (Matthew 5:48.)

"And no unclean thing can enter into his kingdom; therefore nothing entereth into his rest save it be those who have washed their garments in my blood, because of their faith, and the repentance of all their sins, and their faithfulness unto the end." (3 Nephi 27:19.)





A Spiritual Beacon upon a hill

Logan Temple's 75th Anniversary

by Albert L. Zobell, Jr.
Research Editor

"Against the turquoise Utah skies
Two solemn temple towers rise,
Twin beacons marking well the place
Where children of a mighty race
Of Pioneers assemble. They come from far—
The temple gleams—a guiding star—
And thousands with a solemn tread
Come here each day to save their dead,
And thousands more—the young, the strong—
Though ways be short or miles be long
Come hopefully. And hand in hand
The youthful lovers of the land
Are here united in God's way
And hopes high face the coming day. . . .

"Lord, God of temples, through our tears
We thank thee for these . . . years
We thank thee ever that thy Son
Through temples made past and future one!"

Thus wrote Harrison R. Merrill, one of the poet-princes of the Church, a quarter of a century ago,

concerning the fiftieth anniversary of the dedication of the Logan Temple. We find no better tribute during this month of diamond jubilee—the seventy-fifth anniversary of the dedication built upon the east hills of Logan.

Historians place the beginning of the pioneer home-building effort in Utah's Cache County as September 1856 at Wellsville, and April 1859 at Logan.

On July 4, 1857, John Thirkill of Wellsville predicted at a religious gathering at Maughan's Fort that a temple would be built upon the bench land where now stands the Logan Temple.

Pioneer Logan was host to President Brigham Young, the twelve apostles, and a large number of prominent elders beginning Saturday, August 21, 1863. Sunday services were held in the bowery the next day. Elder Wilford Woodruff recorded:

"As I arose I was clothed upon with the spirit of God, and my mind was turned towards the young people who had met us the evening before. The following is a synopsis of the remarks which I made:

"As I am called upon to address the assembly this morning, my mind leads me to speak to the young people who are before me. I wish to say to my young friends: Last evening as we came into this town, we met you parading the streets to pay proper respect to President Young and his party. You met to greet prophets, apostles, and inspired men. This is a privilege which no other generation of young people have enjoyed for eighteen hundred years, until Joseph Smith, the Prophet, was raised up to lay the foundation of the Church and kingdom of God upon the earth. . . . A few days and President Young and his brethren—the prophets and apostles, Brothers Benson and Maughan, will be in the spirit world. You should never forget this visitation. You are to become men and women, fathers and mothers; yea, the day will come, after your fathers and [these] prophets and apostles are dead and passed away into the spirit world, you will have the privilege of going into the towers of a glorious temple, which will be built unto the name of the Most High (pointing in the direction of the bench) east of us upon the Logan bench; and while you stand in the towers of that temple, and your eyes survey this glorious valley, filled with cities and villages, occupied with tens of thousands of Latter-day Saints, you will then call to mind this visitation of President Young and his company."

In 1869, six years after Wilford Woodruff's sermon, President Young, who had approved Elder Woodruff's prediction at the time it was given, took the first steps toward its fruition by calling upon the Saints of that area to extend the road in Logan Canyon through to Bear Lake. This would facilitate communication and make possible the transportation of timber from the better sources of supply. The program was begun in October 1869, and for many years thereafter "missionary work" was done on the canyon roads.

President Young called upon the people in the

Cache, Bear Lake, Malad, and Box Elder areas in 1876 to begin gathering donations for the construction of a temple in Logan.

The site for the Logan Temple was dedicated Friday, May 18, 1877, under the direction of Brigham Young. Elder Orson Pratt offered the dedicatory prayer. The following Monday Charles O. Card was appointed superintendent of temple construction. Excavation work was begun on May 28th under the direction of Ralph Smith. In August John Parry of Salt Lake City was appointed master mason for the construction.

Geologists say that the temple is built not upon a true hill but on one of the terraces created by the receding Lake Bonneville in early times. If a test hole were to be drilled at the point of the temple, it would likely strike no solid rock in the first thousand feet. The area is made up of sands, clays, grits, and gravels. These authorities add that the temple is probably more immune to earthquakes than if it had been built on solid rock.

President Brigham Young passed away August 29, 1877, and the cornerstones were placed September 18th under the direction of President John Taylor of the Council of the Twelve.

The rock for the foundation and most of the rock for the temple walls were obtained from Green Canyon. A temple mill was constructed in Maughan's Fork (sometimes called Temple Fork) of Logan Canyon. White sandstone for the sills and other decorative work was obtained at the quarry in Franklin.

By November 22, 1877 the walls of the foundation of the structure were raised to the level of the ground, and the work was discontinued on that date because of winter. The work in the canyon continued, however, as the snow made transportation easier from the quarries.

So the work pushed forward. By the close of 1879 the masonry was completed to halfway between the first and second string (Continued on page 374)

FAR ADVENTURING

by Alma Robinson Higbee

I hope that there will be a high wind blowing,
An orchard wind, sweet as the breath of spring,
Bearing the summons, clear as a spoken word,
Marking adventure beyond my narrow knowing,
Charting a course for my adventuring.
In the blue wind, with the lilting call of bird
There will be no silence, earth will be singing,
And the blue sky calm after the storm is done,
The flash of oriole wing will weave a golden stair—
No farewell words but a distant bell's sweet ringing,
When the gate swings wide with the set of my last sun,
And I shall run on eager feet to enter there.



Marvin J. Ashton . .

*New Member
of YMMIA
General
Superintendency*

Elder Marvin J. Ashton, the second assistant general superintendent of the Young Men's Mutual Improvement Association, comes to the position well-qualified, for up through the years his own life has been shaped by the Mutual program and by the Church.

He played center in M Men basketball for Parleys Ward (Highland Stake) before accepting a missionary call to the British Mission in the spring of 1937. (With a facile way with words he had recorded much of the sports life of his high school and University of Utah days as he had served as sports editor for the newspapers of both schools.)

In Great Britain the Church found him of value—not only at the pulpit and in cottage meetings, but also on the basketball courts, the baseball diamonds, and the editorial desks.

According to the "business card" that he carried during the latter part of his mission, he was "Centre-Forward" of the Catford Saints basketball team. They represented the London Branch of the Church. They won the British championship in 1938 at Wembley, England, and, as the British entry in the invitational European basketball tournament, held at Lille, France, they won that trophy in 1938 by defeating entries from both Germany and France. The printed baseball programs of the period record that Marvin Ashton was playing third base for the Catford Saints. Incidentally, "pitch-off" time was usually 3:30 p.m. Many was the newspaper headline in London those days: "The Mormons Preach by Playing."

As an associate editor of the *Millennial Star*, the printed voice of the Church in Great Britain, Elder

Ashton did much to get another kind of voice before the British nation—the singing voices of the Millennial Chorus which presented a radio program over the facilities of the British Broadcasting Corporation.

When his release from the mission field came on June 2, 1939, he had labored in the Birmingham and London districts, and in the British Mission office, where he was supervising elder as well as associate editor of the *Star*.

Elder Ashton married Norma Berntson in the Salt Lake Temple on August 22, 1940.

There were more active years in M Men basketball as player, coach, and supervisor of the M Men all-Church basketball tournament held in those days at Deseret Gym. He and his committee inaugurated a "daily player award" at that tournament in 1948. He was superintendent of the Parleys Ward YMMIA and a member of the Highland Stake YMMIA board. He served for many years as athletic supervisor for divisions nine and fourteen. He is a past president of the 315th quorum of seventy of the Church. He was called to membership on the Young Men's Mutual Improvement Association general board December 22, 1948. He has served on the Scout committee and as chairman of both the M Men and athletic committees of the board. In this latter capacity he has directed all YMMIA basketball activities for the Church.

He is the son of the late Bishop Marvin O. Ashton of the Presiding Bishopric, and Mrs. Ashton. He and Mrs. Ashton are the parents of two sons and two daughters.



Elder Harold B. Lee, of the Council of the Twelve

THE GREATEST GIFT

by Glen G. Fisher
President, South African Mission

A visit of a General Authority to a mission is always a spiritual experience, and the coming of Elder and Sister Lee to South Africa to dedicate three beautiful chapels and tour the mission after so many years of watching, waiting, and praying, was indeed a tremendous climax. The visit of President McKay in 1953 gave the Saints some indication of the spiritual experiences that they were about to partake of, and the entire mission teemed with excitement and anticipation.

When we learned that Elder and Sister Lee would visit us during the time of October conference, we felt grateful and also humble. To think the Brethren thought us sufficiently important to sacrifice the presence of one of the apostles from a general conference, warmed our hearts and added impetus and special significance to this long anticipated visit!

It was this sacrifice on the part of the Brethren that inspired Sister Fisher and the Relief Society throughout the mission, to send protea flowers for the conference. It was a way of saying thank you and expressing the great love the people in this land have for President McKay.

The day Elder and Sister Lee were to arrive, some two hundred members made preparation for a real South African welcome at the Jan Smuts Airport in Johannesburg. Two hours before the plane was due a telegram was forwarded from Cape Town telling us that Elder and Sister Lee had encountered difficulty in their bookings and would not arrive until two days later. This was a disappointment, but it did not dampen the spirits of the members, as two days later when Elder and Sister Lee finally arrived a group of approximately three hundred members and friends gathered to pay them homage. It was a thrilling experience to witness the sincere respect and warm friendship manifest as this great man of

faith and his lovely companion stepped from the plane and mingled with the crowd, and later as they entered the beautifully decorated recreation hall in our Johannesburg chapel and sat down to a banquet in their honor.

The reaction of the people to Elder Lee's arrival was not loud applause or boisterous acclaim, but rather it seemed his presence inspired love and deep respect. As he walked up the steps and into the hall a hush went over the group present, and we all knew that a servant of the Lord was in our midst. This was the first opportunity many had experienced of seeing a member of the Council of the Twelve.

The weeks that followed cannot be adequately described. The missionary meetings; the dedicatory services in Johannesburg, Durban, and Port Elizabeth, the conference sessions in Cape Town and in Southern and Northern Rhodesia were so rich in spiritual experiences that the Saints were reluctant to close the meetings, and more than once they sat in their seats after the closing prayer and wished that the two hours could be lengthened. This was especially true following the evening meeting in Durban. Elder Lee had spoken in the priesthood, morning, and afternoon sessions. He had also dedicated the branch chapel. The evening service, under the direction of our MIA carried the theme "Be Honest with Yourself." After a short preliminary program Brother Lee was asked to speak. He directed his remarks to the youth, and a wonderful spirit prevailed. His appeal for clean living touched the hearts of all present, and when the meeting closed and the soft strains of the organ carried over the audience, not a soul stirred. A minute or two passed, and still no one moved. All eyes were on Brother Lee, and he seemed to discern that more was expected of him. He turned to me and said; "It would seem the people

visits the South African Mission

do not want to go home?" I replied, "No, Brother Lee, they want more." He then turned to the audience and in a whimsical way said, "Aren't you tired, don't you want to go home?" With one voice, they cried, "No! Brother Lee." "Do you want me to speak again?" he asked, and an enthusiastic "Yes" came from all present.

Elder Lee arose and for ten minutes bore witness to the restoration of the gospel, and then acting in his official capacity as a Special Witness, he portrayed the life and mission of the Savior so beautifully and with such conviction that every heart was touched and more than a few investigators resolved in their hearts to ask our missionaries for baptism.

We have ample evidence of the good results from Elder and Sister Lee's visit—during the six weeks following our tour, forty-three investigators applied for baptism. This increased membership has been a real high light and boost for our mission.

Almost every day we see further evidence of accomplishment.

Elder and Sister Lee were wonderful traveling companions. What a glorious three weeks for Sister Fisher and me—we are so grateful for those precious days, and the end came all too soon.

It became our good pleasure to take Elder and Sister Lee to see some of the interesting tourist attractions of South Africa and Rhodesia. We spent two days in the world-famed wild animal game reserve, Kruger National Park. We also visited Victoria Falls in Rhodesia. Our visits were short, but very satisfying, and I believe Elder and Sister Lee were deeply impressed as Sister Fisher and I have been impressed by the beauty and breathtaking scenes of this wonderful land. Elder Lee had particularly wanted to visit a gold mine, and quite frequently expressed the desire to go underground and witness the proc-

esses of mining this rare mineral. An interesting thing happened in connection with an arranged mine tour that is well worthy of relating. During the first weekend of Elder Lee's visit we spent in Johannesburg, a missionary meeting was scheduled for Saturday, but because of his late arrival we were forced to postpone this meeting to Sunday night. Approximately forty missionaries were present. In Elder Lee's opening remarks he announced that he would like personally to interview each one. He also expressed the desire to hear their individual testimony.

The meeting progressed, but it soon became apparent that time would not permit all to speak. About half of the group had the opportunity of bearing their testimonies, and although Elder Lee stayed very late, the majority were not able to have an interview.

We were scheduled to leave Monday morning, and so we dismissed the missionaries to go back into their areas. Elder Lee was disturbed, but there seemed to be no alternative.

As we proceeded through the mission there was no recurrence of this condition and the missionaries in the other districts had ample time to bear their testimonies and have a personal interview with Elder Lee. They were thrilled with this opportunity.

Because of the shortened visit of Elder Lee we were forced to tighten our schedule, and a previous arrangement to visit a gold mine was cancelled. A few days before Elder and Sister Lee were scheduled to depart, word was received that their plane would be delayed a few hours, leaving Johannesburg airport at 11:00 a.m. This gave us an opportunity of arranging for an early morning visit to a mine. All the time previous to this was scheduled, including a public meeting at Springs the night before, and as I discussed the matter with Elder Lee he said, in his characteristic way: "Presi- (Continued on page 362)"

Look, Mom, I'm a Senior

(Behavior Patterns and Problems of Age 17)

by W. Cleon Skousen

Chief of Police, Salt Lake City

Mom can hardly believe it, but it's true. After all these years Junior finally made it. He's a Senior.

Secretly, Mom is pretty proud of him. She notices how casual he is about his growing strength and increasing good looks. He uses an amazing vocabulary—sounds like a college student already. He is intelligent, too. She notices that he often discusses things with his friends which are completely over her head. He is interested in science, politics, crime, war, thermonuclear developments, local government, world affairs.

Age 17 is a year of *status* for a boy. It is fortunate that he is also in his final phase of a 12-year battle to graduate from high school. The qualities of a 17-year-old and the demands of his final year of high school fit well together.

Mom notices that her boy is proud, sensitive, ambitious, friendly. Most of the time he likes to treat her like a woman now instead of merely the family housekeeper. He may even ask her for a dance some time—perhaps at school or at a church party. She knows that underneath he is still a little scared about life, but he would rather be boiled in oil than show it.

Portrait of a 17-Year-Old

Age 17 is a good year, but it is also a year of thrust. Junior has only had part of one good year to build upon, and he can still recall with a shudder the haunting void of age 15 and early 16. His positive qualities are like delicate blossoms in a summer sun. They can be carefully nurtured to strength and permanence or be shriveled and wilted by a single exposure to a blistering heat treatment. The task of parenthood is to see that every positive trait is enthusiastically cultivated and every negative trait is gently but firmly suppressed.

Because status is so important to a 17-year-old, success is likewise important. Too much success can make him smug and egotistical, but too little success or an avalanche of embarrassing failure can make him feel like “-X².” When you ask him what that means he says, “Lower than a worm—worse than nothing.” The genius is to find the happy medium where he is thrilled with the discovery that he can succeed in most things but is occasionally humbled by the unpleasant reality that sometimes he can fail.

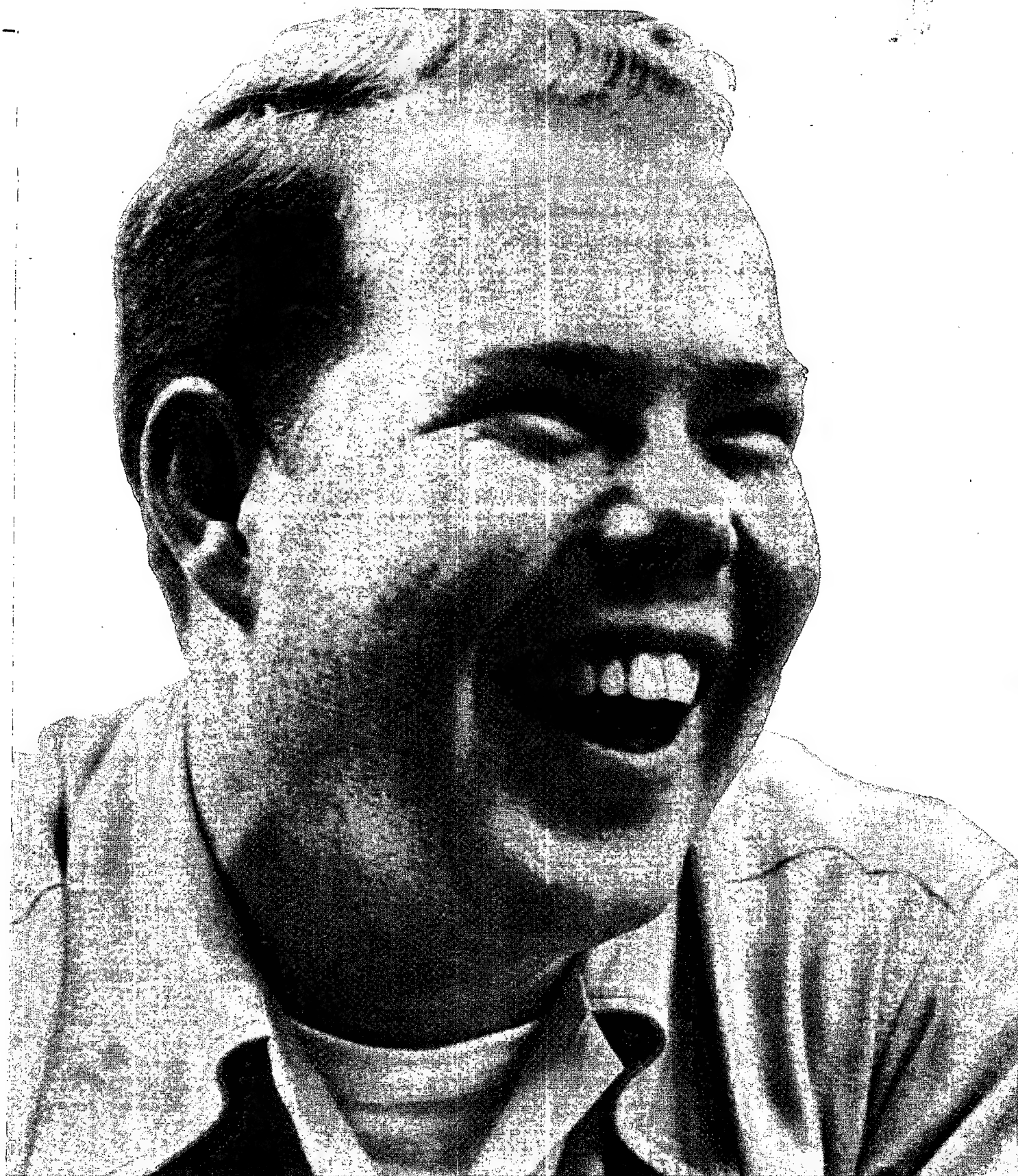
A 17-year-old boy still has a lot of the Old Nick in him. He loves to play jokes on people. He also likes to impress them with his reckless bravado. Last year he wasn't so sure of his judgment, and sometimes he slowed to a snail's pace to avoid making a boo-boo. This year he doesn't worry too much about his judgment—he feels an occasional boo-boo is elevating elixir for a man's soul. It is easy to see how these two competing qualities—hunger for success and reckless irresponsibility—frequently combine to put him squarely behind the proverbial eight-ball.

However, Junior isn't likely to be malicious about it. In fact, he seems to lack the ability or insight to realize sometimes just how serious his senseless pranks can be. This characteristic is also apparent in crimes at this age level.

Learning Right by Resisting Right

This brings us to one of the strange paradoxes in many 17-year-old personalities: *learning things by fighting them*.

A particular boy knows, for example, that he shouldn't steal because his parents always told him so. But *why* shouldn't he steal? The next thing his parents know, the family pride and joy has tried it out and got himself in a whopper of a jam. He is





embarrassed; the family is embarrassed. Parents cannot understand why the juvenile officers treat the thing so matter-of-factly. "They act like they were expecting Junior to do it all the time!" the father complains. "No," the officers may reply, "but this is the age when some young folks test the barriers of society just to make sure they will hold."

"But Junior is just not that kind of boy!" his mother exclaims.

The officers agree that no doubt he is a very fine young man but at the moment he *was* that kind of boy, and he did test the barriers and that is why he needs to get the usual "character improving treatment."

This is Junior's opportunity to learn for himself that stealing is for the birds. Sometimes parents will argue with the officers who are sincerely trying to be helpful that Junior is being abused, being misunderstood, being blackened for life. If this continues Junior soon starts singing the same tune. As a result, he not only fails to get his personal lesson on stealing, but he gets inoculated with a particularly potent shot of personality poison and soon starts wailing: "They're picking on me!"

Recently, a boy was picked up with a juvenile gang who were in serious trouble. At headquarters the parents of this boy were urged by other parents to sue the police because this particular boy was not involved in any crime. He just happened to be along with the crowd. The father of the boy realized this but knew he might never have a better opportunity to teach his boy one of the big lessons of life. Therefore, he turned to his son who had been listening to the conversation and said:

"My boy, I'm not going to sue the police, I'm going

to thank them. I have told you all your life, when you see a crowd headed for trouble, break away and leave. Tonight I hope you learned your lesson."

Later this same boy told the juvenile officers, "Dad was right. Ten minutes more and I would have been as guilty as the other kids. It was beginning to look like fun, and I was going to help pull the next job."

When parents understand the psychology of the mid-adolescent, they can be very helpful to themselves as well as their boy. If the police pick up "a real fine boy"—which most of them are—who has been fooling around, the boy's father can add a building block to Junior's personality by saying, "My boy, you know better. Now take your medicine like a man and we'll just call it one of life's lessons."

Some boys may try not only stealing but also drinking, smoking, gambling, perhaps even some narcotics. A wise parent will move in on these problems with a boy and try to remove the mysterious glamor which surrounds them. All Junior wants to know for sure is whether or not the things his parents have said were "bad" are *really* bad. "Parents might be wrong," he keeps telling himself.

The same doubts and suspicions may arise in connection with religious teachings and developing a mature philosophy of life. Junior may manifest a new desire to get to original sources. He is no longer satisfied with merely being told. He wants to be shown. Patient handling of each problem by a well-informed parent or other adult will usually keep his faith alive and his convictions open to the evidence.

Girls

At 17 a boy can go in and out of love like a porpoise diving in and out of water. There is a reason. Girls in the Junior and Senior class with whom he associates are mature enough to be attractive, sympathetic, and radiant with the possibilities of adult life. He senses that they see in him all the full possibilities of a man. They reflect it in their speech, in their coy flirtations, in subtle gestures which are felt but not spoken.

A 17-year-old boy interprets all of this as a wonderful compliment to his "adequacy" and his "competence." It satisfies a gnawing hunger. He wants so much to "arrive." In the companionship of certain girls he gets the feeling that they think he has arrived already. They talk to him about grownup subjects—even delicate subjects—in a casual, sophisticated way. He likes it. It is as easy to fall in love with one of these girls as falling off a log.

But he falls out of love just as easily as he falls in. He finds some girls seem to be feeding him a line and putting on an act (Continued on page 378)

Latter-day Saint farmers and their friends in Meridian, Idaho, are often faced with the problems of sticking together in the face of many setbacks and tragedies. Helping their brothers in times of stress has become

as much a part of their way of life as eating. These people are typical, hard working men of the land who have their full share of incapacitation and setbacks. But they also have ample opportunity to show the type of brotherly love and co-operation which makes for closer living to and in keeping with the ideals of the gospel.

On Sunday morning, October 19, 1958, a severe windstorm whipped through the state. A seventy-mile-an-hour tempest that tore a pathway of extensive damage and personal loss. At the small town of Meridian, eight miles west of Boise, a barn on the Merle H. Lindley farm was violently blown over as the turbulent storm raged on. Thirty year-old Brother Lindley had just finished his morning work and was running towards the house when the roof was savagely torn from the barn. Unable to escape in time, he was pinned to the ground beneath a large section of the wreckage. Standing helplessly by as witnesses to the accident his wife Lou Jean, and his two small sons Dale and Randy, watched the storm strike its awful blow from the porch of the house.

Bishop Randy Leavitt of the Meridian Ward, West Boise Stake, hurried to the scene of the accident after receiving an urgent call from Sister Lindley. The seriously injured elder was then rushed by ambulance to a Boise hospital accompanied by his wife and the bishop. Behind them lay all the work involved in clearing away the debris left by the destructive power of the storm. Behind them, too, lay the mammoth undertaking of the forty acres of beets awaiting harvest; 1,134 man hours of hard work.

The bishop stayed at the hospital to render what assistance he could. From there he called the president of the second quorum of elders, Gordon Hansen, to advise him of the tragedy.

"I wouldn't give a dime for Mr. Lindley's life," the doctor confided in Bishop Leavitt. "It will take more power than I have to save him," he gravely added. The bishop called Brother Merrill G. Stucki, second counselor in the bishopric, and asked him to have the

members at the ward chapel remember their injured brother in their prayers that day.

Brother Delmer Ouderkirk of the quorum's Church service committee, upon hearing the announcement of the accident in Sunday School, talked to his committee and then left immediately for the Lindley farm. When he arrived many of the neighbors and friends were already there cleaning up the debris in the driveway and yard.

Early Monday morning the priesthood of Meridian responded to the call for help. Turning out in heart-warming numbers the men organized the work. Five beet harvesters and ten trucks were put at their disposal. In two and one-half days five acres of beets were harvested and the labor of love continued. The second quorum of elders, along with the sixth quorum of the Meridian Second Ward planned the work and took care of Brother Lindley's livestock, one of the harvesters was furnished by the Eighth Ward elders, and neighbors not belonging to the Church worked side by side to get the work done. Under the direction of the bishopric and the quorum presidencies of the various quorums were high priests, seventies, elders, and one member of the senior Aaronic Priesthood.

While the men labored in the fields, the women, under the direction of the Relief Society presidency, prepared food and took it to the Lindley home to serve workers a noon meal. Sister Lindley's helpers enabled her to remain at the bedside of her critically injured husband.

This is one of many examples of devotion shown by the stalwart Saints of Meridian and the Meridian Ward. They are called to give service many, many times, and they do so willingly and happily. One member who burned his hands was assisted by the elders quorum when they put siding on his home. Another member was gored by a bull and the quorum helped take care of his farm and feed his cattle. With the accidents, sickness, and catastrophe which often come to these farming Saints the motto "Our Brothers Keeper" (Continued on page 372)

*Conducted by
the Unified
Church School System*

Worship... its meaning and achievement

Religion, at its best, is essentially a way of living which involves the person in meaningful relationship with the totality of his environment. But of all the dimensions of human experience, religion has concerned itself primarily with the spiritual and the moral. With few exceptions religion has been interested first, in man's relation to God and second, in man's relation to his fellow men. It is significant that these two dimensions of religious experience are emphasized in Jesus' evaluation of the commandments. (D&C 59:5-6.) While the first and second commandments and the experiences they entail are not mutually exclusive, it is the knowledge and love of God which constitutes the spiritual domain of religion, and it is the love of neighbor which gives reality to the moral.

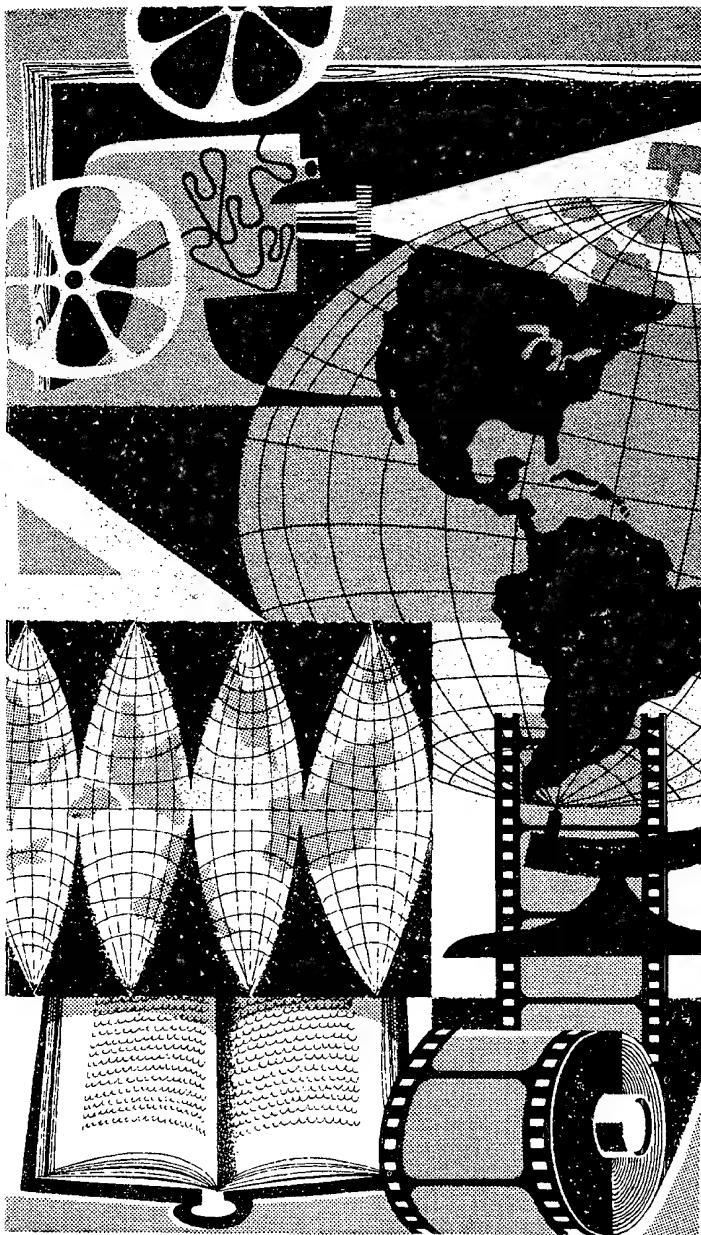
Today there is a growing tendency to employ the word *religion* to mean any serious commitment a person may have. However, if we are to avoid unnecessary ambiguity, we feel that the term should be used to denote only those experiences which, either directly or indirectly, involve God. If the idea of God is not included within the definition of the term, we may have morality, ethics, or something else, but we do not have what the word *religion* has commonly meant in our tradition. We are saying simply that it is the spiritual dimension of experience

which gives to religion whatever unique quality it may have; and morality can be said to be a part of religion only when it partakes of this same quality.

If what has been said is descriptive of religion, then it is obvious that worship is essential to religion. The purpose of this short essay will be to consider the worship experience, to clarify its meaning and describe its process.

The ideas that men have about worship vary with their concepts of God and man and, also, with their notions of the relationship of God to man. Worship, as it will be described here, is to be understood against the background of Latter-day Saint theology and faith. But this is not to imply that worship is theology or faith. Faith is a necessary pre-condition of worship. Any intelligent person must believe in a Being worthy of worship before he will submit to the conditions of worship; but the act of believing is not the act of worshiping.

Worship is sometimes thought of in the broad sense as an expression of the devoutness of a person in all of life's activities. In this sense it is akin to piety. While we would agree that this spiritual quality should permeate the whole of one's life, we would rather think of this general attitude as one of the fruits of worship instead of equating it with worship itself. The inner posture of spiritual concern and



by George T. Boyd

Associate Director, LDS Institute of Religion
of Southern California

receptivity of the devout person is not unlike worship, but the intensity of what we shall describe as the worship experience is difficult, if not impossible, to maintain over long periods of time. This is one of the chief reasons why we are instructed to worship together regularly and often. (*Ibid.*, 20:75.)

For our present purposes we shall think of worship in the narrower sense of denoting special forms of devotion at specified times. Worship, in this sense, may be public or private. (*Ibid.*, 59:9-11.) Our concern will be with public worship of this latter type as it is found at its best in our regularly scheduled meetings, such as the Sunday School and especially the Sacrament service. (*Ibid.*, 59:12.)

In the last paragraph we said that worship denotes special forms of devotion at specified times. This statement may be misleading and therefore needs clarification. Worship is not to be identified with its external forms but rather with the conscious attitude of the worshiper toward God. Rituals and rites are instrumental and as such are important, but they should never be determinative of one's relation to God in the worship experience. To compress the inner life of the spirit within the limitations of certain set forms is to stifle its expression. Jesus' own example is associated with the simple synagogal type of service and includes praying, scripture reading, scripture lessons and, of course, later, the Sacrament of the Lord's Supper. But we never get the feeling that the inner spiritual life of Jesus was subservient to external forms, and we would think that those forms of worship which conform closely to the natural simplicity characteristic of Jesus' devotional life are the most worthy and adequate for expressing our own.

Having limited our subject to public worship, and having identified worship with the inner experience of the worshiper, let us now attempt an explication of that experience. It will be obvious that we are engaged in analysis, and it is needless to say that analysis is not worship; (*Continued on page 375*)

k · a · s · h

by Sterling W. Sill

In the greatest sermon that was ever preached, the greatest person that ever lived, gave what is probably the most important idea that was ever given. It had to do with laying up for ourselves treasures in heaven. (Matt. 6:20.)

Even to lay up treasures upon the earth has so many advantages that we spend most of our lives working at it. But Jesus made some interesting comparisons favoring treasures in heaven. He pointed out that they are a lot more satisfying and permanent. "Moth and rust" are not heavenly hazards; neither do "thieves break through nor steal." If we thought about it for a while, we might discover some other advantages of treasures in heaven, including the spiritual muscles that would be developed as a by-product.

There are two principal reasons why we don't always earn as much treasure here as we would like to. One is that we sometimes get in the wrong business, and the other is that we are not always as effective in that business as we should be. These same problems are probably the ones that will need to be solved before our treasures in heaven achieve any sizable proportions.

In regard to the first, there is no question but that the most profitable business in which to earn treasures in heaven is what Jesus referred to as "my Father's business." Our Heavenly Father is a very wealthy Personage in every way. He has agreed to take us into the firm, with the promise that nothing will be withheld from those who prove themselves worthy and capable. The Lord himself advised John Whitmer where the most profit was to be had. He said, "... the thing which will be of the most worth unto you will be to ... bring souls unto me." (D & C 15:6.) That is the enterprise in which God himself spends

his entire time. Every great personage, including God, manifests his greatness in his work.

Have you ever tried to figure how much it would be worth to live forever in the celestial kingdom? To start our arithmetic, suppose we find out how much it would cost to live forever in the best hotel that this earth affords (American plan). Then make your own comparison with the celestial kingdom (heavenly plan). When you have translated into dollars the value of living forever in the celestial kingdom, then divide that sum by the few hours of time you spend trying to get there, you will probably find that the effort spent in your Father's business is paid for at a rate of a few zillion dollars an hour.

To begin our project, the first soul that anyone should bring to God is his own soul. But in addition the Lord has said that if we labor all of our days in his service and bring only one soul unto him, that our compensation shall be beyond our comprehension. But with a little skill we can do much better than one soul.

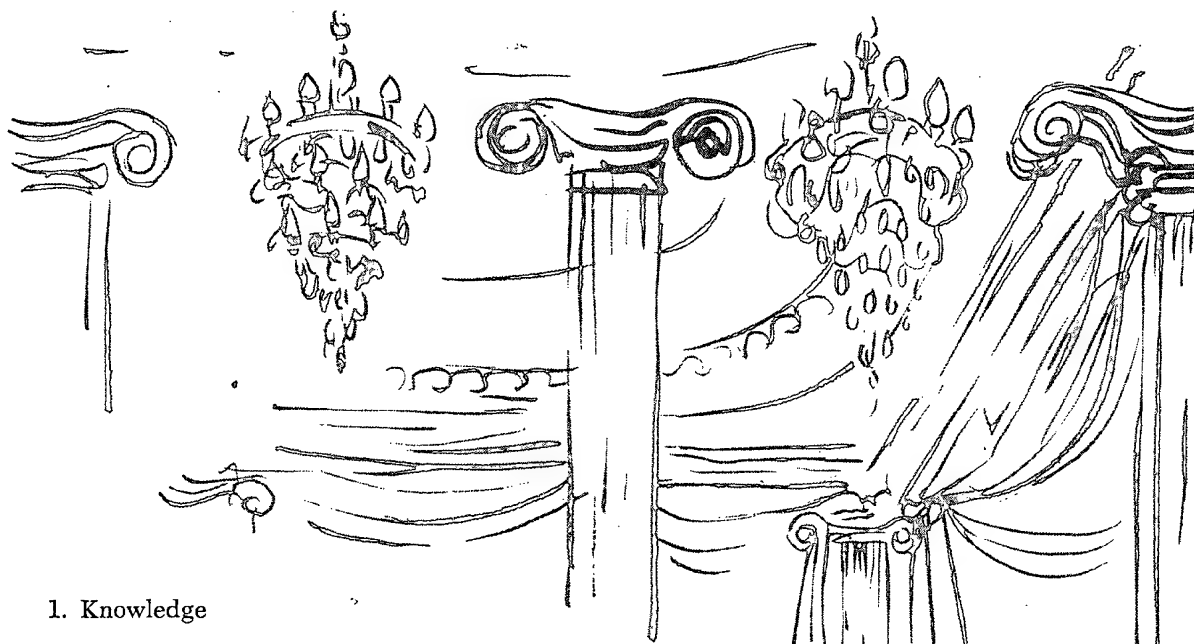
This brings us to our second proposition of how to do our Father's business more effectively. This involves the whole science of leadership. Something was said on these pages last month about the importance of having a formula to follow. One of the best formulas that I know of is made up of four letters which, with a little imagination, might represent the treasures we are seeking. The formula is—

K A S H

The letters stand for—

Knowledge Attitudes Skills Habits

Now suppose that we take these main divisions of leadership and subdivide them.



1. Knowledge

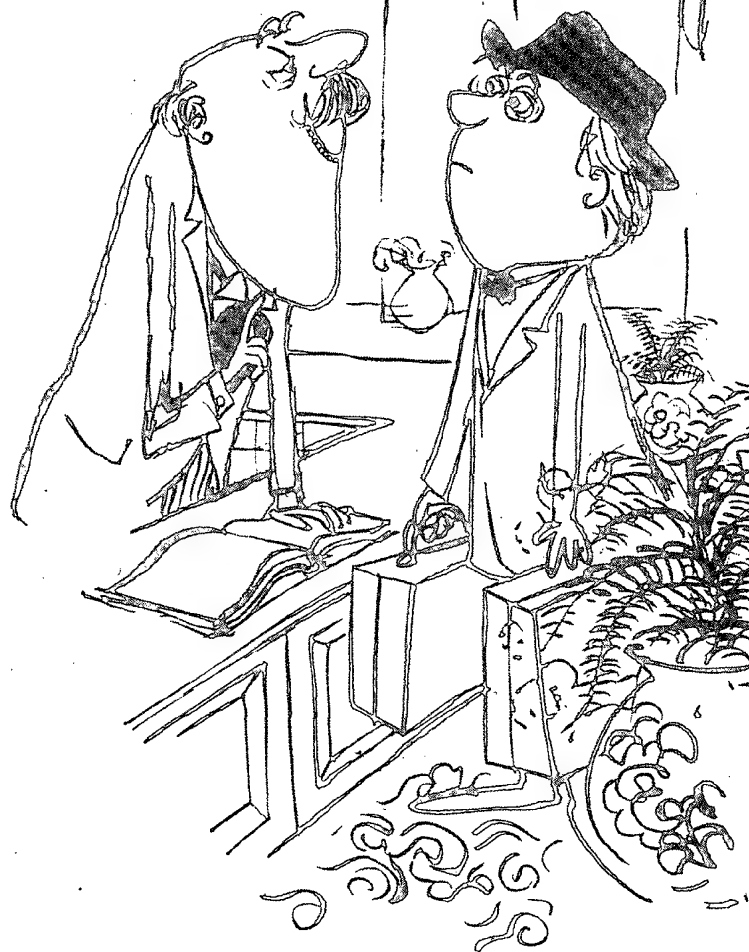
Lord Bacon said, "Knowledge is power." What a thrilling experience it always is to find someone who knows his business, who knows where he is going, and how he is going to get there. But how much more thrilling it is to find someone who knows his Father's business. If you subdivide knowledge, you get four P's:

- (a) Knowledge of the *Program*.
- (b) Knowledge of *People*.
- (c) Knowledge of *Procedures* and techniques.
- (d) Knowledge of the *Personality* of the leader.

(a) Almost every Church leader who falls down does so because he doesn't know and follow the program. That is, he doesn't know what a businessman would call knowing his "product." In our Father's business it is called the gospel or the plan of salvation, and we need to know it backward and forward. We need to know the handbook which is our blueprint for accomplishment.

(b) We need to know the "people" whom the plan is designed to help. We need to know what their wants and needs are and how these needs can be properly satisfied. We need to know how the lives of people can be touched with the gospel. We might call this third P the psychological P.

(c) We need to know the best "procedures." A salesman divides "procedures" up into the following: finding the prospect; uncovering the need; the approach, the presentation; answering the objections; and the close. In our Church leadership we also need to know exactly how we are going to proceed. Success in our Father's business requires planning, drill, industry, faith, enthusiasm, personal calls, training, getting action, etc.



Suppose we find out how much it would cost to live forever in the best hotel that this earth affords (American plan).

(d) One of the most important P's is to understand ourselves. We have called this the personality of the leader. The one thing that we probably know less about than anything else in the world is our own individual selves. You can ask a man about science, invention, or history, and he will answer you. But if you ask him to write out an analysis of himself, to tell you about his mind and soul qualities, you may not get a very good answer. We need to know how to motivate ourselves, how to get conviction into our hearts. We need to know what causes our slumps and how to get out of them. We need to know how to integrate our faith and our works. We need to know how to avoid discouragement, fatigue, sloth, and carelessness.

Alexander Hamilton has been referred to many times as a genius. He gave us his formula. Here it is. He said:

"Men give me some credit for genius, but all the genius I have lies in this: When I have a subject in mind I study it profoundly. Day and night it is before me. I explore it in all its bearings. My mind becomes pervaded with it. The result is what some people call the fruits of genius, whereas it is in reality the fruits of study and labor."

Isn't that wonderful? And the best part of it is that it always works. Just think about it. How would you like to be a genius in leadership? A genius in our Father's business? Mr. Hamilton has given us the secret, and you can absolutely depend upon it. The formula will not fail you if you do not fail the formula. It will work just as well for you as it did for Mr. Hamilton.

Now if you put these four P's together you have the kind of knowledge which always produces power. That is, if

(a) you know the *program*—that is the product to be applied;

plus

(b) you know your *people*—those to whom the program is applied;

plus

(c) you know the *process* by which it is to be applied;

plus

(d) you know the *personality* of the leader who makes the application—and put these into action, you have mastered the first part of the formula for treasures in heaven.

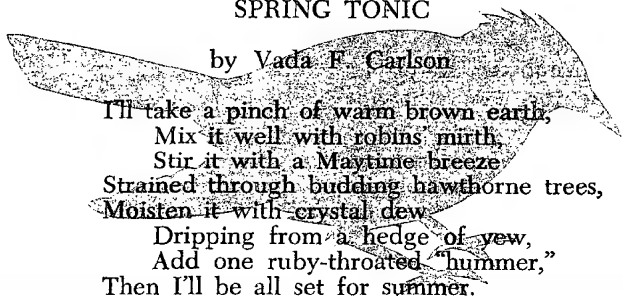
2. Attitude

Walter Dill Scott, long-time president of Northwestern University, once said that "mental attitude" was more important than "mental capacity." Another point of superiority is that mental attitude can be more readily improved. William James once said, "The greatest discovery of my generation is that you can change your circumstances by changing your attitude of mind." Most of us would like to change our circumstances, but we don't want to change ourselves. You can't be greater as a leader than you are as an individual. Laman and Lemuel were not as great as leaders as their younger brother Nephi. The difference was not in their heredity nor their education nor their intellects nor their opportunity—it was a difference in their attitudes. It is the same with us. We are ambitious or lazy, interesting or dull, faithful or disobedient, loyal or undependable, successful or failures according to our attitudes. Treasures in heaven depend on attitude.

A regular molecule in nature is made up of protons and neutrons. A good leadership molecule includes a substantial number of "positrons." Laman and Lemuel had "negatrons" in their molecules. They were afraid that they (Continued on page 369)

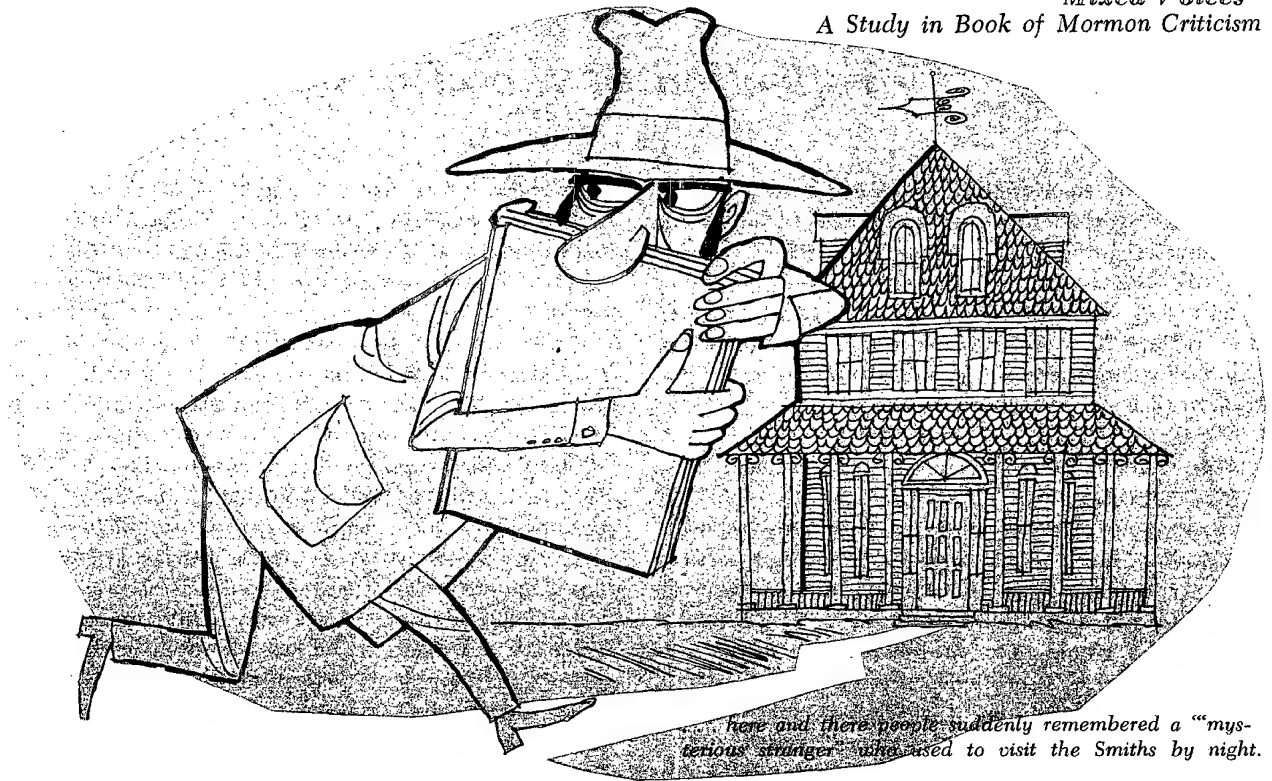
SPRING TONIC

by Vada F. Carlson



I'll take a pinch of warm brown earth,
Mix it well with robins' mirth,
Stir it with a Maytime breeze
Strained through budding hawthorne trees,
Moisten it with crystal dew,
Dripping from a hedge of yew,
Add one ruby-throated "hummer,"
Then I'll be all set for summer.

Third of the Series
 "Mixed Voices"
 A Study in Book of Mormon Criticism



Here and there people suddenly remembered a "mysterious stranger" who used to visit the Smiths by night.

Just another book?

Part One

by Hugh Nibley

Here We Are Again:—The logical point of departure for a study of Book of Mormon criticism happens to be, at present, the present; for today's researches have just achieved the completion of a full circle in the mystic discipline. At the moment the critics are right back where they started from 130 years ago. Such is the progress of scholarship. Today we are being told that the Book of Mormon can be explained fully as a faithful reflection of the mind of Joseph Smith and the world he grew up in. Which is exactly what Alexander Campbell said in the beginning.¹ Indeed, the latest criticisms of the book can do no better than to quote Campbell's thesis word for word:

"This prophet Smith, through his stone spectacles, wrote on the plates of Nephi, in his Book of Mormon, every error and almost every truth discussed in New York in the last ten years. . . ."

Furthermore, Campbell observes, "there never was a book more evidently written by one set of fingers. . . . I cannot doubt for a single moment but

that he is the sole author and proprietor of it." That pretty well covers it: Smith was the author of the book, and its substance is a distorted image of his own times.

Now if all this was so perfectly obvious, then as now, why on earth did the critics forsake such a neat and comfortable explanation to wander for a hundred years in a wilderness of speculation and contradiction? It was because the theory of the local origin collapsed at a touch. No sooner had Mr. Campbell's explanation been received with cries of joy and relief² than it was seen that the picture had not been clarified by it at all, but made much messier. An article in the *American Whig Review* explains the new embarrassment:

"Those who were acquainted with the early life of the founder of Mormonism, with his ignorance and character for stupidity, wondered much at the publication of so invention-displaying and elaborate a work, of which he claimed to be the sole author and proprietor, and as the prophet daily lived down his

*. . . today we are being told that the Book of Mormon
reflection of the mind of Joseph Smith*

own boasts of superior value and wisdom, the wonder grew into a suspicion of the genuineness of his claims to exclusive authorship. A short time served to give this suspicion basis and confirmation, and a number of affidavits filed almost simultaneously in different parts of New York and Pennsylvania, and by witnesses between whom there was no opportunity of collusion, showed clearly the sources of the pretended inspiration."³

This statement deserves close examination. Note first of all that it was quickly realized, not only by the Mormons, but by the anti-Mormons as well, that Joseph Smith by his own wits could not possibly have written the Book of Mormon—and so farewell to Mr. Campbell's sublime certitudes: ". . . I cannot doubt for a single moment but that he is the sole author and proprietor of it!" Note in the second place the admission that this obvious fact left the critics in a quandary—they "wondered much." And since quandaries are intolerable to critics, who are never at a loss to invent explanations, it is not the least surprising that "the wonder grew into a suspicion." From embarrassment to wonder and from wonder to suspicion: is there any doubt what the next step will be? Is suspicion ever at a loss to discover villainy? All at once, and last of all, comes the evidence: "almost simultaneously" people everywhere start remembering a certain unpublished and unregretted novel, a dull, befuddled composition that no one had the patience to read but the names of whose characters were remembered with crystal clarity by people who had forgotten all about the book until then. Then another "double-take" made it necessary to explain how Smith could have got hold of the book, and, presto! another brain-wave hit the public, and here and there people suddenly remembered a "mysterious stranger" who used to visit the Smiths by night, some three to ten and more years before! There is your answer, and no funny business, either: "there was no opportunity of collusion" between the "witnesses."

Only in such a case one does not look for collusion but for control. We do not have to look far for the controlling and co-ordinating agencies in the case of the affidavits against Joseph Smith and the Book of Mormon, for they were all systematically sought out and collected by two or three individuals, going from door to door and from town to town, telling people what they wanted and finding certain parties only too glad to oblige. No collusion, indeed!⁴

So Campbell's solution was short-lived, as the *Whig Review* has told us, and another had to be found. Accordingly we find a learned historian in 1835 voicing his and his fellows' relief at the new solution: "It has come out *at last*, that the Golden Bible was originally composed for a Novel, and being turned into a Bible by the ingenuity of two or three leading men among the Mormons, was printed and published as the basis of their religion. This development we trust will speedily extinguish the new lights."⁵ The "at last" is typical; through the years the experts have continued to attack from every angle, and periodically we hear the joyful cry that *at last* they have struck pay dirt.⁶

The alternative theory having collapsed, and since it is much too late in the day to think up another one, the critics have no choice today but to go back to the old original theory of Campbell. But if that theory was so readily discredited (please note: it was *not* supplanted by the Spaulding theory, but broke down of its own accord, and the Spaulding substitute was only found after a desperate interval of frantic searching), if it could not stand up for a year on its own merits, why should it work now? For the good reason that lots of things are forgotten in 125 years! The theory that Joseph Smith composed the Book of Mormon raises questions and involves corollaries which a hundred years ago were readily seen to present an insuperable obstacle to its acceptance. But the modern world can very easily overlook those questions and corollaries, and present-day critics are trying hard to do so.

*but . . . nothing could be
America*

*can be explained as a faithful
and the world he grew up in*

One of the latest and most conscientious critics of the Book of Mormon, Dr. O'Dea, finds the answer to the whole thing just as simple and obvious as it was to Alexander Campbell:

"There is a simple common-sense explanation which states that Joseph Smith was a normal person living in an atmosphere of religious excitement that . . . led him from necromancy into revelation, from revelation to prophecy, and from prophecy to leadership. . . . To the non-Mormon . . . such an explanation on the basis of the evidence at hand seems far the most likely and safest."

The trouble with this position is that all "the evidence at hand" refutes it. To be consistent with his own position Dr. O'Dea must accept without question a number of perfectly untenable corollaries; for example, he accepts emphatically the proposition that as "a normal person" Smith reacted to the common stimulus of his environment just the way other people did, so that his Book of Mormon is in fact "a primary source for the intellectual history of the common man."⁷ Even his claims to revelation were but a "legitimate product of the intensified experience of the region."⁸ Dr. Cross goes even further; for him all of the prophet's revelations, including the Book of Mormon, are "nothing more than what happens to any man who enjoys great responsibility. . . . It might have happened to almost any one of Joseph's fellow Yankee migrants."⁹ Even the alleged treasure-digging and the finding of the plates "was by no means peculiar and quite naturally seemed authentic to ordinary folks," according to this authority, who notes that such a composition as the Book of Mormon "would scarcely seem fanciful, possibly not even novel, to their contemporaries."¹⁰

The modern school has dug in so deeply on this ground that it will be necessary for us to labor the obvious by way of calling their reluctant attention to it. Two fundamental corollaries of the theorem that Joseph Smith wrote the Book of Mormon are 1) that it was not beyond his ability to write such

a book, and 2) that the book itself, as the product of a normal mind under the influences of everyday stimuli supplied by a given environment, was necessarily quite at home in that environment. Our modern critics accept these corollaries, but the contemporaries of Joseph Smith *could not*, however eager they were to explain the Book of Mormon. For they knew too much and they saw too much. Dr. Francis Kirkham has devoted the better part of a large book to quotations in which contemporaries of Joseph Smith, hostile or friendly, all express complete conviction that he could not possibly have written the book. And even more clear and emphatic is the unanimous verdict that nothing could be more completely out of place in nineteenth century America than Joseph Smith and his book.

We are apt to forget this unless we look at the record. Today, the experts find it not only convenient but also essential to their argument to forget how the world has reacted to Joseph Smith and the Book of Mormon. Let us refresh their memories by listing in chronological order some thoroughly representative remarks by leading critics.

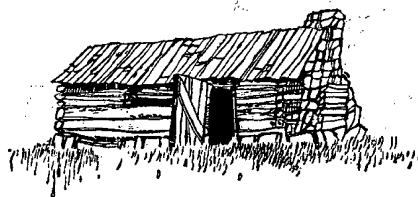
1830's

A month after the appearance of the Book of Mormon, the liberal Palmyra *Reflector* warned Oliver Cowdery that he might end up being sent as a convict to the Simsbury Mines for daring to proclaim its message in "the principal cities of the Union."¹¹ Could this be the doctrine "that naturally seemed quite authentic to ordinary folks?" In August 1833 a widely-heralded mass-meeting in Jackson County, Missouri, unanimously voted that all Mormons should leave "the country," that no more should be allowed to enter "the country," that the Mormon printing press should be destroyed (this was immediately done) and all publication by Mormons forthwith and forever cease. The reason for this perfectly illegal action was clearly stated and clearly understood:

"The community especially fears that . . . the life and property of other (Continued on page 388)

*more completely out of place in 19th century
than Joseph Smith and his book.*





Peter Whitmer's Log House

by Carter E. Grant

"The abstract of title" of the former Peter Whitmer property shows the names of the owners and the prices they paid after it was obtained from the government in 1795, four years before the death of George Washington, the "Father of our Country."

Nine different non-Mormons bought this home and moved into it after the Smith family moved out, December 20, 1828. Finally on June 10, 1907, Elder George Albert Smith secured the home and the farm for the Church.

The Sacred Hill Cumorah.

Edward Stevenson, Joseph Black, and Andrew Jenson, three of the Church's early pioneers set out to locate the site of the old Whitmer home in 1888. On their way back from the Smith home toward the Hill Cumorah, which is three miles to the southeast, the brethren passed the old rock schoolhouse where the Smith children had attended school, and very likely where Oliver Cowdery taught school while living with them when they moved southward from the Smith home.

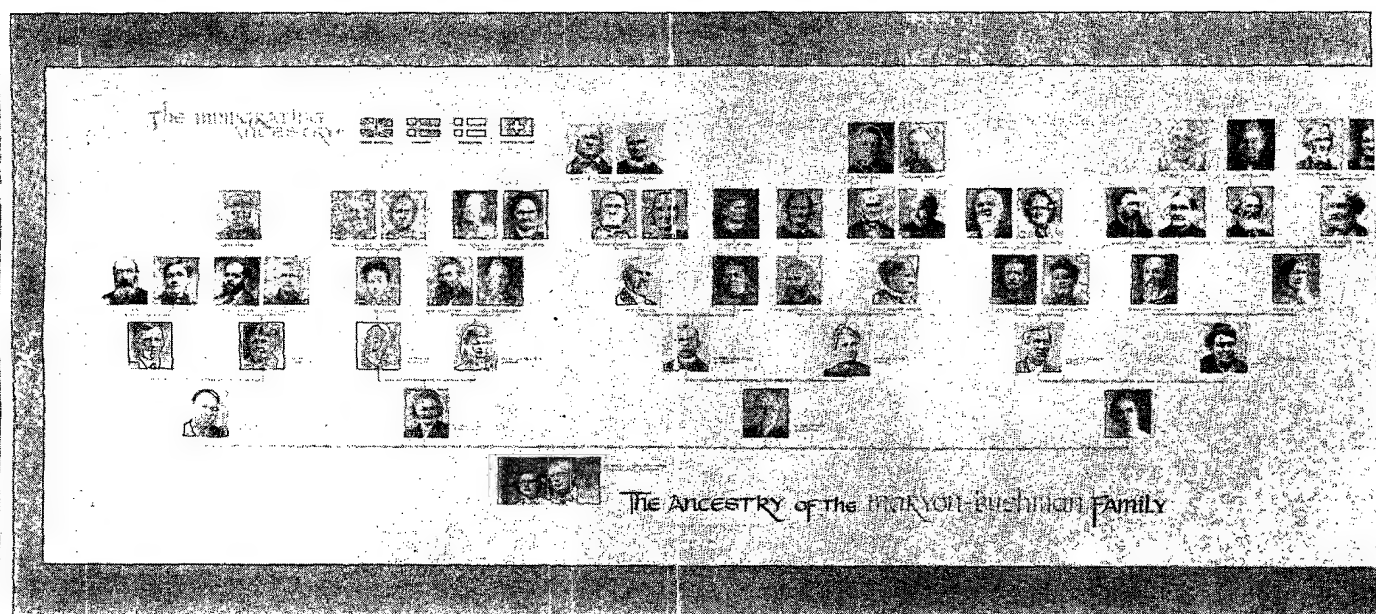
After having prayer at the Hill Cumorah and making necessary notes, the three elders moved forward.

Heard Joseph the Prophet Preach.

An entry made in a journal written by Elder Andrew Jenson reads: "We left Hill Cumorah about 11 o'clock, Oct. 2, 1888. Two miles south we passed through the village of Manchester." After leaving Waterloo and starting on foot toward the Whitmer farm, the journal continues: "We came to the house of an aged gentleman [75 years, according to a journal written by Edward Stevenson] by the name of John Marshall, who attended meetings in the Whitmer house when a boy [17 years of age] and heard Joseph Smith and a number of other early elders of the Church preach."

Peter Whitmer's Log Home. Elder Jenson's journal further states: "Guided by his [John Marshall's] directions we had had no further difficulty in finding the *exact spot* we were aiming for, and about 4 o'clock we arrived at the farm once owned by Peter Whitmer, Sr., and now the property of Jesse Snook, a prominent businessman of Waterloo, who rents it to Chester Reed, the present occupant.

"The old Whitmer house, in which the Church was organized and in which the first three general conferences of the Church were held, and in which Joseph received a number of important revelations, was a one-and-a-half-story log house. It was torn down years ago [fifteen years, (Continued on page 365)]



Malachi plainly outlines the mission of Elijah—to establish a bond of interest between present and past generations, and to “turn the heart of the children to their fathers.” In other words, the precise purpose of Elijah’s coming was to create in the hearts of living men and women an interest in their ancestors.

Is there a recently developed and widespread interest among living persons regarding their forefathers? The genealogical interest is here. It is of modern origin and is so widespread that in approximately thirty nations genealogical societies have been organized.

Every genealogical society, library, and magazine; every genealogical record; every name on each page of every pedigree, and every individual throughout the world engaged in seeking after his dead, are physical witnesses that Elijah came. The results of his mission are all about us. The evidence is conclusive. Elijah has come. One of the greatest of the prophecies has been fulfilled.

As each new temple is erected, additional responsibility comes to the Latter-day Saints. The temples must be used. They are dedicated for a sacred purpose. That purpose must be realized.

There are countless dead. How can we perform

vicarious ordinances so there can be no uncertainty for whom they are intended? There is but one way—to identify the dead properly. And how is this identification to be accomplished? Through genealogical research. Living persons are stimulated to perform genealogical research in order that the dead may be fully identified. Then, using this identification, the living may be baptized for and in behalf of the dead, who in turn receive the benefits of that ordinance.

The Lord’s house is a house of order. When we do work in the temple, it must be done in an orderly way, which requires that each person officiated for must be known and adequately identified.

But how can we identify our dead? There is only one way—by obtaining the vital facts required for such identification, such as names, dates, places, and relationship. That means genealogical research.

When endowment work first began in the Nauvoo Temple, on December 10, 1845, President Brigham Young and the presiding brethren organized the temple sessions on a quorum basis, one for high priests and their wives, one for seventies and their wives, and another for elders and their wives.

Increased genealogical research by Church members will bring great blessings to them and to their



living families, and will also bring the prize of eternal life and everlasting happiness within the grasp of their kindred dead.

A definite responsibility is placed upon each member of the Church to save his own dead. The Lord has made it clear through the Prophet Joseph Smith that if we neglect it we do so at the peril of our own salvation. Every family should look into its own genealogical research problem.

It takes genealogies to save our dead, and they must be our own genealogies. We are not required to save someone else's dead. Brother "Someone Else" has that as his own responsibility. But we do have to save ours. Every family should build its own pedigree charts, family group sheets, family histories, and Books of Remembrance, and attend the temple in the area of residence.

Every Church member should have a complete family record of his own family, as taught by the Prophet Joseph Smith. He said: "If you have power to seal on earth and in heaven, then we should be wise. The first thing you do, go and seal on earth your sons and daughters unto yourself, and yourself unto your fathers in eternal glory." (*Teachings of the Prophet Joseph Smith*, 340.)

This indicates that each person should complete

the record of his own immediate family, on the standard family group record such as this; then the family records for all his married descendants; and also the family records of all his progenitors or direct ancestors. This record being made complete and correct, baptisms, endowments, and sealings should be administered for all entitled to these ordinances.

In order to be sealed to one's ancestors, a person must make out his pedigree chart showing his relationship to all his known progenitors. These names on the pedigree chart point out to him the fathers and mothers of the families for whom he is responsible in research and temple work, and to whom he and his descendants should be connected by sealing.

A highly interesting and impressive project, following the making out of one's pedigree chart, is to prepare a portrait pedigree showing portraits of the progenitors, as far as these are obtainable. If, in addition, a person could secure an interesting life story of each one of these ancestors, this would be a most fascinating exercise. His heart would be turned to them as he learned about their noble deeds and sacrifices for religion and freedom.

It is likewise recommended that each Church member make out his (Continued on page 364)

Fabulous History

When the controversy arose in October 1957, over where the Chicago-Denver-Los Angeles Defense Highway should go through the Beehive state, it was apparent that many people had little idea of the scenic or historic attractions of the area; nor why the Army and Bureau of Public Roads engineers favored it for a cross-country freeway.

This route—for national defense purposes—follows nearly a beeline course for almost 2,000 miles through the exact center of the West, from northeast to southwest.

Whatever fame Utah has now for its scenic splendor will be greatly increased when this great freeway opens up the fuller magnificence of the tinted, broken cliffs by which Castle Valley got its name. The wisdom of Brigham Young in deciding "this is the place" will have a far wider coverage.

One explorer who traversed Utah in frontier days, whose adventures are little known, was William L. Manly. Stranded in southwestern Wyoming during the California gold rush early in 1849, he and several companions tried to shorten their trip to the gold fields by floating down the Green River. Knowing nothing of this wild channel, they soon lost their boats and suffered such hazards that they left the canyon where the small town of Green River, Utah stands, for they crossed the "... great Spanish trail to California" right after leaving the river.

Manly's party went through Castle Valley and Spanish Fork Canyon to Utah Lake, then on through

Death Valley, California, which they named. Manly says the natives told them this great trail had been traveled "for perhaps a hundred years."

That written account puts it back to 1750.

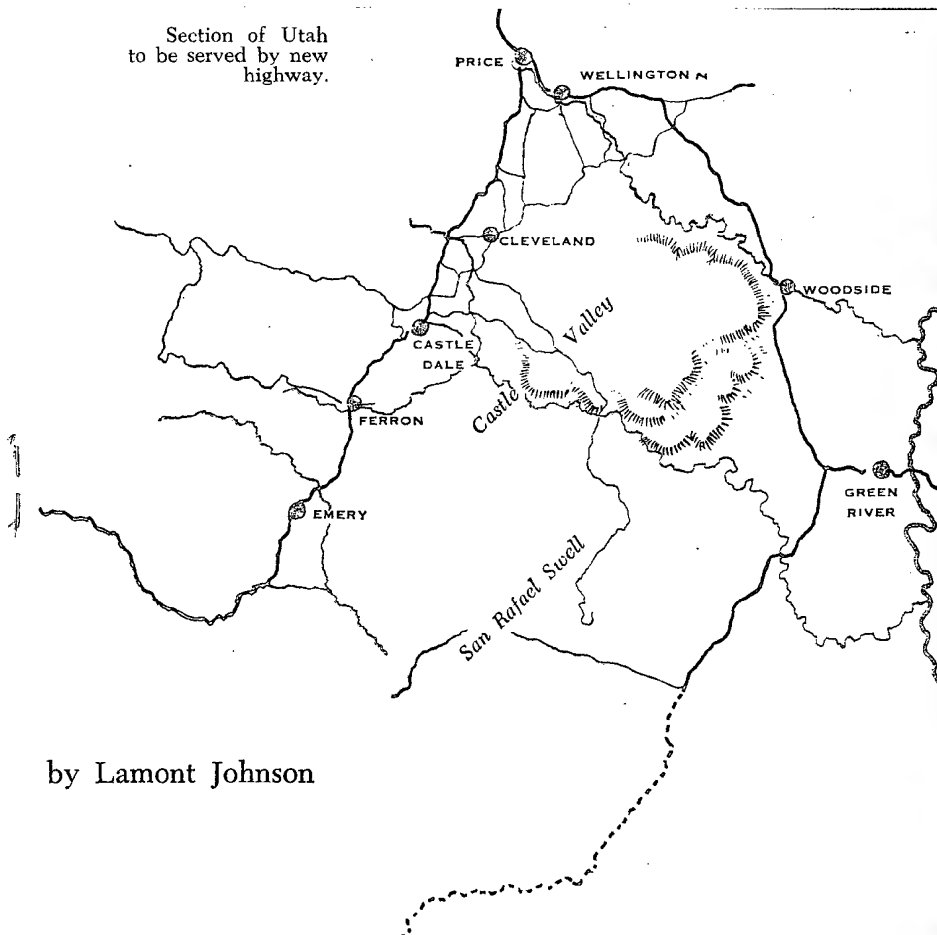
Other such records tend to verify it. William Wolf-skill and George C. Yount led a party of trappers up from Santa Fe, New Mexico, over the Spanish Trail to San Gabriel Mission (Los Angeles) and opened that route to general trade in 1830, as the oldest and longest trade route across the Rockies.

They said this region "was then known as Saint Joseph's Valley." But Saint Joseph was an English name, and travel over that ancient mule path before then had been almost solely Spanish and Indian, so the original name of the valley was undoubtedly the Spanish equivalent, or "San Jose Valley."

The Ute Indians, native aborigines of the Wasatch country, trod the same trail, and they had their own name for it—"Tom-pin-con-too-weep," meaning Rock House Land. No name could suit it better, for the broken wilderness of tinted peaks, buttes, cliffs, mesas, pinnacles, and summits in central Emery County is what gave Castle Valley its name.

Geologists call it the "San Rafael Swell," and say there is no other formation like it on the North American continent. Sometime in antiquity, this forty mile arena pushed up in a great dome or swell, its up-ended rock layers bowed inward like giant girders. Then something gave way beneath, and the whole middle caved in. The outer rim of this

Section of Utah
to be served by new
highway.



by Lamont Johnson

mammoth circle now forms a series of massive crags, all leaning toward the center, while their iron deposits shimmer in rainbow hues of pink, brown, green, yellow, and mauve. In the lambent atmosphere, from a distance, they resemble the ruins of an ancient city.

Seeing this enchanting spectacle from the Spanish Trail through the northern part of it, some nomadic Arab, homesick for his own Bedouin land of mystery and color, called it "Es Sinbad"—the land of Sinbad the Sailor in the *Arabian Nights*, one of the most fabulous adventure stories ever told.

Historic landmarks dramatize the region, already drawing motorists into San Rafael. Windowblind Peak towers lofty and lordly over all surrounding summits, one of Utah's most majestic spires. It can be seen fifty miles to the north, near Price, over all intervening ranges, and forty miles to the south, around its desert counterpart, Temple Mountain. And between them to the west, in the heart of the Sinbad, the huge, rounded form of the San Rafael Dome dominates miles of broken, craggy cliffs of this fantastic land.

The eastern border, greeting motorists coming west from Green River, makes the towering rock slabs of the San Rafael Swell an astonishing sight. The western border is the five mile stretch of "The Red" (Continued on page 372)

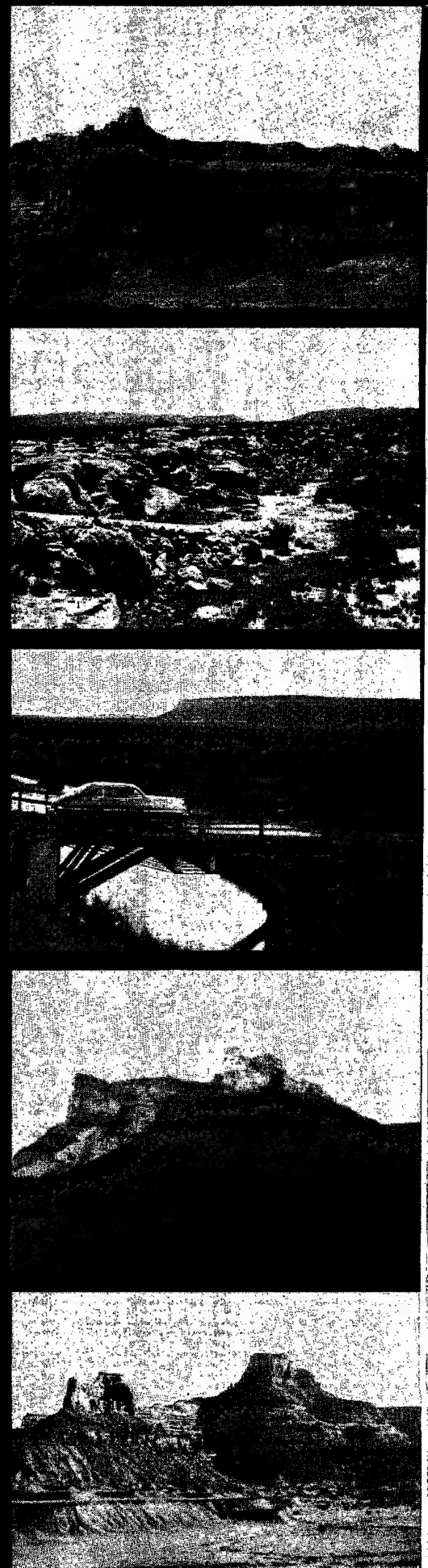
Massive 2000 foot high cliff on the San Rafael River in eastern Utah. It was a landmark and a detour to early caravans.

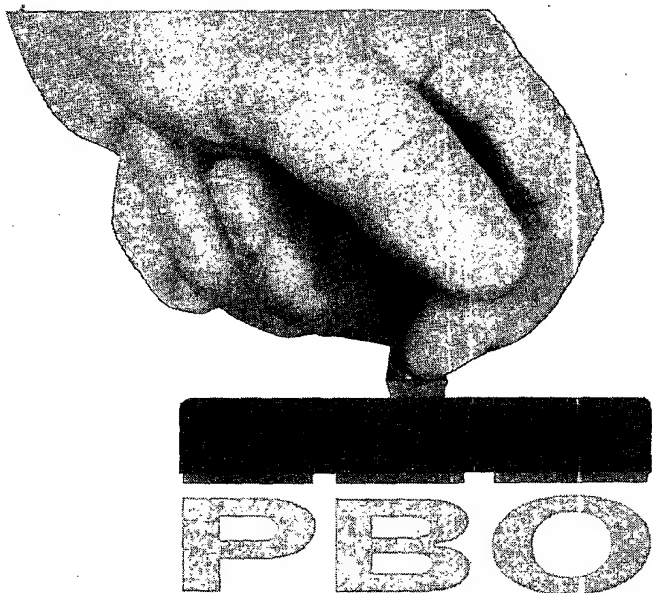
Western end of Buckhorn Flat near Huntington. The road was the original grade of the Denver & Rio Grande Railway in 1882.

Five miles east of Castle Dale the old Spanish trail reached its northernmost point on the 1500-mile circuit from Santa Fe, New Mexico, to Southern California.

Temple Mountain, another of nature's showpieces to be seen on the route of the proposed new Interstate Defense Highway.

Windowblind Peak, highest summit of the San Rafael Swell in Emery County, named for window-like carvings on its lofty sides.





THE PRESIDING BISHOPRIC'S PAGE

Payment of Fast Offerings Brings Joy and Satisfaction

No enumeration of those qualities that characterize a true Christian would be complete without mention of the spirit of giving. A willingness to share our temporal blessings with those less fortunate so obviously belongs on any such listing that no reasonable individual would argue the point.

It is better to give than receive, for the joy and peace that a selfless giver enjoys are certainly among the most satisfying of all mortal emotions. Sacrifice of this nature builds character; not one of the figures of past or present who really deserves to be called great was selfish. It has been wisely said that "a man's religion is not his private property—unless he shares it, he hasn't any."

Need, want, poverty, and hunger have been with us a long time, and, despite the rapid technical strides our civilization is making, it doesn't appear as if we are going to free ourselves of them within the foreseeable future. As long as these evils do exist, we must combat them. We know that they will vanish with the dawning of the millennial reign, but until that time we must do our part. And our duties in this respect have been carefully defined for us by the prophets.

The gospel has always made provision for aiding the poor. This was true in the days of Moses (Deuteronomy 15:5-11), David (Psalm 41:1-2), and King Benjamin (Book of Mormon, Mosiah 4:16-26). Christ's teachings on the subject are legion—particularly beautiful is the narrative we find in Matthew 25:31-46.

How can we fulfil this commandment today? In many ways. One of the most important is through the payment of fast offerings.

The Lord has commanded that we, as members of his Church, refrain from eating and drinking once a month and give the money we save thereby to the bishop. Surely, when likened to the sacrifices of our forefathers, this is not very difficult. There are many reasons for keeping this commandment. Certainly one of the most important is that it enables us to demonstrate our love for our fellow men.

"Every living soul among the Latter-day Saints that fasts two meals once a month will be benefited spiritually and be built up in the faith of the gospel of the Lord Jesus Christ—benefited spiritually in a wonderful way—and sufficient means will be in the hands of the bishops to take care of all the poor." (Heber J. Grant, June 1932.)



Ward Teachers Should "Personalize" Approach

In any field of endeavor, a certain flexibility is an asset. Often it is more than an asset. What can happen to a military organization that overlooks this principle was demonstrated early in World War II when the German Panzer Corps rolled through France's outmoded Maginot Line. Actors and actresses who lack flexibility tend to get "typed," and their careers almost invariably take a turn for the worse at this point. Many a baseball player is in the lower minor

leagues today because he couldn't learn to hit a curve or go to his right to field a ground ball. Businessmen often lose thousands of dollars because they overlook this factor in their contract negotiations.

Flexibility is also important in ward teaching. We are dealing with people, not stereotyped machines. No two of them are the same. This being true, we should vary our approach with the family concerned.

Missionaries have long been aware of the advantages of the "personalized" approach. Ward teaching lessons are designed so that they can be adjusted, as can missionary teaching, to different people. The teacher should put his own personality into the lesson; while giving it, he should keep in mind the background, special interests, and needs of those whom he is teaching. The ward teacher who conscientiously prepares his lesson, carefully observes the families he teaches, and prays for guidance, will be able to do this.

In ward teaching we deal with all types of people: old and young, highly educated and comparatively uneducated, extroverts and introverts, active and inactive. The wise teacher will adjust his approach accordingly.

Ward Teaching Supplement

From its inception, the Church has recognized the need for and value of wholesome, well-planned recreation. Certainly we who enjoy modern life, with its supersonic tempo and sundry complexities, need this outlet as much as did our ancestors who lived in a more relaxed era.

Wisdom dictates, however, that caution be applied. Not even the most enthusiastic advocates of recreational activity would dispute this. This caution should be applied both to the amount and type of recreation we enjoy.

The proverb wisely states that all work and no play make Jack a dull boy; it might add that all play and no work make him a mighty useless one. There are two extremes here, and it would be difficult to say which would be the most damaging—too much recreation or too little. The modern trend seems to be toward the former.

Of great importance, in this day of increasing leisure, is the type of recreation we choose to participate in. Leisure, if properly utilized, can be enriching and constructive; misused, it can be a curse. Not all types of leisure activity have the same value; some are excellent, some good. Certain forms are obviously illegal, immoral, or valueless—these should be avoided. Others, in themselves perhaps harmless, carry the stigma of bad environment or society and should also be rejected.

There is a great tendency today to overdo one type of recreation—watching of movies, TV, and spectator sports. In this respect, our generation is probably the most passive in the history of the world. Playing basketball for those able to play is incomparably more beneficial than watching someone else play; learning to sing has more value than listening to others sing. There is much more to life, even to the recreational side of it, than merely being entertained. These passive forms of recreation tend to make us spectators in life itself and rob us, if overdone, of the special joys that come from creating, participating, doing. We should seek balance in recreation and get the benefits of various types.

If we feel the need to rest and relax we should consider ultimate benefits—physical, mental, and moral—to ourselves and our fellow beings.



Three Teachers Make Envious Record

Three young teachers of the Rockland Ward, American Falls (Idaho) Stake, have each recently earned their fourth consecutive Individual Aaronic Priesthood Award with 100 percent attendance at all required meetings.

They are Perry Steidley, son of Mr. and Mrs. John Steidley; Michael May, son of Mr. and Mrs. Richard May; and Merrill Permann, son of Mr. and Mrs. Howard Permann.

All are currently active in quorum work, and all hold or have held positions of responsibility in other Church organizations as well.



Perry Steidley



Michael May



Merrill Permann

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all for a date



by Shirley Sealy

Larrie Lyn Adams opened her bedroom door, sank on the bed and burst into tears. Julia Adams, her mother, heard the sobs from the sewing machine, where she was finishing a dress for her Mia Maid daughter, who was now in tears. She put the dress down and went into Larrie's room.

"Darling, what is it? Larrie, what could have happened?"

"Oh Mom, Mom. . .," sobbed Larrie. "I'll never have any dates, never."

"Dates? Larrie, aren't you a little young to worry about dates? After all, at fourteen. . ."

"Mom, you, too? How can you say that? I just have to have a date for some things, or . . . or . . . well I'm just not anything! But I knew what you'd say: 'At your age dates just aren't important.' That's

what you always say. But they are important, Mom, really. I can't help it if the boys are so ignorant. I can't help it if they won't ask me." She broke into sobs again and buried her head in the pillows on her bed.

Julia Adams sat quietly thinking, while she tried, in vain, to comfort her fourteen-year-old daughter. She could see that this was very important to Larrie. She was startled to realize how grown up Larrie suddenly looked and yet so very childish. When the sobs quieted, she began talking. Her tone was full of sympathy and understanding, yet she was trying to sound realistic.

"Larrie, I'm sorry I said that. I didn't mean it the way you thought I did. Of course dating is important at your age, at least the preparation for it. I thought there was plenty of time, but I was wrong! There isn't any time to spare." As Larrie turned her face to her mother to see whether she could possibly have been hearing right, her mother wiped the tears from her face and continued.

"Yes, Larrie, dating is the most important thing in your life right now and will be for the next ten years or until you're married. And your marriage depends on dating, too. The kind of life you have forever depends on right now." Larrie was sitting up now listening to every word.

"All right, dear, if you're interested, we'll start preparation for your first date right now."

"Really, Mom?" And skeptically she asked, "You're not kidding?"

"Of course not, but there is a great deal to be done, and lots you have to learn. First, I'm concerned about what you said about the boys. You said they were ignorant because they wouldn't ask you for a date. It might be just the other way around. Larrie, if you're not as popular as you'd like to be; don't say

it's anyone else's fault. You must first look for the reasons in yourself."

"What do you mean, Mom? What's the matter with me? You should hear all the kids talk; they say the boys are just dumb, they're scared to ask a girl anything."

"It's true the boys are a little bashful at your age, but they certainly aren't dumb, and they'll respond if treated properly." Julia smiled as she pulled her teen-age daughter off the bed and stood her in front of the full-length mirror.

"Take a good look at yourself and see what you have to offer. You have good features. You've been very blessed. The color of your hair is nice; it looks very natural, too; but it could look cleaner. Hair is so nice when it's freshly shampooed. Your clothes fit you nicely, and the dress you have on is a good color for you. It could be fresher. See these little wrinkles at the shoulder? You hung it on a hanger sloppily last night." Julia noticed the frown on her daughter's face. "Larrie, this is all part of dating. You'll have to be careful when boys start coming around. You may open the door someday to the one you want most to see, and you'll be a mess. You have to get in the habit of looking your best in sports clothes, old clothes, or best clothes. Look the very best you can with whatever you have, and don't be dowdy because of a lack of work or energy on your part. Use every opportunity that comes your way to learn to do things properly. You must be natural though. If you look made-up or artificial in any way, you'll attract the wrong kind of boy friends. The wrong kind of boy friends will make you more miserable than no boy friends at all.

"Next you have to say to yourself: 'Am I interesting and fun to be around?' If you're not either of these, then you have to learn how to use your per-

sonality—how to be interested in others. Then you're interesting to them! These sound like silly stuffy rules, but they are true. The truth is always the simplest way once you understand it. You must be pretty on the inside, for when you attract the right kind of boys (the ones you like will be intelligent) you must have enough knowledge to converse with them. If you can't find enough things of interest to both of you, they will soon tire of you. When it comes to dating, Larrie, you have to be a 'doer,' not a 'dreamer.' I think I can best show you what I mean by telling you the story of two girls. Jane, who dreamed of tomorrow and patiently waited for her dreams to come true, and Jeanette, who dreamed and made her own dreams come true.

"When Jane was about your age, she was an unhappy child. She was the oldest in a family of eight. She felt her mother didn't have time for her. She was lonely and part of the time felt unwanted. She was sweet and patient and to cover the hurt in her heart she dreamed of tomorrow when she would have lots of boy friends and pretty dresses and would go to parties. Then, she thought, people would love her and she would be happy. She was content with her dreams. She could wait! When tomorrow came and she was sixteen, there were no boy friends and no party dresses. There were still eight children in the family, and things were even harder to manage. She had a good family, and she loved them dearly, but her own life seemed empty. She dreamed on, of another tomorrow when her prince charming would find her. She would fall in love, and then she'd be happy. Again she was content to look ahead and wait. Time went on, and soon she did meet the man she had waited for all her life. They fell in love, and after a while were married. For a short time Jane felt that at last her dreams had come true, and the long-awaited happiness had arrived.

"Soon her dream world started to look cloudy. The white cottage was no longer white, but dirty. The children that came needed clothes and attention. She hadn't learned to sew. Organization of her own life had been shabby, and now she had to organize for a whole family. Her work was never done. How she wished she had time to learn to cook and fix hair

and keep things done up. Her husband seemed to be cross whenever he was home because the whole place was confusion. Jane cried often and wondered what she had ever done to deserve this. She had always tried to be good and was still very patient and sweet most of the time, but even her temper was getting frayed at the edges these days. She thought she had just been unlucky.

"Now I'll tell you about Jeanette, who came from a home much the same as Jane's. Her mother was busy with younger children; Jeanette, too, felt a bit lonely and neglected. She dreamed, just as Jane did, of a tomorrow with lots of boy friends and filmy dresses and dances and . . . but she didn't just dream. She decided that somehow she would have to do things for herself. Her mother needed help, so it gave Jeanette the chance to learn to cook. She found cooking very interesting, and her little sisters and brothers were so thrilled when she made gingerbread cookies. She enjoyed doing things for the children. There would never be enough money, she knew, to buy the pretty dresses she wanted to wear, so she started learning to sew. Her mother bought her some material for a cotton dress, and the woman next door helped her cut it out. It wasn't very well done, but each time she made something for herself or for her little sisters, or their dolls, she did it better than the one before.

"Jeanette had a desire to play the piano, and she knew it would be too expensive for her to take lessons. Through the block was a woman who taught piano. She needed a baby tender while she gave lessons. Jeanette went to see her and offered to tend her children and receive piano lessons in return. The woman agreed. Jeanette arranged with the bishop of her ward for a time she could practise on the piano in the chapel. Soon her father, realizing her talent and ambition, managed to buy her a second-hand piano. She studied good books, read and memorized verses of poetry, tried out for school and Church plays and activities. She did whatever anyone asked of her and found she could learn and enjoy almost any kind of work.

"When Jeanette reached the age for dating, even before she had time to (Continued on page 386)

LILACS

by Catherine E. Berry

The lilacs lift their clusters to the light
Of sun-drenched days in May, the moon at night,
Absorbing all the glow—and in return
They fling their fragrance from a living urn
That holds their beauty here for man and bird,
A waving sea of purple blooms, spring-stirred.

The strange truth about . .

TULIPS

by Evelyn Witter

The flower that heralds the coming of spring in over a hundred million gardens all over the world, the tulip, is stranger than any fairy-tale flower has ever been.

Among the strange truths about tulips are their undetermined origin, their name the result of a mistake—the cause of one of the greatest financial manias in history—saving a people from starvation, the subject of some of the biggest mistakes in literature, a dominant part of a true American folk art, important enough to grace the finest art galleries—beloved in the music world and on best-seller lists of records and sheet music—they have become among the first to be affected by the dawning of the atomic era, they have brought new terminology into the English language, they practically control the economics of one country, and the tulip is a goodwill link between the nations of the whole world.

To get back to the origin of the tulip, experts can't agree. Did it really originate in Jerusalem as has been suggested by some theologians who try to prove that these are the lilies of the field that Solomon in all his glory was not arrayed like; or, is the true story of origin the one about the Turkish caravan merchant, who, seeing them for the first time in Persia, transplanted the bulbs in Constantinople; or, had a wild tulip, native of Turkey, already been cultivated when the ambassador of Ferdinand I to Suleiman the Magnificent in 1554, saw them in a market place in Turkey and sent them back to Vienna?

As controversial as the actual origin of the flower itself may be, experts agree that the tulip got its name because of a mistake. It seems the accepted name for this bloom in Turkey was *lale*. But when Busheque, the aforementioned ambassador, asked the Turkish seller of blooms to tell his story about this unusual one the like of which he had never seen, the Turk waxed eloquent. He described its beauty as resembling an upside down turban (*tulband*).



Busheque, who had only a limited knowledge of the language, thought he called the flower *tulband*, and from that mistake in interpreting came the name tulip.

For some time after the tulip's introduction into Europe a real mania for tulips developed. In England, in Germany, in France people went wild for tulips. But the wildest of manias broke loose in Holland where it was called, appropriately enough, Tulipomania. Bulbs were stolen; fantastic prices were paid for unusual varieties, bulbs speculators never saw were purchased while they were still in the ground, and huge fortunes were made and lost in a single day.

The subject of price is interesting. The highest price ever paid for a single tulip, "Viceroy," was one of the strangest prices ever recorded in the history of flowers. The price was: "2 loads of wheat, 4 loads of rye, 4 fat oxen, 8 fat pigs, 12 fat sheep, 2 hogsheads of wine, 4 barrels of beer, 2 barrels of butter, 1000 pounds of cheese, a bed, a suit of clothes, and a silver beaker."

Another bulb, "Semper Augustus," was sold for 5000 florins, along with a pair of carriages thrown into the deal.

These two transactions took place about 1635, and beautiful tulips have since become common. So it is natural to assume that such outlandish prices belong to the crazy, mixed-up past. But . . . a bulb named "Holland's Glory" sold in 1944 for \$1,000.00! A number of extremely rare and expensive varieties are on the market today. These bulbs, when obtainable, cost from \$100.00 to \$500.00 each.

As for the names of the many varieties of tulips . . . the names of many may seem strange because they were named by the hybridizers who of course had personal reasons for their choices. For example: each hybridizer tried to select a name that would make that flower popular in the country to which it was exported. In England, the Mrs. R. R. Whithouse tulip was named after a former head of the English Horticultural Society. The Disraeli and Princess Elizabeth were two other popular varieties.

Some growers have gone all out to give bulbs exotic names that they hoped would match the beauty of the blossoms that would be produced. Here are a few of these: Beauty's Reward, Lover's Dream, Lightning Flash, Pink of Dawn, Fresh Breeze, Heart Reviver, Ruby of Paradise, Ace of Spades, Purple Prince, Firebird, etc.

Some growers who imported bulbs to the United States chose the names of public figures like: Mrs. Potter Palmer, President Hoover, and Eisenhower.

Despite the fancy names the tulip was once thought of as a possible food. The Germans investigated the

potentialities of the tulip bulb as a vegetable, and a Frankfurt apothecary who preserved some in sugar pronounced them far superior to orchid bulbs. Faint praise, perhaps, to those of us who are unfamiliar with the latter delicacy, but the strange truth is that in 1944 and 1945, during the German occupation of Holland, the Dutch were obliged to eat tulip bulbs to save themselves from starvation!

Tulips have had their glory in literature, but some famous writers really blundered when it came to tulips. Dumas wrote the famous novel *The Black Tulip* which makes interesting reading, but no jet black tulip has ever been grown, and tulip growers insist can never be grown.

Humbert Wolfe pulled a boner when he wrote of the tulip:

"Clean as a lady,
Cool as glass
Fresh without fragrance
The tulip was."

This was a noble tribute. However, it's not true. There are at least six different varieties that are fragrant (DeWet, Prince of Austria, Prosperpine, Thomas Moore, Yellow Prince, and Goldfinch).

In America, the tulip became an intrinsic part of a folk art that became one of America's most exuberant and distinctive art forms . . . Pennsylvania Dutch. This unique kind of art was unconcerned with the niceties of technique as we know it, and depended on talent more than academic training.

Just as the language of the Pennsylvania Germans was a dialect interspersed with English words, so was this art an offspring of a European tradition. From 1683 to the time of the Revolution, German immigrants (from the Palatinate region of Germany,

TO THE GREAT ARTISAN

by Eleanor W. Schow

Earth presents her gifts proudly to God's sight:
Tiny tendril-arms reaching toward the light,
Miniature suns make the landscape bright.

Paintbrush coral-red, pansies in the glade,
Fields of golden rain, violets in the shade,
Wonders God designed face him unafraid.

Zephyrs of the dawn wake the rose and flee;
Colors on the hills riot aimlessly;
Yet their Maker views one vast harmony.

the lower Rhine, Alsace-Lorraine, Switzerland, Silesia, Saxony, and Moravia) settled land in the eastern and southern counties of Pennsylvania. Leaving villages in which the native crafts were flourishing, they transplanted this European peasant style of art to a new land where it remained undisturbed for a century and a half.

The tulip was the most frequently used motif. The simple outline of the flower made it suitable for untrained as well as trained hands to execute. The colorful patterns of the art were taught in the home, from generation to generation. And because these peoples were in an isolated region no outside influence came in to change their way of living or their art. Besides, authorities believe that the tulip was so favored by the Pennsylvania Dutch because they associated it with religion . . . the presence of three flowers symbolized the Trinity.

The tulip was not confined to the home craftsman. Tulips were zealously used as a design for pottery, carpentry, masonry, building, glassmaking, blacksmithing, and copper and brass works.

As progress in transportation came and the Pennsylvania Dutch lost their isolation, new products came into their districts. Homemade articles were replaced, and many old pieces of decorated receptacles and furniture were thrown away or stored away. The appearance of a simple tulip on a tin cup now throws an antique lover into ecstasies, for genuine Pennsylvania Dutch art is highly prized.

Going from art to music. . . . Many music dealers say the tulip songs persist in being among the best sellers year after year. In current catalogues, everywhere there are such tulip hits as "Tulip Serenade," "Tulips and Heather," "Tulips in the Springtime," "Tip-Toe through the Tulips" . . . even a tulip square dance is selling well, "Tulip Square."

□

HOW GOOD THE EARTH

by Pansye H. Powell

To those who love the earth she is a friend
Who gives away rich summer at its height;
Who mixes her palette's brightest hues to blend
The autumn scenes in which their hearts delight.
Even her wintry fingers do not harm
Him who will meet their touch with honor due;
For chilly landscapes have a special charm
And changing winds make snowdrifts ever new.
Each year all of her promises repeat:
For, though the frozen ground seem dead and cold,
Perennially fresh blossomings will greet
Men's hungry eyes, as leaf and bud unfold.
How good the earth! How marvelously blest
Mortals who share the bounty of her breast!

Tulips have already entered into the atomic era. News was received from Holland about ten years ago that a giant tulip five inches in height and four inches wide, with a stem no thicker than a man's finger was a sensation of Lease, center of the Netherlands bulb growing industry.

This new tulip was the offspring of bulbs that were bombarded with X-rays or with neutrons by Dr. William E. de Mol, director of the Laboratory for Ornamental Plant Research in Amsterdam. The *Utopia*, was the one chosen to get the bombardment of neutrons.

Tulip growers are particularly interested in the fact that since the bombardment, new variations still appear, proof of the powerful effect of irradiation on tulip bulbs.

Flower bulbs today rank as Holland's second most important agricultural export, coming after the famous Dutch hams. Up to three billion bulbs are turned out each year by an industry which has virtually no competition anywhere.

Reasons for Holland's unchallenged pre-eminence in bulb growing are her three centuries of father-to-son experience and skill; a well-supported research program; and an unparalleled natural combination of soil and climate conducive to flower bulb cultivation.

Today Holland's bulb exports to the United States are on the increase, a trend looked upon with favor by a government anxious to build up dollar credits.

In 1954 about 420 million Holland bulbs were sent to the US, earning about \$10,000,000 for the Netherlands. This was good business for the US gardening industry as well, since these bulbs represented about \$25,000,000 at the retail level in America. The Dutch regard the millions of new home owners in America as potential additions to the gardening public who will eventually double and triple the sale of Holland bulbs here. Behind their belief that American flower bulb sales are still in their infancy is the fact that England, smaller in size and with one third the population of the US, buys many times more bulbs, and other countries are also way ahead of the US on a bulb-per-capita basis.

Holland produces flower bulbs for the world's gardens in an area not bigger than fifty miles long and four miles wide. Most of the bulb fields are concentrated along the North Sea coast between Haarlem and Leyden, in a span of about eighteen miles. Unfortunately nobody has yet figured out a machine to do the necessary work in the bulb fields, so it is still largely a hand operation. It is a remarkable fact that the tremendous Dutch crop is turned out by 8,000 growers with a total labor force of some twenty-five thousand persons.

The bulbs are planted in the fall in long, carefully

prepared beds, each containing a number of short rows. The beds are separated by narrow paths, used in the spring for daily inspection. The same type of soil occurs to a depth of hundreds of feet, and no sign of a rock ever appears anywhere. The canals along the fields provide a constant source of irrigation as well as an efficient means of transportation through the bulb fields.

When the bulbs come to flower in the spring, a special day is set aside, usually the second Sunday in April, as "Tulip Sunday." Thousands of visitors, mostly on bicycles, show up to view the miles of blooms smiling in the bright sunshine.

Not long afterward the blossoms are ruthlessly cut off, and the flowers are used on parade floats, in mosaics, and as souvenir garlands for visitors. This leaves all the strength of the plants to go into the bulbs at the time they mature.

Bulbs are taken from the fields in June or July. They have to be dried carefully and then packed in ventilated bags. All of this has to be done rapidly in order to satisfy world markets in time for planting before frost hardens the ground.

Bulb flowers are in a special class in the gardening world because of the fact that bulbs are planted in the fall, allowed to remain almost neglected by man throughout the winter while nature does its work, and then blooms in the spring. Basically a bulb is really a bud wrapped in fleshy layers which store up the plant's energy and finally give rise to the leaves. After the bulb has flowered, all the parts for the following season's plant form anew within the bulb.

Bulb specialists have created several thousand varieties of tulips. It takes seven years of cross breeding to produce one good new salable variety of tulip. Special beds are

set aside in Holland for this activity.

The Dutch point with pride to their extensive research and laboratory program designed to keep their bulb crops free of insect pests and plant diseases. An unheralded but vitally important factor in Netherlands-American trade is the agreement under which US Department of Agriculture inspectors spend several months in Holland each year inspecting the bulb crop in advance of its shipment to this country. This is done at Dutch expense. It has paid off for both countries in terms of a bulb crop free from disease and a saving of precious time after the bulbs have been landed in this country.

Americans, as well as people everywhere, recognize that tulip make their homes more beautiful. The ever-increasing popularity of the tulip will no doubt keep adding more and more strange truths to its already fantastic, fairy-tale history.

The Greatest Gift

(Continued) dent Fisher, we have the choice between seeing a gold mine or finishing our meeting with the missionaries of the Johannesburg area." "Can the missionaries be at the chapel at 7:30 a.m. if we call another meeting?" I replied, "Yes, Elder Lee, they will be there if you say so." And thus it was that every missionary had the opportunity of speaking personally with this great man of faith.

The missionaries will never forget his fine example of "duty before pleasure."

It is difficult to appraise the far-reaching effects and great spiritual blessings derived through having an apostle of the Lord in our midst. Only the future can give us fully such an appraisal, but every day we see evidence of the good accomplished.

Evidence of the high regard in which Elder and Sister Lee are held was made manifest in the presentation by each of the branches of some very appropriate gifts.

These gifts, which included a beautiful leopard skin, a lovely stink-

wood clock adorned with two ebony elephants, a piece of stinkwood furniture, a springbok skin, and numerous other South African curios were very graciously received and brought forth an expression from Elder Lee that will be remembered for many years to come: "Thank you for your gifts, but the greatest gift you could possibly give us would be to live the gospel of Jesus Christ, and prepare yourselves to meet the great day of judgment. If," said Elder Lee, "we do not meet again in this life, may we all be so blessed to meet in the kingdom beyond."

Materialists should face the facts of life

by William H. Henderson

For years materialists have scrambled on the band wagon—life on this planet began spontaneously from material, inorganic matter. Early theories taught that life's beginning was a unique, fortuitous accident; more recently, that suitable physical conditions inevitably result in the development of life. Boiled down, the speculations are that from centuries ago, this planet

cooled to what has been described as a hot chemical soup, with trillions and trillions of droplets. Some of these droplets formed into organic chemical combinations where life could reside.

But what then? The assumption appears to be: This is how organic material began; this explains all. But not so! The real stuff of life is not just the chemical compound

where it exists, but its amazing driving force that impels it to develop and expand in progressive improvement, flaunting the environment in which materialists say it began. Or this aspect of life again we find materialists on the band wagon—this time by a failure to theorize. Not a word is proffered explaining the real wonder of life, its miraculous ability to recreate, strengthen

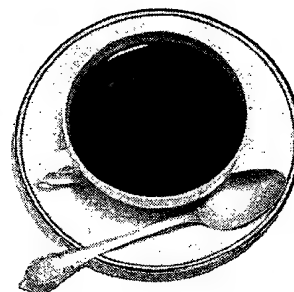


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and advance forward and upward.

Why this reluctance of the materialists? This shining facet of life is as susceptible to a scientific approach as any other phenomena. Surely it is worthy of one.

Materialists should put aside their timidity and face the facts of life. Let them disclaim, if they must, that the phenomenon of life is a special endowment of a higher power. But let them not pass by the scientific significance of life's

driving force, because it is not identifiable as a chemical compound. Life's force once loosened, marches upward, independent of environmental changes. While time stood still, relatively speaking, and the physical characteristics of our planet, remained the same, this force fostered new and complex patterns of living creatures which stormed the frontiers of environment and spread across the planet. Materialists should face the evi-

dence of something else gleaming in the background. Purposefulness! The tides of life have swept on to such miracles as awareness of life and of humanity, the exquisite capacity to sense grave and beautiful things, and love of fellow creatures.

Materialists should not be embarrassed because people who are untrained in science, have labeled this force of life a soul, and find comfort in believing that a soul points to a God.

Temple Work

(Continued) own personal record sheet, containing the most important church dates of his life, and his life happenings and faith-promoting experiences. These can be of great worth to the posterity of the compiler, inspiring to faithfulness in their duties. Members should be encouraged also to compile character sketches and even more lengthy biographies of their progenitors, both for the males and the females. Many historical treasures will in this way be preserved, and these recorded experiences of ancestors, will inspire the children and children's children to strive to emulate the good deeds of their forefathers.

Interest aroused by these introductory activities will motivate the members of the quorums to do personal research in the great wealth of records in the Church Genealogical Library. They may also correspond with relatives living at a distance or with record repositories, to obtain genealogical information. Those unable to do personal research may contribute funds to their family organization to aid in the family research.

It is easier to do research today than it has ever been in the past. More records are available to people now than previously; more persons in the world are doing more research than ever before. More books are being published, more vital records are being microfilmed and made available to the public for use in research.

There is really no reason why every Church member should not engage in the work. Each member has a family, each has ancestors, each has a responsibility to do this vital temple work for the dead. Since so much is virtually at our

fingertips, none of us need fail in our work.

Genealogical research is a technical work, requiring skill and direction. Ward and stake genealogical committees in every stake, and similar groups in missions, are available to help the Saints everywhere. Ask for their aid, assume your responsibility, save your dead, and the Lord will bless you.

Priesthood quorums should wisely co-operate with stake and ward genealogical committees, already set up to give guidance in these activities. Either the chairman or one of the assistants of the ward committee is a member of each of the three Melchizedek Priesthood quorums. As such he can make appropriate announcements in the quorum and keep the members fully informed as to the help which can be given them by members of the ward genealogical committee.

Research guides appointed by the ward genealogical committee may meet with several quorum members with similar research problems in a cottage work night and instruct several families at once. Representing each family should be the husband, wife, and the older children, so that the resulting record keeping and research can be made a family project in which all can join with eagerness.

Following these preliminary training periods, visits to the Genealogical Library may be organized in connection with the ward genealogical committee, which will provide a supervisor to direct the initial research efforts of each three or four individuals. After several such visits the priesthood members will be in a better position to visit the library on their own, and utilize the many records on their lines. Those confronted with similar diffi-

culties could again meet in a cottage work night and obtain further guidance and suggestions.

During the coming year each quorum member could be given a specific record assignment to complete. Quorum officers should check on the progress being made by each member on these assignments at regular intervals, as once each month.

In order to do this accurately the form provided by the Genealogical Society should be used. This provides for the name of each member of the quorum, and a record of the particular assignments he has completed, and on the right, the number of hours he has spent each month in record keeping and research. New members of the quorum should begin with the assignment for the first month and follow on in the recommended monthly order.

Priesthood bearers who have already completed and reported some of these assignments may devote their efforts to the remaining ones, and especially the research activities provided for the twelfth month. By means such as these each holder of the Melchizedek Priesthood may intelligently and effectively fulfill his responsibility to himself, his family, and his kindred dead. Temple service and genealogical research are primarily priesthood work.

In their latest Christmas greetings the First Presidency uttered these significant words: "The work in the temples continues to advance. If all those who have been the beneficiaries of this generous, Christlike service performed for our kindred dead could arise to express their gratitude, there would be a chorus of thanksgiving by a vast multitude which would swell the hearts of those performing the service with infinite satisfaction and happiness."

Peter Whitmer's Log House

(Continued) according to a journal entry later in this article], but the site on which it stood is well known and was pointed out to us. The old family well is still there and several logs, which once constituted a part of the building, lay along the fence half decayed."

Log House Remains in Ruins.

Confirming Elder Andrew Jenson's testimony (above) that the old Whitmer home was gone in 1888, Elder Stevenson's microfilmed journal testifies: "The old well still stands there, but only a little of the 1½ story log house remains in ruins."

To this a *Deseret News* report of 1888 adds: "We examined the ground closely, and thought of the past, spoke of the present, wished that certain things might happen in the future, prepared resolutions, made the necessary entries in our note books." Then these "necessary entries" of such historic value were hurried westward by the next mail to be read and discussed by the Saints in Zion.

Record No Evidence of Foundation or Cellar.

Although these three brethren were seeking factual information about the Whitmer home, not one of the three intimate that they discovered the least evidence of a rock foundation, let alone a large walled-in basement of masonry, half filled with accumulated debris.

Moreover it should be kept in mind that Father Whitmer journeyed by team with his family and laid-up this "twenty-foot square log house" several years before the "Liberty Jail" was built. And since he must clear the ground and plant a crop, or have his family go hungry, it seems hardly possible that he would leave his family shelterless while he spent a week or two hauling rock and erecting a large basement or even a rock foundation for his first log home.

Following the custom of the times, this pioneer family would have had much to do while "chinking" the large cracks between the rough logs, plastering them on the inside with mud and clay and on the outside with firmer material. This project of itself required no little time, for the house was "a one-and-a-half-story log structure," having a room or two upstairs against the slanting roof, which was likely covered with clap-

boards or shingles like other pioneer homes of that time.

When the Whitmers sold this home and moved to Ohio, April 1, 1831, it was already growing old, needing many repairs, possibly a new roof and firmer chinking. Some-time later when a prosperous buyer secured the old home, say twenty, thirty, or forty years, no one knows, this occupant of the Peter Whitmer log house erected for his family what was referred to as "the new home" by the visiting elders of 1888. The historian would naturally think that the family would occupy the old home while erecting a better place to live. Evidence points to

I KNOW IT IS SPRING

by Christie Lund Coles

I know it is spring
By the chatter of birds
Building their nests;
By the picturesque herds

Of sheep, slow-moving,
Upon the distant hill;
I know it is spring
By the meadow lark's shrill

Cry as he rises
From the newly plowed earth,
By the bubble-bath clouds,
And my hope's re-birth.

the belief that the "new home" was built a number of years before the elders called it a "new home," while contrasting it with the "old home."

It should be borne in mind that this farm was purchased by "eight different farmers" before it was secured on September 26, 1826, by the Church. Evidence also shows that the "new home" has undergone many changes and additions since it was first erected, maybe a hundred years ago, no one knows just when.

"We Thought of the Past."

While the three brethren walked over the ground where the Peter Whitmer home had stood, they say that they recounted the marvelous events that had taken place there—some of the most remarkable in recorded history. It was here that the large Whitmer family, having several married men in the group, made their decision to befriend and protect Joseph Smith and Oliver Cowdery

while they finished translating the golden records; here that Moroni returned the plates to the Prophet after his journey from Harmony; here that Joseph Smith heard "the voice of God in the chamber of old Father Whitmer" (D&C 128:21); the place where a selected group of men and women heard for the first time the Book of Mormon manuscript read, at the close of which three anxious men were promised by the voice of revelation that they were to have the privilege of seeing, not only the golden records, but other sacred things as well.

From this house went Joseph and his three companions to see the angel in the glory "of exceeding brightness," to gaze upon five sacred things, and more important than all else, to "hear from out the bright light above us," the voice of God declaring: "These plates have been revealed by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear." (D.H.C., Vol. I, p. 55.)

Also it was in this house that the "Three Witnesses" drew up their solemn testimony and signed it; here also that the great revelation (Sec. 20) was given, revealing the duties of the priesthood; here that God's kingdom on this earth was organized and the Lord's Supper administered for the first time, and here God acknowledged his Church by pouring out the Holy Ghost richly upon its members; here that the Prophet said: "... we dismissed with the pleasing knowledge that we were now individually members of, and acknowledged of God, 'The Church of Jesus Christ,' organized in accordance with the commandments and revelations given by him to ourselves in these last days, as well as according to the order of the Church as recorded in the New Testament" (*ibid.*, Vol. I, p. 79); here that the members of this restored Church began to understand that they were not members of a Protestant church, but of "the kingdom of God restored."

Standing there on that October day more than seventy years ago, watching their shadows lengthen, it is little wonder that the three brethren "thought of the past," the "present," and the "future."

Toward sundown Elder Stevenson writes these words that speak like a

voice from the dust: "We ate apples in the new home," meaning the home now standing, but which has been changed and enlarged several times since. While here Chester Reed, "The occupant," gave them apples to carry on their journey back to Waterloo.

Early Visitors at the Whitmer Home. Beginning Sunday, April 11, 1830, Sacrament meetings were held in the Whitmer home and continued until after Christmas of that year. From this house the first elders were sent to Kirtland and to the "borders of the Lamanites." To this home came the Pratts, the Knights, Sidney Rigdon, and Edward Partridge from Kirtland, Ohio—Sidney to be chosen as the Prophet's First Counselor in the First Presidency, and Edward Partridge to become the first bishop of the Church. Edward had come as an investigator, having refused baptism until he could visit the Prophet at the Whitmer home. He was, however, converted and was baptized by the Prophet in the icy waters of the Seneca River, December 11, 1830.

A Strange Scene at the Whitmer Home. The investigators who dropped into the Whitmer home in the winter of 1830 saw a strange scene—one that amazed even the believers who beheld "the avowed aspirations of this young—seemingly uneducated—Church leader, laboring devotedly to produce an incontrovertible, four-volume religious constitution to guide all converts who chose to follow him. His first printed volume—the Book of Mormon of two hundred and fifty thousand words—was lying on his table; along with it were thirty-six written revelations for the Doctrine and Covenants as well as the first few chapters of what is now part of the Pearl of Great Price. In the Prophet's hands was a large King James Bible, from which he was studiously dictating numerous revisions and corrections to Sidney Rigdon, his scribe." (*The Kingdom of God Restored*, Carter E. Grant, p. 128.)

Make Report to President Woodruff.

Immediately upon returning from their important mission, Elders Stevenson, Black, and Jenson reported their findings to President Wilford Woodruff and other authorities. A few days later they received a complimentary letter from Presi-

dent Joseph F. Smith—a letter that is on file today in the historian's library. It is needless to comment that the leaders of the Church in 1888, as well as the Church as a whole, fully understood that the "old Peter Whitmer log home" had been gone for many years. Moreover, they knew that a "new home" where the three brethren "ate apples" was then standing upon the Whitmer farm.

Over a period of fifteen years while the author was doing research work for a 600-page volume of Church history, *The Kingdom of God Restored*, approved by the Church publications committee (published 1955), and especially while seeking authentic information for the Church Historic Sites Committee, Elder George Q. Morris, chairman, the author has found no authoritative evidence disagreeing with the published reports of Elder Andrew Jenson and his associates, statements emphasizing the fact that the "new home" does not stand upon the site of the old one.

Not a Lumber Frame Home.

Sidney Rigdon, the Prophet's scribe, who lived in the Whitmer home for six weeks, spoke in a general conference of the Church after he was the Prophet's first counselor, saying: "... I recollect in the year 1830 I met the whole Church of Christ in a little old loghouse about twenty feet square, near Waterloo, N.Y." (*D.H.C.*, Vol. VI, p. 228.)

Elder Orson Pratt, who had also stayed at this home in 1830, reported

at a Church conference: "The house of Father Whitmer was . . . a log house. . . . In one small room of a log-house, nearly all the Latter-day Saints (east of Ohio) were collected together." (*Journal of Discourses*, Vol. 7, p. 372.) This house of log was in no way similar to the present frame building nor to the "new home" where the brethren ate apples after they visited the spot where the old Whitmer home had stood.

The Whitmer Home Torn Down

Mrs. Sadie G. Pack, widow of the late Dr. Frederick J. Pack, gave the author the following important item from her journal written on this date given below while Elder James H. Moyle was speaking: "E. David Mann and his wife (Susie G. Mann) and I went to the 17th Ward Chapel to hear Elder James H. Moyle, December 31, 1944. Brother Moyle interviewed David Whitmer in Richmond, Missouri, on June 28, 1885. . . . Elder Moyle said: 'I asked him every question I could think of. . . . Mr. Whitmer conversed with me for two and one half hours. . . . Then Elder Moyle said, and Mrs. Pack is sure that the following was a quote from David Whitmer: "The first Whitmer home in which the Church was organized was torn down in 1873. (Mrs. Pack served on the general board of the Primary for a number of years, and was then made first counselor in the presidency of the Church Primary, being set apart by President Heber J. Grant, October 26, 1925.)"

Seeking the Spot Where the Church was Organized.

In October 1955, Elder German E. Ellsworth, former president of the Northern States Mission, told the author that in 1905 he and Elder George Albert Smith were appointed by the Church to secure, if possible, the Joseph Smith, Sr., home near Palmyra, New York.

Among other things he stated that while he and George Albert Smith and wife were at the Hill Cumorah, Elder Smith suggested that they drive to the Whitmer Farm about twenty-five miles southeastward and find and photograph the exact spot where the old Whitmer home had stood in order that the location would not be lost.

Signs his Written Statement. A few days later at the invitation of Elder George Q. Morris, chairman of the Historic Sites Committee, German E. Ellsworth came to the

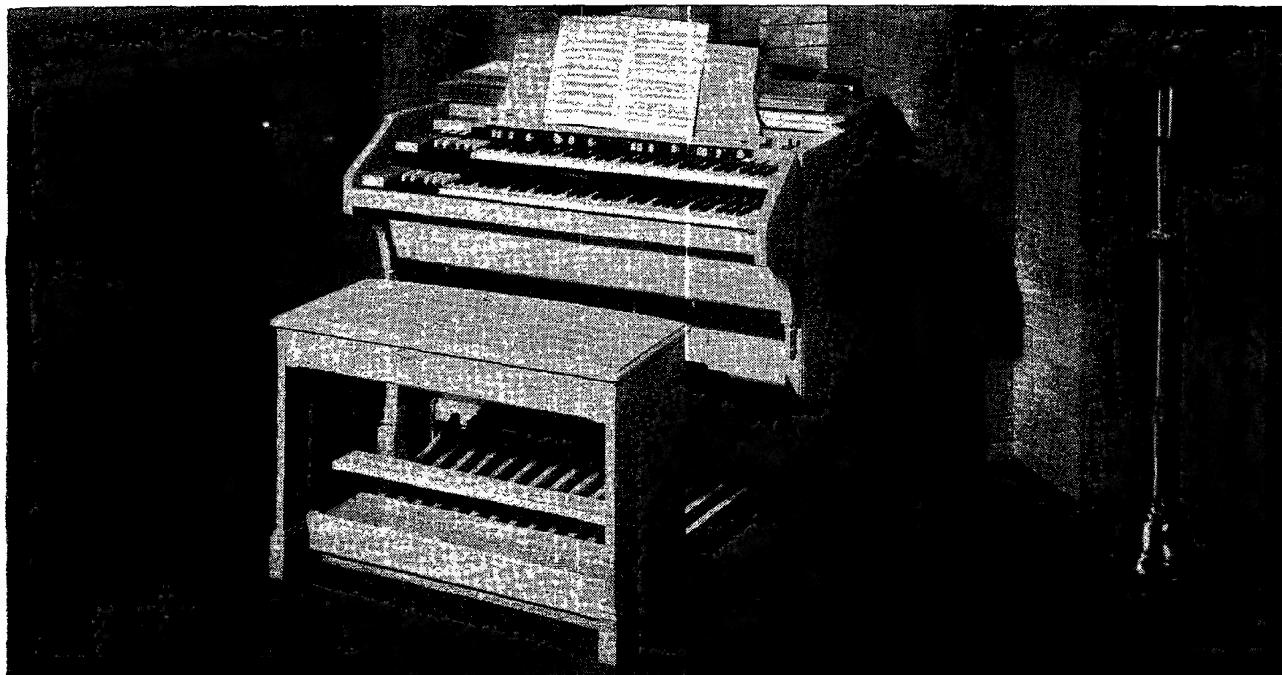
PERMANENCE

by Marie Daerr

Who said the bloom upon this tree
Is vanished, once the petals fall—
Or that the bird no longer soars,
Because I cannot hear its call?

Who thinks spring winds are lost,
because
Their gentle kiss was all too brief—
Or that the tender bud is gone,
That blossomed into summer leaf?

No loveliness completely flies:
No outstretched hand, no friendly
word.
How firm the kindly touch remains!
How sweet the echoes that are
heard!



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The proof is "in the bag"



Model 90 saves owner 36.9 bonus bushels worth \$73.80 extra

Here's real harvesting NEWS!

During the 1958 soybean harvest, two combines, both late PTO models of similar size, each harvesting two rows at a time—were checked for bushels combined, time required and fuel used.

One was a Model 90 ALL-CROP Harvester; the other, a competitive make. Both were owned by experienced farmers. Working side by side in the same field, each harvested a measured 18 acres, exchanging lands halfway through the test to equalize any difference in yield of soybeans.

Here are the results:

The Allis-Chalmers Model 90...

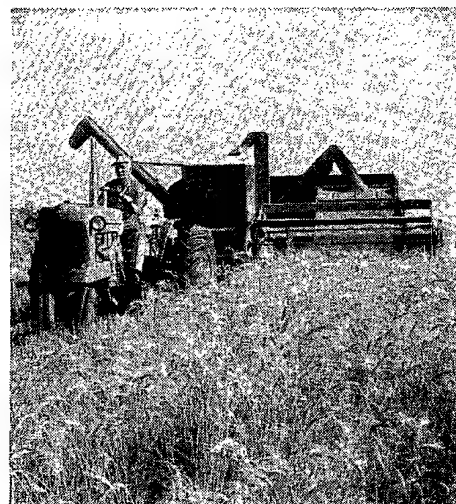
... saved 36.9 more bushels of beans from its 18 acres. (Pictured above).

... finished in 5 hours, 48 minutes—1 hour and 37 minutes sooner—a full 20 percent less time.

... was powered by an Allis-Chalmers D-14 Tractor which used $2\frac{1}{2}$ less gallons of fuel than the competing tractor.

Here is field proof... why Allis-Chalmers is a great and trusted name in harvesting! Rubber shelling surfaces, wide-flow threshing capacity, clean air blast separation—all three—make the big difference. Bag extra profits—see your Allis-Chalmers dealer now.

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historian's library and made the following statement, which was taken down by the author:

"Leaving the Hill Cumorah in June 1905, Elder George Albert Smith and wife and I journeyed southward in our car to the old Whitmer farm at Fayette, Seneca county, New York, with the purpose in mind of locating and photographing the exact spot where once stood the old Peter Whitmer log home.

"During our visit with the family in charge of the new home, they never once referred to this lumber frame house as the 'Whitmer home;' moreover, when we asked them to show us the place where the old Peter Whitmer home had stood—for we all knew that the old home had long since disappeared—the man in charge very kindly conducted us about a hundred yards or so to the large barn, and going around the south end, he took us about fifty feet or so back of the barn into a grain field, just coming into head. Stopping us there, he exclaimed: 'You are now standing upon the exact spot where the old Peter Whitmer home once stood, where it is claimed your Church was organized. The old log house was torn down many years ago, but this is the exact spot where it stood.'

"After discussing the important matter for some time with the caretaker and being convinced that we were really upon the site of the old Whitmer home, Elder George Albert Smith suggested that his wife and I stand there while he took several photographs.

"I myself carried one of these pictures with me for years, explaining to my friends that it was a picture of the place where the Peter Whitmer log house stood. A copy of the same picture is now preserved in *The Improvement Era*. (Vol. 12, p. 117.)

"From the day that this picture was taken in 1905 until the present time, there has been no doubt in my mind about our being photographed upon the sacred site of the old Whitmer home where the Church of Jesus Christ was organized, April 6, 1830."

Signed, German E. Ellsworth
Historian's Library,
October 27, 1955.

Note: Under the *Era* picture appeared these words—and they were

certainly approved by Elder George Albert Smith, who was noted for his exactness regarding "historic sites"—"German E. Ellsworth and Mrs. George Albert Smith are standing upon the spot where stood the old home of Peter Whitmer, Fayette, Seneca County, N.Y., where the Church was organized, April 6, 1830."

"*The Whitmer Home Not Standing.*"

Appearing in bold headlines in the Church Section of the *Deseret News*, November 1, 1941, is the following statement which begins a three-column historical account, showing that the present home standing upon the Whitmer farm is not the Whitmer home.

"Truth told about House of Whitmer," is another heading of this article written by an "eyewitness," Assistant Church Historian Andrew Jenson, who declared: "Inasmuch as a number of students of Church History still cling to the idea that the house of Peter Whitmer, Sr., in which the Church was organized April 6, 1830, is still standing, I submit the following": and he then repeats the account of his visit at the Whitmer farm in 1888. He also

lists the eight successive owners of the Whitmer farm after it had been sold by the Whitmers.

On page 607 of the *Autobiography of Andrew Jenson*, "Friday, March 21st, 1830," is recorded Elder Jenson's declaration that he had just met with the First Presidency and had explained to "Presidents Grant and Ivins and others at the office of the First Presidency in regard to the Whitmer home in Fayette. . . . New York" that when he and two other elders "visited the place for the first time in 1888 that the old Whitmer log house on the Whitmer farm in which the Church was organized had been taken down many years before 1888."

Elders Andrew Jenson and B. H. Roberts worked side by side for years at the Historian's Office, and whenever Elder Roberts ran a picture of the Whitmer Farm, it was labeled "The Whitmer Farm—site of the Whitmer home where parts of the Book of Mormon were translated, and where the Church was organized." (*Americana*, Vol. 1, p. 804, 1909; *Comp. Hist. Church*, Vol. I, opposite p. 196.) The present home was not suggested as being a Whitmer home.

K A S H

(Continued) could not get the plates; they were afraid they would perish in the wilderness; they thought their father was a dreamer. Laman and Lemuel lacked "positrons."

A great sales organization recently analyzed one hundred failures. The reasons for the failures were almost exactly the same ones that had caused Laman and Lemuel to fail 2500 years earlier. They are as follows:

1. 37 percent failed because of discouragement.
2. 37 percent because of lack of industry.
3. 12 percent because they would not follow instructions.

These failure specifications fit Laman and Lemuel to a tee. Discouragement is an attitude; lack of industry is an attitude; failure to follow instructions is an attitude.

They are very bad attitudes loaded with "negatrons."

Here is a good place to start checking up on ourselves. How good is our attitude? How many "positrons" do we have per molecule? and what can be done to increase the number?

3. Skill

Success always pays off on skill. The stenographer knows the keyboard; that is knowledge. She wants to be a good stenographer; that is attitude. But real competence and the amount of her salary is determined by her ability to get the work done. Skill comes from practice, drill, perseverance, and determination. One may read many books about navigation, but his real success will depend upon his skill in getting the ship into port. We like people who can do things. We want

basketball players who make baskets, missionaries who make converts, and leaders who lead. That means skill. A worker may have knowledge but no dexterity, wisdom but no competence; he owns a kit of tools but doesn't know how to use them. Remember that the payoff in the work of the Lord, as in any other work, is on skill.

Make an appraisal of your leadership skills and determine what can be done to improve them. We can talk about faith but can we get it into people? Can we get people to be more active, more honest, and better followers of the Master? If so, how? If not, why not?

4. Habits

It is said that the greatest power in the world is the power of habit. It is stronger than discipline or will power. Habit is to success what the rails are to the streamliner: as the rails support and guide the streamliner, so habit supports and guides our success.

Now suppose that we identify the habits essential to great leadership success. What are they? And how can we acquire them?

1. *Study habits.* We know that many men have reached great heights of accomplishment by setting aside even fifteen minutes of every day for well-directed, concentrated study on some particular subject. But mere study by itself is not enough—it is the study *habit* that is important.

2. *Work habits.* There is no excellence without labor. There are very few things that one can ever do well, without having his muscles commit it to memory. You can listen to instructions on how to play basketball from now till the cows come home, but if it isn't in your muscle memory you are not a basketball player.

3. *Thinking habits.* Laman and Lemuel thought wrong. Some of us scarcely think at all. Thomas A. Edison said, "There is no limit to which a man will not go to avoid thinking." Most of our problems come because we don't think straight or we don't think at all. Before we can get someone else to think, we ourselves must be thinkers. Many people have learned to think with pens in their hands. Write your ideas down, then go over them next week and see how much you can improve them. Learn to think while

you read. Write your thoughts in the margins of the book and then take action.

4. *Planning habits.* God is a planner. If we desire to be "as God is," here is a good place to start. Planning is a very important part of laying up treasures in heaven.

Then there are habits of self-improvement and many other wonderful habits available to us for the acquiring. Suppose you take your

pen and make a list of the other habits that you would like to build into your life. Opposite each one put down your methods for getting them firmly established and effectively functioning all of the time.

We should remember that our greatest opportunity is to lay up for ourselves treasures in heaven. The K A S H formula is your way to eternal wealth. Make your own subheadings as carefully as you like and then follow them to the limit

"What will it do to the man?"

Richard L. Evans



Whenever policies or products or principles, or actions or attitudes were under consideration, a certain thoughtful observer often asked this challenging, this compelling question: "What will it do to the man?"¹—not what is politic or popular or profitable only, not what is comfortable or convenient only, but what will it do to people? It is a question of first concern in all the personal and impersonal relationships of life: "What will it do to the man?"¹ It is a question always to be asked and answered, for there is no way to live understandingly, effectively, comfortably—or safely—without giving due consideration to the importance of people: people with their problems, their rights, their hopes; their health and happiness; their peace and progress here, and their continuance into eternity—all with their own choices to make, their own values to arrive at, their own conduct to be responsible for, their own performance to face. We must live in compassion and consideration for others, always—for what we do to one another often lasts a lifetime, or longer than a mortal lifetime: offended feelings, hurts of the heart, cruelty or kindness; good and bad advice, good and bad example; the teaching we do, the principles we perpetuate, the products we promote; the true or false things with which we fill men's minds, the misleading of men by any misstatement—these all have pertinence to the health and happiness, to the peace and progress and possibilities of people. And it is a sobering thought to consider that we are all responsible for the total effect of our actions and influence on others. "What will it do to the man?"¹ This question is inherent in every commandment, in every principle, in every product, in every policy—what does it do to people, personally? That which makes men free and happy, compassionate and considerate, reverent and respectful; that preserves dignity and justice, virtue and honor, character and integrity; that brings mankind closer in understanding, and makes them more mindful of the everlasting things of life must, in all decisions, be a major cause of concern. Never safely can any society, any organization, any individual, lose sight primarily of the importance of people—of each individual person. The great planning, the great purpose of the Creator pertains to the importance of people. "What will it do to the man?"¹

¹Oscar A. Kirkham.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, March 1, 1959. Copyright 1959.

What it means to be a member of the Church

by Annis Mather

For many weeks this past season, President Joseph Fielding Smith of the Council of the Twelve toured the two missions in Australia and the two missions in New Zealand, as well as visiting the Auckland (New Zealand) Stake.

He and Sister Smith heard Annis Mather give this talk at the conference in Melbourne, Australia, in December. In sending a copy of her address, President Smith wrote:

"She is fifteen years of age, a member of the Bentsleigh Branch, and the only member of her family in the Church. I felt that this talk, which was presented in a masterful way, was worthy of a place in the Era. In my opinion it is wonderful that a girl of such an age . . . could accomplish such a thing, and it was without help from others. While her parents are not members, they have not objected to their daughter joining the Church and in taking an active part in it. They were present at the conference. . . ."

THE EDITORS

The greatest aim of mankind today is to find security.

What is security?

Is it to be found in material things, such as a good home, a loving family, and friends? Of course it is! But surely it must mean more than just that to most of us? Surely we want security not only in this life but in the life to come. We want security for eternity. We want to fulfil the scripture which says:

"Lay not up for yourselves treasures upon earth, where moth and dust doth corrupt, and where thieves break through and steal.

"But lay up for yourselves treasures in heaven."
(Matt. 6:19-20.)

How are we to find this security which means more than just what this life offers us? Is it something which can be bought at will? No, but it is something which is available free to all men, if they earnestly seek it.

"... seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you." (*Ibid.*, 6:33.) What more can we want? In those few words God has promised us security in not only spiritual but temporal things as well.

"I want to find security!" How often do we hear

this cry in the world today? But do we realize often, how much security we have? We know that God is our Eternal Father, that he loves us and wants us to love him and to rely on him. We know that God is love and that God is eternal; therefore love is eternal. Isn't this security? I find security in the Church of Jesus Christ because I know that it is the true Church which is built upon the everlasting gospel. How do I know that it is true? I could stay here all night and tell you; however, I will spare you that, and just hold up the four standard works as proof that this Church is true. I find security because "... I am not ashamed of the gospel of Christ;" (Romans 1:16) for if I were, how weak and defenseless I would feel with no hope as I have now, no understanding of the true meaning of life. What security would I have for the future? None!

By keeping the Word of Wisdom, we are securing for ourselves a healthy body which will enable us to have, as far as possible, a happy and contented life. "... men are that they might have joy." (2 Ne. 2:25.) How can we be joyful if we are not healthy, if we have bodies that continually give us pain? Yet if we look after our health and keep our bodies clean, we will find that, even though we may have had bad illnesses, our bodies will not be so infirm or weak in our old age as they might have been, if we hadn't looked after them.

We find security in eternal marriage which is one of the important principles of our Church. What security is there if we are only going to be married "until death do us part," if we are only going to have our partners for this life alone; what about the next world? Don't you think it's going to be hard for those who have been married for time only to part? Don't you think it's going to be hard for those children who can't be sealed to their parents because their parents are not married for time and all eternity? It will be dreadful! However, we know that if we are worthy, we will be able to be married for time and all eternity. What a beautiful principle it is, to be able to be sealed to our parents, as they can be sealed to theirs. As far as I am concerned, I would prefer not to marry at all, if I couldn't get married in the temple; without it we have no security. That brings us to genealogy! What more security could

we get, that genealogy gives us? If we do our genealogy work, we are literally joining up all our ancestors' families and ourselves into one big family unit; for let us remember that exaltation is attained in continuing the family unit into eternity. We find security in the fact that we will not be parted from our loved ones here on the earth, but that we will continue to love and know them in the life to come.

We have security in the fact that we know that the priesthood that we hold in this Church is the true one, the same one that Christ conferred on his Apostles, the same which God conferred on Christ; we know that Peter, James, and John conferred it personally on Joseph Smith, who has passed it on down to those who were worthy. Every person in this Church who has the priesthood knows how it has come down to him; he knows that it is not something which any person has given him, but someone who has the authority to do so. It is through this priesthood that we can have eternal marriage. It is through this priesthood that we can perfect our home. The family unit cannot be perfected either in time or in eternity without the priesthood; and it is only in and through the home that we can attain the fulness of the blessings of the gospel in this or the life to come. The greatest peace, joy, and happiness that can be attained in this life or the next is through the perfection of the family unit. There is security in a perfect home. Our parents have helped us to gain security in the fact that they have helped us to prepare ourselves to face life and its many problems and its joys. For this I am truly thankful.

We have security in the fact that we know where we come from; that we lived in the pre-existence, with God as our Heavenly Father; that we progressed there as we are progressing here, and as we will progress in the life to come. We know why we are here; that we are being given the opportunity of trying to return to our Father's presence as we were before, but with the difference that we will have glorified bodies like him. We know where we are going. We know that life does not just end here, and that once we have passed the grave, we will not just sleep or have a meaningless existence, but that we will

be progressing still farther there—that we will be learning to live the gospel at its fullest—that we will be learning to perfect ourselves.

How blessed we are to have all this security! And yet we ask for more. What is worldly wealth anyhow? If we do seek the kingdom of God, all else will be added to us. We mightn't be millionaires, but we will find we have enough to keep us happy. Light and peace and joy and happiness and all temporal benefits come from the observance of God's commandments; if we keep the Word of Wisdom, pay our tithing, keep the Sabbath day, honor the priesthood, keep ourselves morally, physically, and mentally clean, if we do all these things, then, we are going to be really happy spiritually as well as materially.

Our testimony gives us security; through it, we know that the gospel is true, that the Church is true, that we are in very truth God's children. Often we might suddenly begin to wonder if we are wrong; this is the devil tempting and annoying us. But in spite of this, something deep down in us, that inner knowledge which is the prompting of the Holy Ghost, tells us that these things are true, which helps us to overcome our difficulties. As long as we have our testimony, and we don't harm it by doing things which we know are wrong, we will have security. I know that the gospel is true, and that it is the "power of salvation to everyone that believeth"; I know that the Church is the true Church, that it is based on the everlasting gospel, and I will always have this testimony.

MY NEIGHBOR

by Julia Whittier Wolfe

My neighbor was my neighbor
For just a little while.

We shared the sunny mornings;
We bartered smile for smile.

My neighbor was my neighbor
Until the first year's end,
And then forever after
My neighbor was my friend.

My Brother's Keeper

(Continued) prevails.

Brother Lindley, a member of the elders quorum, is a part of a very active group under the able leadership of Elder Gordon Hansen, and his counselors Wesley R. Steerma and Delmer Ouderkirk. Secretary for the quorum is Melvin Hodges.

Every man in the quorum belongs to a committee and has the opportunity to do one committee assignment each month. The belief that "a busy quorum is an active one" is reflected in the record; there are eighty members in the quorum and only five are inactive. Seventy-eight percent of the quorum are full-time payers.

Under the direction of the bishopric and organization of the elder presidency, with others assisting the Meridian second quorum, the elders completed their assignment of harvesting corn last fall on the local Church farm. In 1957, three hundred tons were harvested and the figure for 1958 shows a tremendous gain of 600 tons.

Quorum members seem to take it all in their stride. The quorum president says that all he has to do is get on the phone and ask the quorum to do a job and it is done.

Fabulous History

(Continued) Ledge," gleaming brilliant red in the desert sun rays and the northern border is the mountainous reef through which Buckhorn Draw cuts a gorge 2,000 feet deep.

Between this massive reef and the Cedar Mountain, a gorgeous giant sprawling east and west about twelve miles in length, lies the rich 12,000-acre domain of Buckhorn Flat. Through this lengthwise ran the Spanish Trail; through it also the original grade of the Denver & Rio Grande Western Railroad was built in 1882, then abandoned in order to get this rail line faster to the new sugar refineries and woolen mills being built by the Church of Jesus Christ of Latter-day Saints around Salt Lake City, Brigham City, Provo, and Lehi.

From the west end of Buckhorn Flat, a six mile road leads south to the high rim of the San Rafael River, overlooking one of the most spectacular sights in all of Utah.

That is the San Rafael River Canyon, a ten mile stretch of desert stream which reveals dozens of lofty tinted peaks and river cliffs in all directions.

A move is under way now to have this area designated a state park through the Utah State Parks and Recreation Commission, to make at least this portion of the spectacular San Rafael country available to the public through good roads and facilities. It adjoins the historic Spanish Trail route which the freeway will use on its flying course through Utah. That trail reached its northernmost point—another historic spot—in crossing Huntington Creek five miles east of Castle Dale on the road to Green River, which uses part of the old railroad grade.

From Huntington Creek, site of the old village of Wilsonville, first white settlement in Castle Valley, the route turns southwest to Wasatch Pass, the divide between Emery and Salina. This divide was so easy and gradual that travelers did not know they had crossed a mountain until they saw streams running in opposite directions.

Over this course, the new freeway will pass through the very edge of the fabulous Sinbad; within sight of the spell-binding desert scenes of the larger San Rafael Swell; along the course through Castle Valley.

It was the route long sought for a transcontinental railroad by Colonel John C. Frémont who made his fifth and last western expedition by a hazardous trip through this region in the winter of 1853-54. He arrived in the Mormon town of Parowan on February 8, 1854, where the Mormon pioneers took in his suffering men and restored them to health and well-being.

Many of California's most noted pioneers reached the golden state over this Spanish Trail through southern Utah. California's history sparkles with the names of famous frontiersmen whose footprints trace back over this epic route, over the historic Green River, over historic Wasatch Pass, where Spanish caravans had passed long before them.

Now after more than a century, the adventurous San Rafael will watch once more the march of civilization. Through a great open freeway in a scenic desert land, the glamorous, golden days of a dead past will be revived.

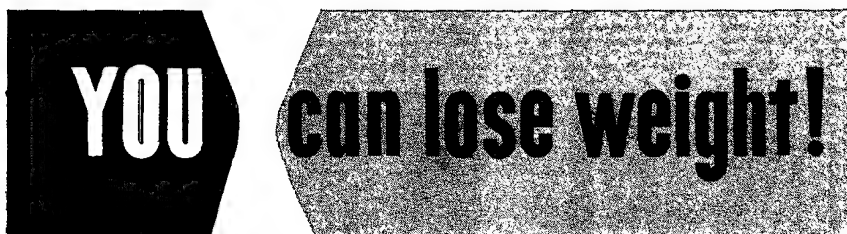


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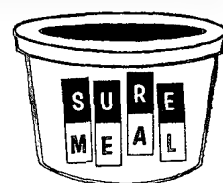
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MIA General Board Appointments

(Continued) this new call was serving as first assistant in the Hillside Stake Sunday School superintendency. He and Mrs. Hall have four sons.

Elder Blaine Watts of Midvale, Utah, now serving on the Scout committee. At the time of this appointment he was a member of the Midvale Stake high council. He has also been a member of the East Jordan Stake high council, and at one time was a member of the East Jordan Stake presidency, and once served in a bishopric. He is a widower and has two daughters.

Elder Ira A. Newsome of Bountiful, Utah, now serving on the Scout committee. Previously he was serving as a member of the Bountiful North Stake high council. He has also been a stake MIA superintendent, ward Sunday School superintendent, scoutmaster, and Aaronic Priesthood general secretary while residing in Bountiful. He filled a mission in Great Britain 1934-36. He

and Mrs. Newsome have three daughters.

Miss H. Lynn Warner of Salt Lake City, now serving on the sports committee. She has been sports director in Moapa (Nevada) Stake, Sunday School teacher at Ferron, Utah, and Beehive and Gleaner teacher in North Eighteenth Ward, Ensign (Salt Lake City) Stake, and Junior Gleaner teacher in Twenty-seventh Ward, Emigration (Salt Lake City) Stake. She has filled a mission to Norway, where she served as MIA and Primary supervisor.

Mrs. Lillian S. Boyce of Holladay, Utah, now serving on the Mia Maid committee. With the exception of about ten years she has taught Sunday School since 1918. She has also served in the Relief Society, and been a Jr. Gleaner leader and Beekeeper and a counselor in the ward YWMIA. She has been stake Mia Maid leader, and for seven years (up until last June) she was stake YWMIA president. During that time the stake was named Cottonwood and later Holladay. At the time of this call to the general board she was active in Sunday

School and Primary. Her husband is E. Veryl Boyce. They have three daughters.

Mrs. Ione R. Bennion of Clearfield, Utah, now serving on the drama committee. She is the widow of Stanley J. Bennion, a former manager of Zion's Printing Company Independence, Missouri. As a young woman she filled a mission to the Central States. Shortly after her marriage she and her husband served on the MIA board of the Central States Mission. She served as YWMIA district president, and when Kansas City Stake was organized, as stake YWMIA president. She has a son and a daughter.

Mrs. Lila B. Walch of Bountiful, Utah, now a member of the Beehive committee. Until the past summer she resided in LaGrande, Oregon. She has served as stake YWMIA age-group counselor, Beekeeper, secretary, ward president, and Gleaner leader. She has also served in the Primary, Relief Society, and Sunday School. Her husband is C. Lloyd Walch, patriarch in Bountiful North Stake. They are the parents of four sons.

A Spiritual Beacon

(Continued) courses, and by the fall of 1880 the work had been completed up to the square. Work on the towers was completed on December 22, 1882.

November 21, 1883, after a long illness, Elder Charles C. Rich of the Council of the Twelve and a member of the temple-building committee died at his home in Paris, Idaho. He was greatly mourned as he had been greatly loved by the Saints in the temple district.

In January 1882 the baptismal font, which had been cast in Salt Lake City, was hauled in from the foundry by men and teams from Brigham City. That mode of transportation was considered to be less expensive and perhaps safer than the railroad. Some of the sections of the font weighed about a ton each. The twelve oxen which support the font were cast in Logan.

In the summer of 1882 (some students say 1883) a number of the temple workmen were asked to go and build houses to start the town of Washakie for the Indian Saints

in Box Elder County.

During the spring of 1884 many visitors came to see the temple, then nearing completion inside and out. It was then, as it is now, when our new temples near completion, an effective means of missionary work, much appreciated by our non-member friends and neighbors.

With humility and with splendor, the Logan Temple was dedicated Saturday morning, May 17, 1884, by President John Taylor. Dedicatory sessions were repeated Sunday and Monday. Special dedicatory music had been written, and was sung by a selected choir under the baton of Alexander Lewis.

Of the first dedicatory session, the *Deseret News* reported:

"About 1,400 were present. The presiding priesthood were seated according to their respective callings. The Melchizedek Priesthood on the east; the Aaronic on the west. The great hall is chaste and beautiful, being pure white, with the exception of the upholstery work on the pulpits and the gold initials thereon."

Seven years of actual building—

seven years of sacrifice and co-operation on the part of thousands of residents in the temple district was culminated in those three days of dedication. But the real purpose of the temple, the reason why it was built, was just beginning as ordinance work began on Wednesday, May 21, 1884.

It's easy to write such a story thus far. The sturdy dream of a pioneer decision to build a temple to the Most High carries itself to its dramatic conclusion at the completion of the temple.

Then the real story only begins. The quiet dedication of those people who entered the temple to do a vicarious work—and how they received a spiritual feast, and how they and their families have been blessed for three quarters of a century. Seventy-five years and the sacred promises are still being made there; the blessings from heaven are being poured out openly there.

May the Logan Temple, the spiritual beacon set upon the hill east of Logan, be the center of the lives of the people of the area for many times seventy-five years to come!

Worship—Its Meaning and Achievement

(Continued) but sometimes seeing the parts of a process helps in arriving at an understanding of the whole process. We shall consider first, the preparation and conditioning necessary for worship; second, the worship experience proper; and third, the fruits of worship.

To achieve a corporate worship experience requires thoughtful preparation and considerable discipline of all concerned beforehand. There are two areas of responsibility in this connection: that of the officers who arrange and conduct the service, and that of the individuals who come to worship. The former are responsible for providing external conditions which are conducive to worship, and the latter are responsible for inducing within themselves an attitude of intention and expectation of worshipping.

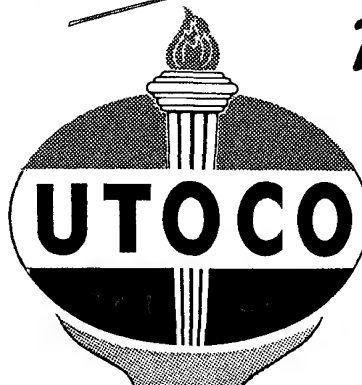
The officers responsible for the service must discipline themselves not only to the inner requirements of the individual worshiper, but also to the principles and techniques without which it would be impossible for them to conduct a unified, beautiful, and effective meeting. While these principles and techniques are considered important, we can only briefly mention them here.

It seems to us that the guiding principle under which the techniques are to be worked out for developing an impressive service, is the simple idea that the outward expression or external program should run parallel to the inner spiritual course of the experience. It is perhaps impossible to say what the sequence of this inner course is because of its elusiveness and complexity, yet it seems that in a well-ordered Sacrament meeting, for example, the tone and intensity of the inner experience increases until the culmination is reached with the partaking of the Sacrament. If this is not the case, it should be. This means that the separate parts and the order of the service should be consciously selected and arranged to contribute to and enhance as well as express the inner process as it moves to the climax of spiritual illumination and rededication to the will of God.

The techniques or practices to which officers must discipline themselves if the service is to be effective,

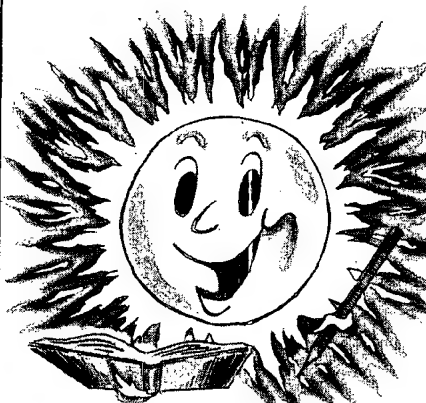


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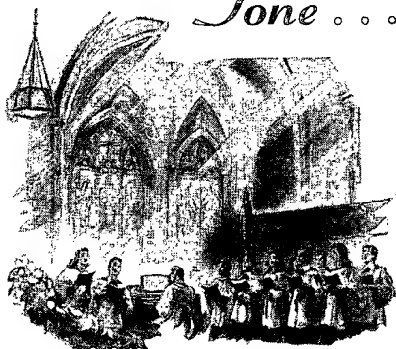
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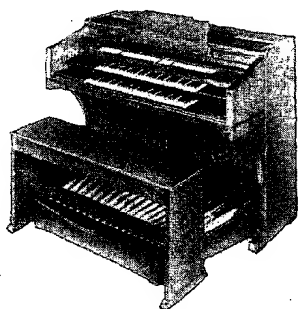
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include those combined elements which result in the skilful, artful management of the service. Included among these would be such matters as the detailed planning of each meeting, the pre-arrangement of all physical factors, the dignity and simplicity with which the service is conducted, the appropriateness and proper use of music, scripture, speech, and prayers, and the over-all unity and quality level of the whole. Proper attention to these and other factors gives the service a quality of dramatic unity from beginning to end. If this suggests that worship takes on something of the nature of art, then we would add that it is the simplest

and purest form of art of which the human soul is capable.

Careful attention to the principles and techniques of worship not in the interest of principles techniques as such but is rather the interest of worship itself. Public worship is an organic, not atomistic process. Scattered individuals must be welded into a worshiping congregation, and it is a simple fact that certain conditions and procedures contribute more readily to this end than others.

Observance of these prerequisites does not necessarily insure the success of a worship service. Complete success depends heavily upon the

"Your name is safe in our home"

Richard L. Evans



Last week we recalled a question that applies to all policies or products or any kind of proposal that pertains to people: "What will it do to the man?"¹ This week we should like to cite another sentence from the same source, a sentence which suggests its own kind of questioning: "Your name is safe in our home."² Do we, for example, speak as well of our friends when they are absent as when they are with us? It would sometimes seem hazardous to be absent from some kinds of company because of gossip or uncomplimentary comments concerning those who aren't there. This, of course, is a false and unfortunate kind of friendship. We can't be everywhere and always present in person; we can't always and everywhere represent ourselves; we can't refute every falsehood and misstatement and gossip and innuendo that is somehow circulated. And if always people have to be present to defend themselves from gossip, from loose tongues, from irresponsible rumor, or unkind comment, or criticism, there is little of safety for the good name of anyone. "Your name is safe in our home."³ This means, among other things, refraining from character assassination, from quick judgment, from unjustified criticism, from putting on a pleasing face and front at the moment of meeting, followed by gossip and accusation and innuendo in absence. Pertinent to this we would cite these three terse sentences, one from Proverbs and two from the New Testament: "A whisperer separateth chief friends."⁴ "Wherefore putting away lying, speak every man truth with his neighbour."⁵ "Take heed what ye hear."⁶ In the home, in the family, in the house of our friends, among fellow workers—indeed anywhere—it is blessedly reassuring to have someone with whom we can trust our good name, our reputation, our interest in our absence. Among the most cherished possessions in all of life are a loyal family, trustworthy friends, and far and forthright associates who will represent us fairly in our absence. To quote Francis Bacon: "... It is a mere and miserable solitude to want true friends; without which the world is but a wilderness. . . ."⁷ "Your name is safe in our home."⁸

¹Oscar A. Kirkham.

²Proverbs 16:28.

³Ephesians 4:25.

⁴Mark 4:24.

⁵Francis Bacon, *Of Friendship*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, March 8, 1959. Copyright 1959.

attitude and purpose the individual worshiper has as he takes his place in the congregation. He must come to the service primarily for the purpose of worshipping, conscious that on this occasion the values of socializing with friends or receiving instruction are secondary.

In this era of two hundred page Sunday newspapers, radio programs, and television, variety shows, drag races, traffic jammed streets, and numerous other distractions, frequently including too full a schedule of Church appointments, the attitude of mind and relaxation of body required in worship are difficult to achieve. To arrive at Church under these circumstances in the proper frame of mind necessitates some preparation and conscious self-discipline.

The form of preparation and discipline will vary with the individual. If one habitually reminds himself of the meaning and value of the Sabbath as he approaches the day's activities, his general attitude will be conducive to worship. However, most people need further concentration on spiritual matters. Scripture reading for devotional rather than theological interests proves helpful for many. A prayerful attitude, characterized especially by adoration and gratitude to God, should be attained. The least one can do is to discipline his thoughts and actions, by whatever means, in order that he may be responsive to, and participate in, the service which has been prepared for him.

Let us now assume that we have an ideal worship situation where officers have met their responsibilities as suggested above, and where the congregation has arrived ready to worship. What actually is involved in the experience of the individual worshiper?

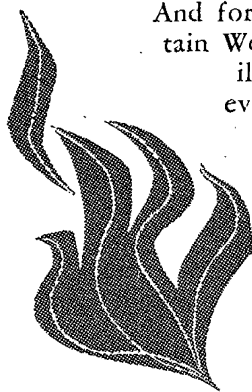
Our attempt to answer this question is not a proposal or a stipulation of what worship should be. Worship, as an immediate, first person experience, can be known and appreciated only in experience. The sense or feel of worship cannot be communicated verbally. What is attempted here is an analysis and interpretation of the worship experience for the purpose of expressing something of the complexity, profundity, and richness of such experiences.

The reader is reminded again that we are engaged in analysis and in-

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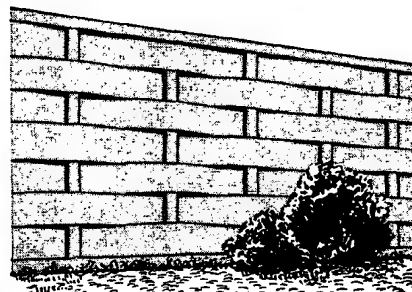
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terpretation and that these processes have no part in worship. The steps or stages which will be enumerated are not to be taken as suggestive of an exercise which must be followed consciously to worship. If the worshiper, at the time of worship, were to concern himself with the machinery of worship, he would never get around to worshipping. Yet, after the experience has occurred it is possible, upon analysis to recognize several elements or phases, however closely blended they may have been in the experience itself.

We would suggest that the first phase of the worship process proper, is the further drawing in of one's wandering thoughts until the fullest concentration of attention is on the object of worship, God. This reverent contemplation is not to be confused with thinking of the problem solving type. To wrestle mentally with difficult theological problems at this time, is to impede the worship process. The meditation of which we speak, is a kind of inarticulate affirmation of the greatest, goodness, glory, and mystery of God, who is the Creator and Redeemer of the world. Contemplation of this kind induces within the worshiper, a sense of his own weakness and imperfection. This sense of sin, if you please, is not unnatural nor forced. Nor is it out of date. It is always an element in a genuine worship experience. This awareness of inadequacy gives rise to a feeling of humility as one moves forward in the worship process. In the contemplation of God, the soul may be silent or it may express itself in prayers of thanksgiving, praise, and forgiveness. (*Ibid.*, 59:12.) But, this is not to complete the process.

At the beginning of this initial phase of worship, the will is active as one voluntarily focuses his thoughts, but as the service progresses the attention is spontaneously absorbed in the process and the will becomes passive. As the inner posture changes from activity to the passivity and receptivity of "not my will but thine be done," one is already entering the next phase of worship.

In the first stage, man is seeking and asking. In the stage that follows, God is responding. The first stage makes one hospitable to the Spirit of God which is truly present and responsive to the soul's needs. This

is communion, the spiritual experience of the spirit of man and the spirit of God coming together in the most intimate kind of personal relationship. In the Divine Presence there is the overwhelming need to confess one's sins and rededicate and recommit oneself to the will of God. (*Ibid.*, 20:77, 59:12.) This phase of the experience culminates in heightened vitality, increased imagination, and a joy that is full. (*Ibid.*, 59:13.)

While we have made no attempt to parallel the inner process with the external process, it is obvious that the last phase described should run concurrently with the partaking of the Sacrament, and we would say that unless this inner spiritual concomitant is achieved, no Sacrament has been experienced. The worshiper has only outwardly responded to external symbols. To thank God in the closing prayer for the presence of his spirit is one thing; actually to have experienced the presence of God is quite another. Too often, worship never moves beyond the contemplation stage, but there is as much difference between contemplation and communion as there is between companionship with a present friend and thoughts about one who is absent.

While the worship experience may

be said to reach its climax in the moments of direct communion, and while this experience may be said to be an end in itself, the effect of the experience inevitably leads to what Paul called the fruits of the Spirit—peace, joy, love, long suffering, gentleness, and temperance. These virtues give the whole of one's life a new quality, and when nourished often by private and public worship, characterize the truly religious personality.

Perhaps these virtues can be cultivated for their own sakes independently of worship, but when they are the outgrowth of faith and worship, they have a very different inner aspect. This inner aspect is the quality we spoke of in the beginning as marking the difference between the religious life and the non-religious life.

Worship as it has been described here may not always be achieved. In fact, it may be that it is only on rare occasions that this ideal composite of experiences merge in complete fruition. Yet, we have not described the impossible. The promise is that all who wait upon the Lord in humility and faith will find that he is inclined toward them. Without entering this dimension of experience the human personality will never reach its maturest fruition.

Look, Mom, I'm a Senior!

(Continued) with him. They seem extremely fickle, and he is sure they are trying to wrap him around their finger just for the thrill of a conquest. In fact, the first time he gets let down by a girl his ego collapses like a deflated balloon.

"Think of all the weekly allowances I wasted on that girl," he moans. To himself he secretly admits that he thought she was his predestined soul partner. Now he is convinced she has no soul. He decides she is a professional heartbreaker, a gold digger, truly a colossal disappointment. His emotional disturbance is no illusion but raw and real. He may try to cover it up by bragging that from now on he is going to be a confirmed woman hater. "Women just can't be trusted," he says, "I never expect to marry." This firm resolution may last two or three weeks.

In later years he can look back on these experiences and realize that the trial and error method of finding a mate is Mother Nature's most preferred way. He may even realize that the girl he thought was so fickle and heartless was actually a very sweet and sensible creature who knew she would be getting married before he even reached his second year in college and her intuitive wisdom therefore whispered, "Better cut the boy loose before he goes into a spin."

Because this is not the marriageable age for a boy it is a good time for him to be polishing up on things which a girl will be looking for later on when he really decides to campaign for a certain "one and only."

The girls themselves have described the things they like in a boy:

1. Good manners.
2. Friendliness.
3. Good sense of humor.

4. Being a good sport.
5. Nice looking (manly, not "pretty").
6. Good talker.
7. Popular with other boys.
8. Popular with other girls.
9. A "fun" dancer (not just a "mugger").
10. Belongs to a friendly and interesting crowd.

New Motors, New Talents

By the time a boy is 17, he is beginning to feel powerful new motors operating within him. His intellectual powers are increasing. His physical skills have acquired strength and improved precision.

What surprises Junior the most is his unexpected success in a lot of new endeavors. He finds he can excel in any one of a number of things—acting, debating, journalism, student government, telling jokes, singing, dancing, athletics, playing an instrument, even getting good grades in school. Sometimes he excels in several of these. A couple of years ago he would have hooted at the idea that he had such talents. Nevertheless, he likes the new role.

And one of these fine days he wakes up to see his name in print for the first time. "This is very significant," he thinks. And it is, even if his name happens to be in a six-line article buried in the real estate section. Sometimes he hears people refer to him in conversation and people speak to him at the grocery store, the five-and-dime, on the street. Some of these people he can't even remember meeting before.

The Glory of Graduation

For a lot of boys, graduation from high school marks the end of formal education. Many more will struggle on through one or two years of college and some will graduate, but for a great many boys the high school cap and gown remains the crowning memory of academic achievement.

The high school graduation represents a lot of things.

First of all, it means that Junior is not a quitter. Of the hundred who dropped out of school, he is not one of them. Modern life is a continuous obstacle course for the boy who has not completed high school. Junior can always feel proud that he struggled through and graduated.

Second, it means that Junior

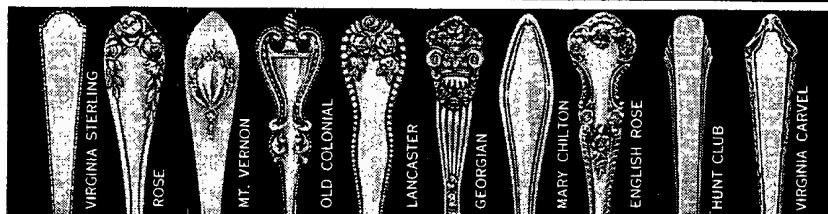


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"The weediness of words"

Richard L. Evans



Last week we talked of protecting the good name and interests of others in their absence, and used as our theme this significant sentence: "Your name is safe in our home."¹ Sometimes we little seem to realize how much of hurt there is in irresponsible utterance, and how much of time is used in triviality of talk. On this subject Sir John Lubbock said: "One is thrown in life with a great many people who, though not actively bad, though they may not wilfully lead us astray, yet take no pains with themselves, neglect their own minds, and direct the conversation to petty puerilities or mere gossip, who do not seem to realize that conversation may by a little effort be made instructive and delightful . . . or, on the other hand, may be allowed to drift into a mere morass of muddy thought and weedy words."² There is a phrase that may be remembered: "muddy thought and weedy words"—the weeds that clutter, that hurt the good growth. Sometimes critical and unkind talk seems to suggest almost complete lack of appreciation for the privilege of living with those whom the Lord God has given us to live with, to share life with. Of course, people aren't perfect, and are sometimes disappointing, and make many mistakes, and sometimes seem selfish, self-centered, and inconsiderate, and irritate and annoy. And of course, if we were so disposed, if we were looking for fault, for blemishes, we could always find a reason to gossip, to criticize, to spread rumors, to be unkind in comment. But if we want to come to a point of great appreciation for other people, we need only imagine how alone and lonely we would feel without friends, without family, without others with whom we are privileged to live out the days of this life, with all the Lord has given. . . . little do men perceive what solitude is, and how far it extendeth, for a crowd is not company, and faces are but a gallery of pictures, and talk but a tinkling cymbal where there is no love."² And this awareness well would lead us to greater caution, to greater kindness, in all comment and conversation, with less of the "weediness of words."

¹Oscar A. Kirkham.

²Sir John Lubbock, *The Blessing of Friends*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, March 15, 1959. Copyright 1959.

SELF SERVICE

by Elizabeth Shafer

I meant to buy a loaf of bread,
A piece of steak,
A jar of honey.

I bought a lot of things instead.
Believe me, friends,
It isn't funny.

Each week my budget's in the red—
I serve myself
Right out of money!

knows quite a lot about many things. He has been exposed to a little history, a little science, a little law, some phases of government, the basic elements of mechanical arts; he knows a lot about his own language and some things about a foreign language; he knows more mathematics than many of the best scholars in colonial times, and he has probed the mysteries of a chemistry, physics, or biology lab; he has improved his writing technique, his ability to speak, his athletic skill; he has learned a great deal about citizenship, something about working through group dynamics in committees and on teams; he knows the rudiments of intellectual research and feels at home in the archives of a library. Yes, sir, Junior has come a long way!

Third, graduation from high school means basic preparation for a happy and profitable life. He is now equipped so that he can continue improving himself through self-education; 12 years of schooling will have triggered interests in many fields. It has also prepared him to

become an apprentice in nearly any occupation except those requiring very advanced or highly technical skills. Probably 80 percent of the jobs in the country demand high school graduation as a basic requirement for employment.

Fourth, he has struck a level of educational preparation which makes him equal to the vast majority of the citizens of our country. One of the most important aspects of education is getting a feeling of confidence—not a feeling of superiority over other people, but a feeling of being equal. He learns that nobody knows everything about anything. He has learned to approach even the so-called experts with caution. He learns to think for himself, to ask to see the evidence, to weigh, ponder, and decide. To the extent that he does this he reduces the "margin of risk" in life. It helps him take the gamble out of new business ventures, the mystery out of new acquaintances, the gullibility out of everyday affairs.

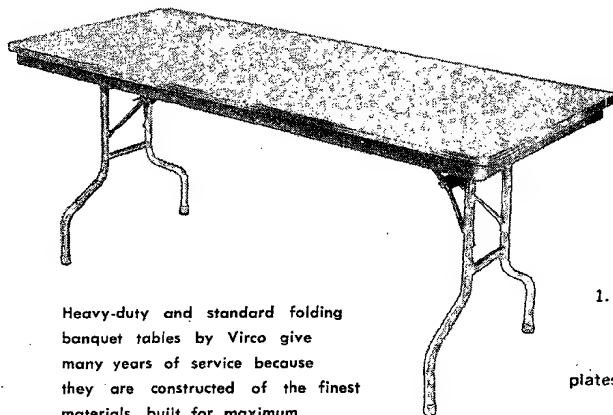
Fifth, graduation from high school

fulfills the dreams of a boy's best friends—his mom and dad. At 17 Junior represents an investment in cold cash of around \$30,000. His parents don't think about that, however. They leave it to the Children's Bureau in Washington, D.C., to figure that out. All they know is that Junior has been the object of vast quantities of love, devotion, care, teaching—and a certain amount of fret and worry. No matter what happens they will never regret a single moment of what they have done to help him, but it is such a tremendous reward to a mother and father to see Junior turn out to be the wonderful fellow they knew he could become. That is why moms and dads get sort of sentimental at a graduation exercise. As Junior walks across the stage in his cap and gown, it does something deep down inside. To hear his name called out and see him accept his diploma in front of a crowded auditorium of admiring townspeople, just cannot help opening up the floodgates of a happy parent's heart.

ONE STANDS OUT

Three re-inforcement features of Virco "can't-tip" folding chairs could be omitted and the chairs would look the same. Because we continue to include them our chairs are establishing new records in use periods. The plywood solid core of our heavy duty banquet tables could be omitted and the tables would look the same. We could substitute other, less costly semi-solid materials. But we do specify the solid core. This persistence in quality manufacture has contributed mightily to the fact:

VIRCO STANDS OUT Write for your free copy of Virco's public seating catalog and price list today! Virco Manufacturing Corporation, P.O. Box 44846, Station H, Los Angeles, California.

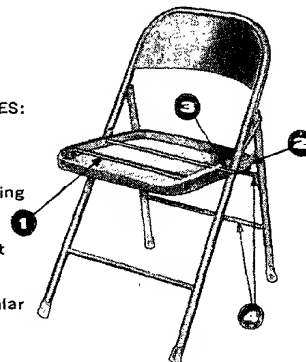


Heavy-duty and standard folding banquet tables by Virco give many years of service because they are constructed of the finest materials, built for maximum strength and durability, yet their advanced design reduces weight to a practical minimum.

VIRCO

OUTSTANDING FEATURES:

1. Extra tubular reinforcing brace underneath front of seat
2. Extra solid 14-gauge steel reinforcing plates on both sides of seat
3. Extra steel tubular reinforcement inside front legs at seat pivoting point
4. Two electrically welded and brazed tubular steel cross braces between rear legs



put them
all together—
they spell
MOTHER



Today's Family

It's a wonderful thing to be a mother.

Being a mother means having your hands in water a big part of the day; it means sometimes having chipped nail polish, bags under your eyes, worry lines on your face, a few gray hairs, and very little time to yourself. But it also means to be needed, to have a chance to love completely, to be a partner with God in creating bodies for his spirits, and to mold and influence lives. It is a priceless gift. It is worth every minute of every day—this being a mother.

If you have a teen-age daughter in the home, it means that almost always the ironing board is up; it means the jingle of bobby pins in the bathroom when anyone with good sense would be in bed; it means the alarm clock is set at 4 or 5 a.m. for her to study for a chemistry exam or a song fest practice; it means yards and yards of white cotton slips to iron, plus a half dozen white blouses to do up; it means trying to put the nourishment of a full breakfast into an eggnog because she is always in a hurry, and it means making one little sandwich (because that is all she will take to school) to hold the calories and nourishment of a sensible lunch; it means sharing the memories and the joys of an extra special date as well as staying up all night finishing a never-to-be-forgotten prom dress. It means bursting with pride when she accomplishes something you always wanted to be able to do when you were a young girl. Yes, to have a daughter in the house is really to live.

If you have sons in the home along with this daughter you live doubly. It's wonderful. It means the constant ringing of the telephone, the staying awake nights until at last you hear a car in the driveway and then footsteps coming up the walk. It means a feeling of relief and forgetting all your worries of car accidents and things as he comes into your room enthusiastic about the activities of the evening. It means the right words of encouragement spoken at just the right moment and making little suggestions and corrections to teach him right from wrong. It means glowing inside when someone compliments you on something fine he has done. Yes, it also means to say just the right thing to the principal when he calls you to school because your son has done wrong,

Florence B. Pinnock, Editor

and then to be understanding with your son in the correction of this wrong. It means all this and much more. It helps if you can be as wise as Solomon and as human as the Andersons in *Father Knows Best*. It helps if you pray often and then live the way you should.

I remember when our daughter was just a little girl and we went for a walk together one summer evening. She took my hand and gave it a squeeze and said, "Oh, Mother, I love you like the sky." I looked up at the clear blue sky and then down at her and said, "That's wonderful, dear, just how much is that?" She looked surprised at me and said, "Why, Mother, the sky has no end." As mothers and fathers and sons and daughters our love for each other is like the sky—it has no end. It's a wonderful thing to be a mother, the most wonderful thing in the world.

A DINNER FIT FOR A QUEEN ON MOTHER'S DAY

Avocado Salad
Breaded Round Steak
Buttered Asparagus
Mashed Potatoes and Carrots
Cherry Jam and Relishes
Pineapple Ice Box Cake

Saturday is the day to prepare this Mother's Day dinner. The whole family can help. The salad, breaded steak, and ice box dessert can all be made ready a day ahead of time. Plan to set the table in a



SOUP-SAMPLER'S FAVORITE! How do we know our Rancho Chicken Noodle Soup is extra special? You guessed it . . . the young fry dote on it. Mothers have told us why. "More chicken flavor" . . . "tastes better" . . . "more tender noodles." Try Rancho Chicken Noodle Soup on your clan tonight. Simple way to please 'em.

For your Ward Parties

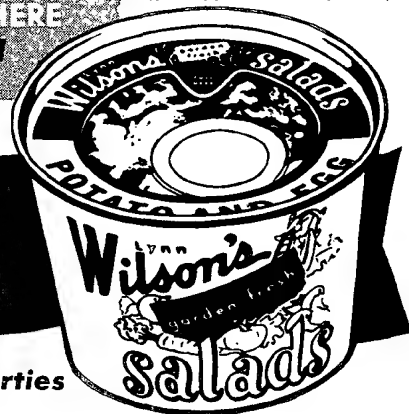
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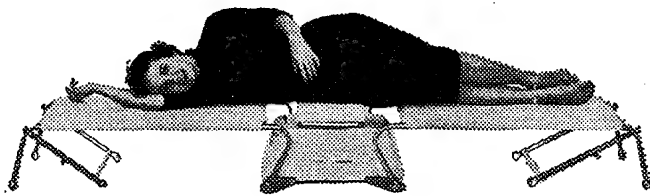
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(cottage cheese in lime
gelatin with pineapple)
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(carrot & pineapple
in orange gelatin)
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(pineapple in lemon gelatin)

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11 lb.	45 - 55
25 lb.	100 - 125



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festive mood, using fresh linen, sparkling silver, and a centerpiece of some kind. If flowers are not available, try using a centerpiece made of a large grapefruit entirely covered with parsley. Set this fresh green ball on a crystal plate or mirror. To prepare, prick the grapefruit all over and insert stems of parsley deep into each hole. The avocado salad, used as an appetizer, adds to the attractiveness of the table.

Molded Avocado Aspic

Dissolve 2 tablespoons gelatin in one cup hot water and let stand for 5 minutes. Add 1 cup grapefruit juice and mix well and chill for 10 minutes or until of jelly consistency. Then add 1 cup mashed avocado, 1 tablespoon Worcestershire sauce, 2 tablespoons finely grated onion, ½ teaspoon salt and ½ cup mayonnaise. Pour into individual molds and chill until firm. Decorate with a cherry before serving on endive.

Breaded Round Steak

2 lbs of ½ inch thick round steak
2 beaten eggs
6 (about) tablespoons evaporated milk
Fine cracker or dried bread crumbs
Shortening
Salt, pepper, paprika

Pound steak thoroughly. Cut into serving pieces. Pound crumbs into the meat. Mix the milk with the eggs. Dip the meat into the mixture then into crumbs and seasoning. Brown on both sides in hot shortening. Half cover with boiling water and simmer over very low heat for about an hour. Set in refrigerator. Add more liquid on Sunday and simmer about 30 minutes. Serve.

Mashed Potatoes and Carrots

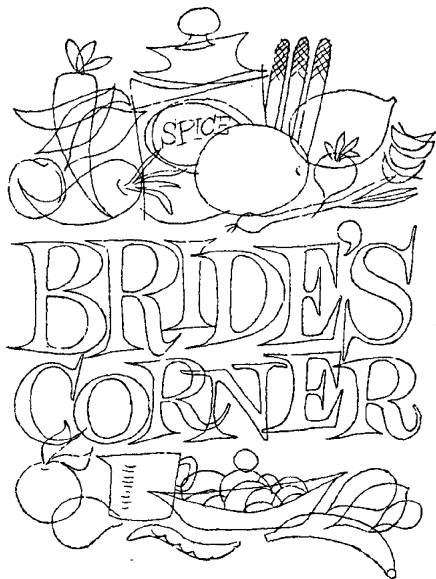
Peel and boil potatoes and carrots separate in salted water. When cooked thoroughly, drain and mash each separately. Season to taste. To potatoes add hot milk and butter as for mashed potatoes. Then combine vegetables and mix well.

Pineapple Ice Box Cake

2 cups milk
1 cup sugar
2 tablespoons cornstarch
2 eggs beaten

1 tablespoon gelatin
1 tablespoon cold water
 $\frac{3}{4}$ cup pineapple juice
Juice and grated rind of one lemon
Pinch of salt

Line a mold with thin slices of sponge cake. Heat milk, mix sugar and cornstarch together and heat. Stir until thickened. Fold in the beaten eggs carefully. Remove from heat and stir in the gelatin that has been softened in the cold water. Add the pineapple juice and lemon rind and lemon juice; add pinch of salt. Pour into cake lined mold and let set over night. Just before serving unmold and cover with whipped cream and decorate with slices of pineapple and maraschino cherries. Serves 6.



Pantry Shelf Meals

Rings are scattered throughout marriage. Some rings are worn on the third finger left hand symbolic of vows taken. Other rings can herald a mild catastrophe, such as the doorbell announcing unexpected guests at dinner time, or that telephone ring preceding those time-honored words, "Honey, I'll be home in half an hour for dinner. Jim just came to town, and I'm bringing him along." Calm down, meet the situation with a smile; you can be prepared for such an emergency. It can be fun.

Have a corner tucked away somewhere labeled, "Pantry Shelf Meals." Save the commodities on this shelf for special short-notice occasions.



Enjoys trying new recipes

SALT LAKE CITY COOK WINS 4 PRIZES

Mrs. Mero Zolintakis has the makings for a centerpiece in her own yard. And her table's bound to be special because she is a prize-winning cook. She won 4 awards last year—all at the Salt Lake County Fair.

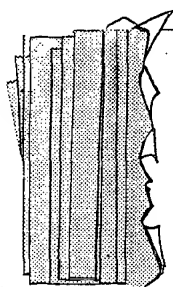
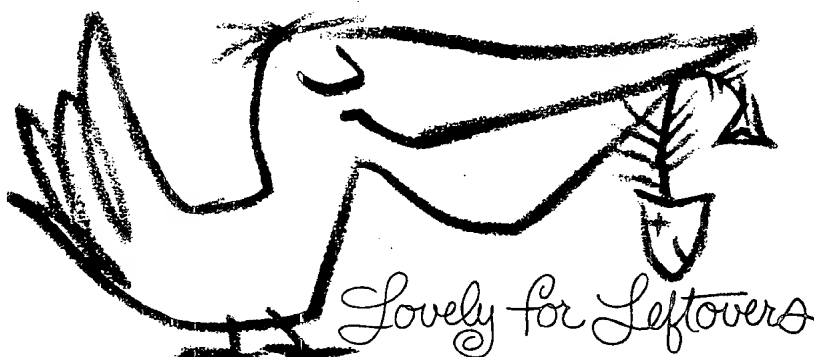
Mrs. Zolintakis is another top cook who uses Fleischmann's Active Dry Yeast. "It's so dependable," she says. "And it stays fresh for months."

And now you can enjoy making yeast-raised treats even in warm weather. Because there's a quick

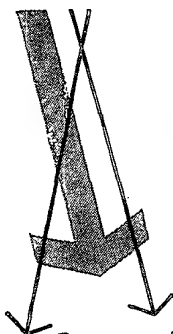
new way to cook with yeast... just add it to biscuit mix! It's easy. And what a delicious way to make real Italian pizza crust—the recipe's on the package. Fleischmann's Active Dry Yeast is easy to use any time—and it keeps for months. When you bake at home use Fleischmann's.



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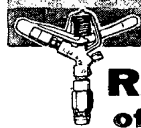


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Don't use this food just for any excuse, such as your being lazy or not being prepared for the regular run-of-the-mill meals. This is a short-cut shelf to a speedily-prepared delicious meal.

Let's list a few foods that come in handy for times like these: fruit juice, tomato juice for cocktails; pears and pineapple for salads; crab, tuna, shrimp for casseroles and "a la king" dishes; canned ham, whole chicken, as meat courses; mushroom soup, tomato soup, bouillon cubes and mayonnaise for sauces; canned tomatoes, corn, string beans, potatoes, frozen peas, broccoli, etc., for vegetables; packaged crackers, biscuit mix for bread; cheese; packaged brownies, piecrust, cakes and puddings for desserts. Perhaps this sounds expensive to you as you begin married life, but if each week you add just one item to your shelf, you will soon have a corner full of delicious possibilities to meet any emergency. We are not extending this discussion to frozen dishes because the majority of you, at this time in your lives, have a shelf but not a freezer. Never be it said of you, as it was said of Old Mother Hubbard, that your cupboard was bare. Your husband will be so proud of you if you can meet the emergency of a surprise guest with poise, calmness, and a delicious meal.

Here are some sample speedy dinners:

1. Spiced tomato juice
Salad casserole (January Era)
Frozen peas (cooked with a bouillon cube)
Pineapple ring salad.
Seed squares (bread slices spread with butter sprinkled with sesame seeds and browned under a flame)
Brownies a la mode
2. Onion soup
California cheese casserole (April Era)
Large green salad garnished with shrimp
Peppermint ice cream balls (scoops of ice cream rolled in chopped nuts or chocolate cookie crumbs)
3. Iced pineapple juice—cheese crackers
Ham slices baked with cloves
New little canned potatoes in cream
Broccoli

Baking powder biscuits
Pear salad (garnished with grated cheese)
Orange Fluff

Handy Hint

Food Freezer Tips

Do you need ice for your picnic or camping trip? This tip will let you have your ice and drink it too. If you are tired of trying to fit a 25 pound chunk of ice into a camping size icebox, and if you're tired of having two inches of water in the bottom of the box making all of your food soaking wet, then try this.

Fill four cardboard milk cartons with fresh water or fruit juice. Freeze in your deep freeze and the next time you decide to go on a picnic or a week-end camping trip you'll have ice and a cool drink when you arrive. R. M. W., Ontario, California.

All for a Date

(Continued) worry about it, there were many boy friends. She found it wasn't too hard to hold her standards high. She was so busy and happy she didn't worry about being accepted by the crowd. She found a great deal of love wherever she went. Because she loved people, they loved her: boys, girls, old folk, and children. She could always keep others happy because she found so much to talk about and be interested in. She wasn't very good at sports, but she played whenever she had the opportunity so that she could talk with others that were interested in them. She always had plenty to do to entertain the boy she was dating. She liked cooking, so it was easy to fix a snack for her boy friend after a dance or make candy on Saturday afternoon or evening when someone dropped over. Her date dresses were those she saw in her dreams made up of material worked with her own two hands. She found it wasn't hard to keep boys happy without the usual 'making-out' that most of the crowd did.

"Not very long ago Jeanette entertained a crowd of young people at her parent's home and announced her intended marriage. The house was decorated with beautiful flow-

ers cut from her own garden. The place cards at the table she painted herself. By request from the friends she had learned to love so much, she spent part of the evening playing favorite pieces on the piano. When the refreshments were served, she felt good that she had prepared them herself. Yesterday I went to her trousseau tea and saw a beautiful trousseau; most of which was made or bought by Jeanette while she worked and waited for her boy friend to return from a mission. She didn't even seem to be lonely while he was away. She was always busy. There is no question as to what the rest of her life will be, because of what the past has been.

"Think about these two girls, Larrie. Maybe you can copy parts of their lives for yourself. You have a choice, you know, and you can make your life just what you want it to be."

"But Mom," protested Larrie, "no one could do all the things Jeanette did . . . not alone."

"No, Larrie, not alone! Jeanette had a lovely family and a lot of good friends. It's funny, but when you want to learn a thing badly enough, you find help on every hand. Especially when you want to give to others in return. Jeanette had another source of help, too, stronger than any of the others. She lived with prayer and wasn't afraid to spend time on her knees asking her Father in heaven for guidance all the way. Jane and Jeanette were both lovely girls and lived beautiful clean lives, but Jeanette was the happier one. She found it by the 'do it yourself' method."

Julia Adams kissed her daughter and started to leave. She hesitated at the door, turned, and said: "Do what you want, my love, I want you to be what you want to be. And since dating seems so important to you right now, I hope you'll start preparing yourself for it. There is

□

MOTHER THE MAGICIAN

by May Richstone

She gives his shoulder a loving squeeze,
Drops a kiss on a little boy's brow
And teardrops vanish, the bump on
his knee's
Miraculously "All better now!"

For a Girl's Most Cherished Moment



Wedding announcements for that important event. A wide selection of styles and cards that would please the most discriminating bride.

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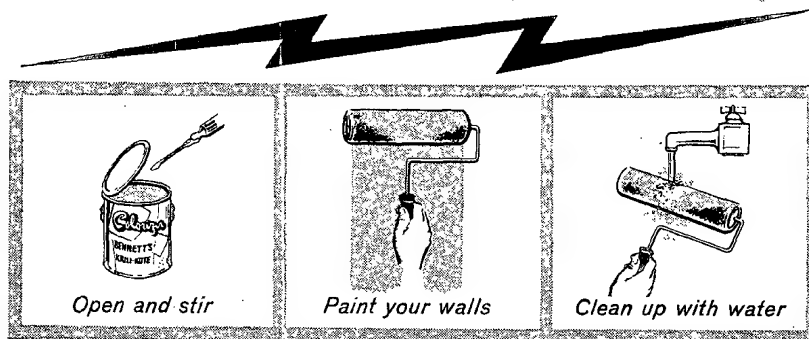
News

Press

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• EM 4-2581
• SALT LAKE CITY, UTAH

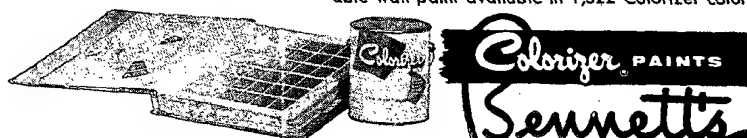
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so much to be learned. There are other cheaper, faster ways of getting the attention of the boys, but they don't bring happiness. They don't even bring popularity except for a little while. But if you settle for a cheap substitute, you'll have plenty of time to be worried when it's too late. While you're preparing yourself for dating you'll spend a few lonely evenings, but the time won't be wasted. Just remember it takes

Just Another Book

(Continued) citizens would be insecure, under the administration of men who are so ignorant and superstitious as to believe that they have been the subjects of miraculous and supernatural cures; hold converse with God and his angels, and possess and exercise the gifts of divination, and of unknown tongues."¹²

In vain the newspapers around the country pointed out that you could not throw the Constitution out of the window simply because people had crazy religious ideas: "We regard the Mormons as a sect of deluded and deceived fanatics, yet they have their rights and privileges. . . ."¹³ In vain the governor of the state asked why the Mormons alone of all fanatics should be so treated: "It is not long," he wrote, "since an impostor assumed the character of Jesus Christ, and attempted to minister as such; but I never heard of any combination to deprive him of his rights."¹⁴ At the same time a learned judge in the same state, acting in his official capacity, urged the Mormons to give up the cause of all their troubles, and warned them of what would happen, rights or no rights, if they did not: "The Honorable Judge Rydland . . . addressed the Mormons warning them against the danger of suffering themselves to be led by pretenders to the high prerogatives of the Prophets of God."¹⁵ Such is the specific crime with which he charges them. A year later a western editor compared the Mormons with the early Christians; he also called the Book of Mormon "an artifice so vile, shallow, and contemptible that it can never deceive one intelligent individual; therefore we think it unworthy to so much notice as a contradiction!" But the remarkable thing about this perfect-

time to 'practise your personality,' and when you 'arrive' it will be a sure thing.

"I'll finish your new dress tonight. You could wash your hair and do your nails. I have a new book that tells all about how to improve your conversation. You know, by morning you'll have quite a bit done." She winked at her daughter, "It's going to be fun, isn't it, getting ready for your very first date?"

ly orthodox statement is that the author, who was a freethinker, went right on to speak of Moses and Christ and of the Old and New Testaments in the very same terms, sagely observing that the world's opinion of the Book of Mormon was also "unquestionably the opinion of the learned ancients, concerning the former revelations."¹⁶ It was a direct hit which went unnoticed in the general cry, voiced by the *Missouri Argus* in 1838, that though the Mormons may be Christians, still they were "a sect with a peculiar creed, distinct from that professed by the rest of Christians."¹⁷ The general impression of the Mormons on American society at the time is eloquently expressed in the verses of Josiah Canning, the New England "poet":

"Now MORMON, with his golden plates,
Says he has opened heaven's gates,
And hangs out many tempting baits
To prove the fact;
And old JOE SMITH, his agent,
prates

With school-boy tact.

"Here in our own, our goodly land,
Some zealot has enrolled a band,
Whose object is to take command
From HEAVEN, I think!
The last accounts they seem to stand
Upon the brink.

"That heathenism should be done
Beneath New England's CHRIS-
TIAN sun,
's a crying shame—a grievous one;
And into jail
Theimps should tarred and feath-
ered run,
Or ride a RAIL."¹⁸

Here it will be seen that the objections are raised to the Mormons in staid New England as in wild


Missouri (and they are purely religious objections), and the same rough treatment is recommended for them. But today we are being told that such doctrines "would scarcely seem fanciful, possibly not even novel" in those early times. Who is kidding whom?

It was the oddness of Mormonism that arrested the attention of the Fabulous Forties, when the critics looked for the peculiar and found it everywhere. Everything about Mormonism was fantastic. Josiah Quincy said of the stately Nauvoo Temple, "It certainly cannot be compared to any ecclesiastical building which may be discerned by the natural sight."¹⁹ To Mr. Kidder Mormonism was "threatening to unsettle the grounds of all rational belief. . . ."²⁰ Wherever the Mormons went, "their fanatical religious zeal and some of their tenets and practices . . . were inconsistent or incompatible with the civilization surrounding them."²¹ We are accustomed to boast of the intelligence of the nineteenth century," wrote the scandalized editor of the eminent *Dublin University Magazine* in 1843, "to laud ourselves on the march of mind in these modern days, and to speak of the popular delusions by which past generations were misled, as the spectral shadows of 'the long night now gone down the sky.' Mormonism is a bitter reply to our self-laudation. . . ."²² "How in the name of common sense," an English minister wrote to his nephew who had become a Mormon elder, "could you be so simple, as to let such a poor, weak deluded creature, commit such *blasphemy*, as to put his hands on your head, and tell you that you should have the Holy Ghost descend upon you?—I would much rather have a pig's foot on my head, if it was well boiled."²³

1850's

Everyone knows that the Mormons "are a queer, eccentric set; that they have got odd notions into their heads respecting religion and the Bible . . ." a London editor observed in 1850.²⁴ Charles Dickens was bemused at the idea of people "seeing visions in an age of railways"; it was just too incongruous for words.²⁵ "It is most humiliating to our country and our age!" cries a devout American commenting on the same anomaly in 1853, "Who

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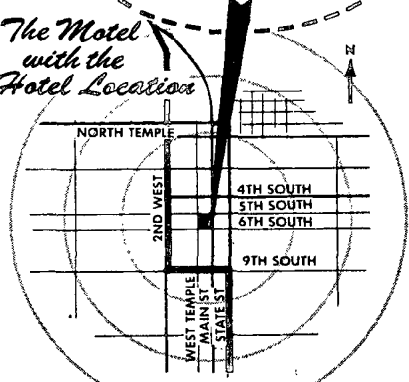
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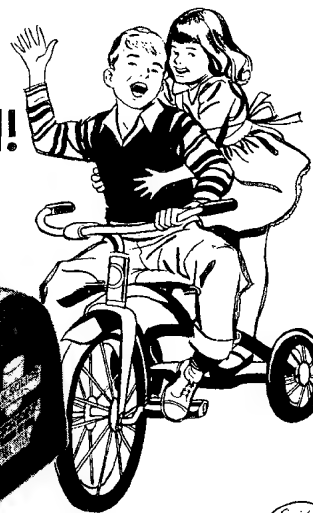
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would opine that, in our happy land, in a nation of voters, freemen, newspapers, periodical literature, and general reading, such a gross and detestable imposture as Mormonism could find disciples and devotees?"²⁶ Speaking of the death of the Prophet, the most noted literary journal of the age says, "we cannot deny that in his punishment, the wrath of lawless men fulfilled the righteousness of God." Actually it was "a death too honorable for his deserts. . . . To call such a man a martyr is an abuse of language."²⁷ When one considers that this was written in Scotland, far from the political or economic troubles of the American frontier, and by a man who prided himself on his cool intellectual detachment, who had never had any contact with Joseph Smith, it is hard to argue that Mormonism was simply a normal product of the times. "It has been observed with some reason," an important American journal remarked in 1854, "that had a Rabelais or a Swift told the story of the Mormons under the veil of allegory, mankind would probably have entered a protest against the extravagance of the satirist."²⁸

An editorial in the eminent *Putnam's Monthly* for March 1855, replies with a resounding "No!" to its own question: "Shall Utah be admitted to the Union?" It is the doctrines of the Church regarding God and man that decide the issue.²⁹ A later thesis on the same subject in the *Forum* reached the same conclusions:—the Mormons are as different from the rest of society as the wild redskins, totally devoid of "the virtues upon which alone Christian people can build republican institutions."³⁰ In the same year, John Reynolds, a shrewd observer, wrote: "In all the great events and revolutions in the various nations of the earth nothing surpasses the extraordinary history of the Mormons. The facts in relation to this singular people are so strange, so opposite to common sense, and so great and important, that they would not obtain our belief if we did not see the events transpire before our eyes. No argument, or mode of reasoning, could induce anyone to believe that in the nineteenth century, in the United States . . . a sect of religionists could arise on *delusion* and *imposture*."³¹

Yet our present-day critics do not

even raise an eyebrow. They were born yesterday. A hundred years ago the critics agreed that "Mormonism is . . . the product of a bewildered brain, when it has evidence both of a *moral* and *metaphysical* nature, to prove that it cannot by *possibility*—I may almost say human or divine—be true! Before Mormonism can be true, the *nature of man*, the *nature of truth*, and the *nature of Deity* himself, must be *totally* subverted. . . . Nothing less than a total abcession in these parts can be tolerated."³²

FOOTNOTES, PART II, Part I

¹A. Campbell, in *The Millennial Harbinger* II (Bethany Virginia, 1831), p. 93; The passage is cited at length by W. R. Cross, *The Burned-over District*, (Ithaca, 1950), as an authentic explanation of the Book of Mormon.

²Campbell "unequivocally and triumphantly sets the question of the divine authenticity of the 'Book' forever at rest, to every rational mind." Thus the *Painesville Telegraph*, May 17, 1881, cited by F. Kirkham, *New Witness for Christ in America*, II, 99.

³*The American Whig Review*, Vol. 7, June 1851, p. 140.

⁴The subject of the affidavits will be treated below in a separate section.

⁵D. Griffiths, Jr., *New Settlements of Ohio* (London: Westley & Davis, 1835), p. 140.

⁶The works of Linn, Arbaugh, Brodie, Morgan, Davis, to name only a few, all promise to produce the true story of the Book of Mormon—at last! In such pathetic hopefulness the Rev. J. E. Mahaffey published his *Found at Last! Positive Proof that Mormonism Is a Fraud and the Book of Mormon a Fable* (Augusta, Georgia: Chronicle Job Office, 1902).

⁷T. F. O'Dea, *The Mormons* (University of Chicago Press, 1957), p. 27.

⁸*Ibid.*, p. 13.

⁹Cross, *op. cit.*, p. 140.

¹⁰*Ibid.*, p. 81.

¹¹*Palmyra Reflector*, June 1, 1830, in Kirkham, *op. cit.*, II, 50.

¹²*Missouri Intelligencer and Boone's Lick Advertiser*, Aug. 10, 1833. Also reported in the *Jeffersonian Republican* (Missouri), for Aug. 17, 1833.

¹³*Missouri Intelligencer and Boone's Lick Advertiser*, June 21, 1834.

¹⁴Letter from Governor Daniel Dunklin June 6, 1834, printed *idem*, for July 5, 1834.

¹⁵*Ibid.*, for June 28, 1834.

¹⁶J. Bobb, in *The Western Expositor* for Dec. 10, 1835.

¹⁷*Missouri Argus* for Dec. 20, 1838.

¹⁸Josiah D. Canning, "The Review," in *Poems* (Greenfield, Massachusetts: Phelps & Ingersoll, 1838), pp. 107-8. The poem is dedicated to Daniel Webster.

¹⁹Josiah Quincy, *Figures of the Past* (Boston: Little, Brown, 1901), p. 389.

²⁰D. Kidder, *Mormonism and the Mormons* (New York, 1842).

²¹J. S. Morton, *Illustrated History of Nebraska* (Lincoln: J. North & Co., 1906) II, 125, speaking of the 1840's. This is

clearly illustrated in Francis Parkman's *Oregon Trail*.

²⁸Editorial, "Mormonism; or, New Mohammedanism in England and America," *Dublin University Magazine*, March 1843, p. 283.

²⁹Rev. P. Alcock, *Latter-day Saints. A Letter to His Nephew, E. H. Webb, Elder in the Church of the Latter-day Saints* (Bristol: Wm. Taylor, 1842), p. 3.

³⁰Editorial, "What Is Mormonism?" in *Sharpe's London Magazine*, N.S. 5 (1850), p. 55.

³¹Charles Dickens, *Household Words*, July 19, 1851.

³²S. H. Cox, *Interviews: Memorable and Useful* (New York: Harpers, 1853), p. 293.

³³W. J. Conybeare, in *The Edinburgh Review*, 1854, pp. 169-170.

³⁴Editorial in *The National Magazine*, IV, No. 6, June 1854, pp. 481-2.

³⁵Editorial in *Putnam's Monthly V*, xxvii (March 1855), p. 226. The Mormons can only be compared with "a body of savages." *Ibid.*, pp. 225, 236.

³⁶H. L. Dawes, "The Admission of Utah," *Forum* (no date), p. 482.

³⁷John Reynolds, *My Own Times* (Illinois, 1855), p. 562.

³⁸J. T. Peck, D. D., *The History of the Great Republic* (New York: Broughton & Wyman, 1868), p. 504.

³⁹H. Caswall, in W. S. Parrott, *The Vail Uplifted* (London: 1865), p. 19: "I should be showing great want of charity to my countrymen, if I willingly allowed them to think well of the 'Latter-day' doctrine."

⁴⁰*Ibid.*, p. 33, 39, quoting Rev. O. C. Duke of Omaha.

⁴¹C. H. Brigham, "The Mormon Problem," in *Old and New*, May 1870, pp. 638f, 629.

⁴²Editorial, "The Mormon Theocracy," in *Scribner's*, July, 1877, pp. 391-2.

⁴³T. deWitt Talmage, *The Brooklyn Tabernacle, A Collection of 104 Sermons* (N.Y.: Funk & Wagnalls, 1884), pp. 55-56. In an earlier sermon, pp. 36-37, Talmage labors to implicate the Mormons in the assassination of President Garfield.

⁴⁴F. A. Noble, D. D., *The Mormon Iniquity* (Chicago: Jameson & Morse, 1884), p. 3.

⁴⁵R. W. Beers, *The Mormon Puzzle and How to Solve It* (New York, Chicago: Funk & Wagnalls, 1887) p. 17, reluctantly adding: "But thus far it has successfully withstood even the fiercest opposition."

⁴⁶J. P. Newman, D. D., "The Mormon Question," in the Rt. Rev. S. Fallows, *Hot Shot fired at Fashions Follies and Society's Abominations* (Chicago: Standard Publishing Co., 1889), pp. 99-100, 108.

⁴⁷"It was drawn up" by order of the Presbytery of Utah, April 8, 1897. Endorsed by the Congregational Association of Utah, October 14, 1897. Endorsed by the Baptist Association of Utah, Sept. 7, 1898." League for Social Service (New York City), *Ten Reasons Why Christians Cannot Fellowship the Mormon Church* (New York: 105 E. 22 St., 1898).

⁴⁸*Ibid.*, p. 3. Italics ours.

⁴⁹*Ibid.*, pp. 3-8.

⁵⁰*Ibid.*, p. 14. The expression "God-Man" would shock a Moslem or Jew quite as much as any Mormon teaching about God shocked these liberal Protestants!

⁵¹S. Laing, *Modern Science and Modern Thought* (London: Chapman & Hall Ltd., 1898), p. 231.



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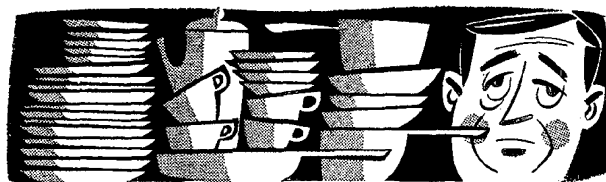
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"Actually," he continued, "what is involved is the conservation of angular momentum. It is merely necessary to exert a small but carefully regulated

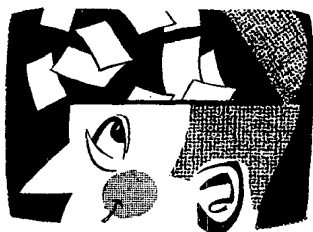
impulse by allowing a hypersensitive sacroiliac to impinge on a small portion of the interior periphery of a short section of the hoop. The impulse serves to produce a change in the angular momentum of the hoop, and a small vertical component of this momentum opposing the force of gravity which acts uniformly over the plane of the hoop results in the horizontal motion maintained with rare uniformity to the amazement of all beholders who do not realize that the whole deal is as easy as falling off a log."

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—E. Atkinson

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—Disraeli



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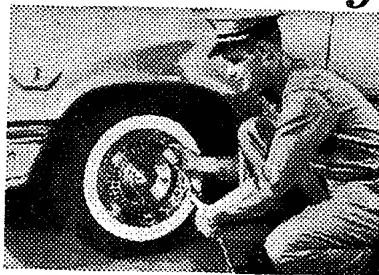


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CHIEF OF POLICE,
SALT LAKE CITY, UTAH
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INTERNATIONAL ASSOCIATION OF
CHIEFS OF POLICE (IACP)
NEW YORK CITY, NEW YORK - 1959

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He emphasized the part played by the "left wing" segment of our State Department in furthering the Communist cause. He expressed favorable comments regarding Director Hoover's work in alerting the American people to the Communist menace.

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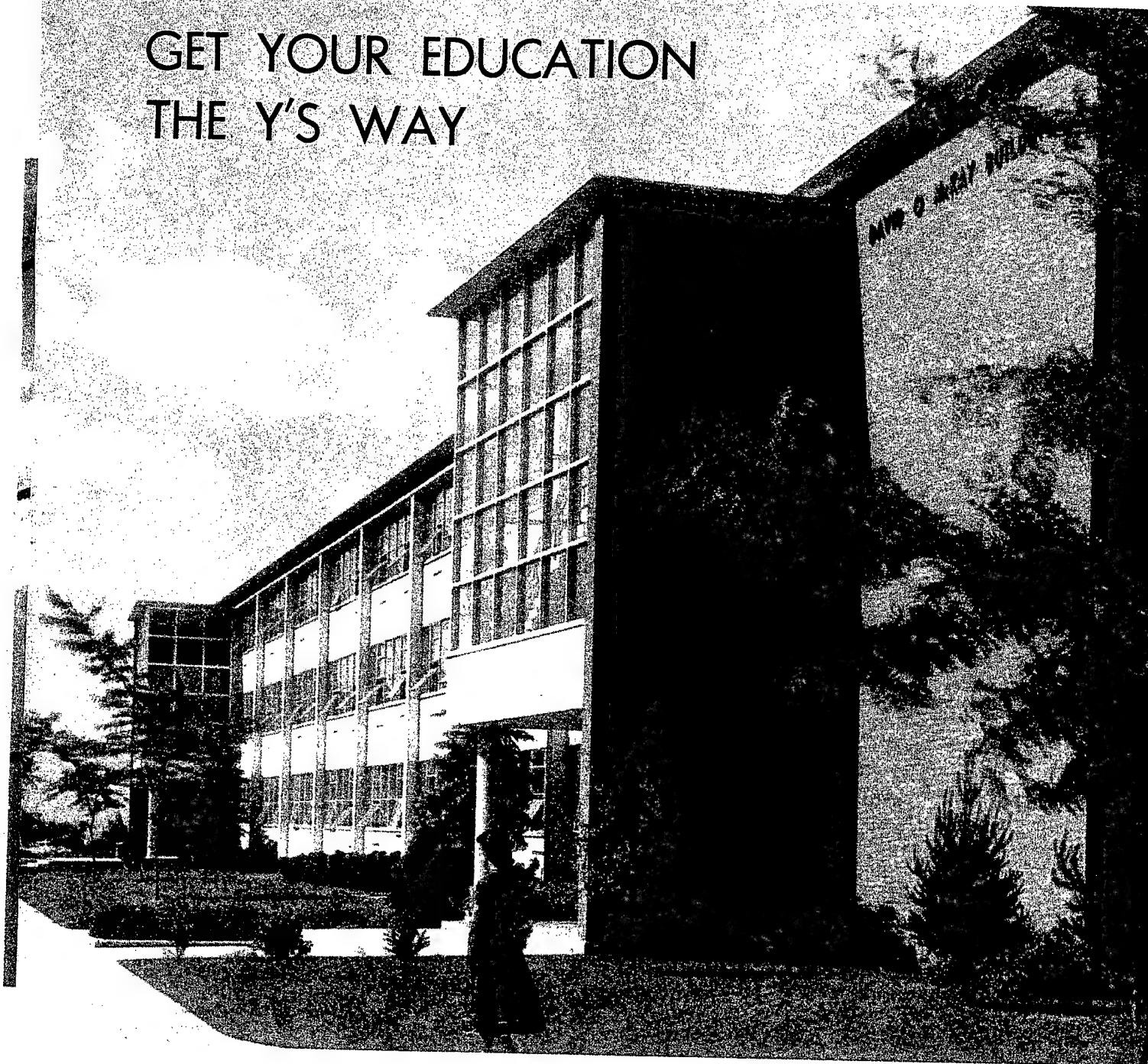
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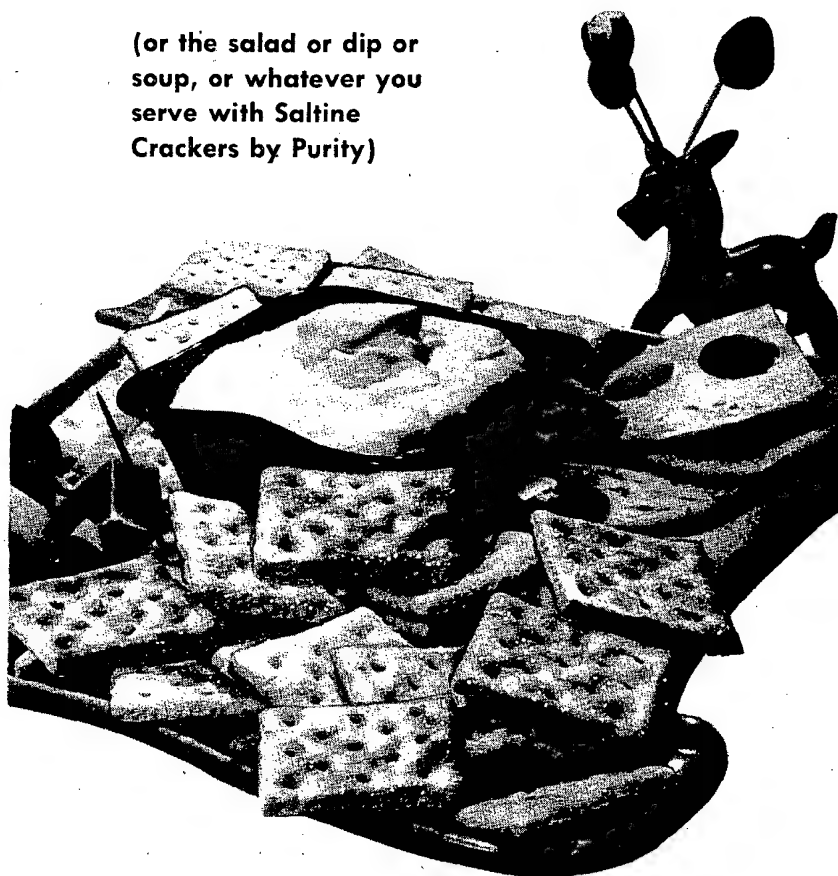


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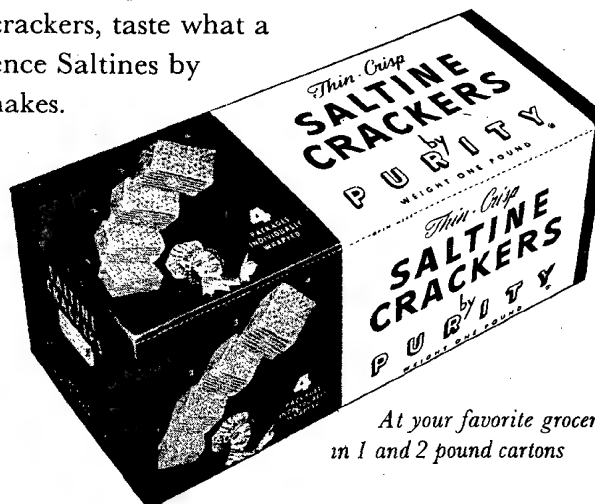
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THE COVER:

The youth of the Church, wholesome, eager, fresh, vibrant, are typified in this month's cover picture of a group of students from the Institute of Religion in Salt Lake City.

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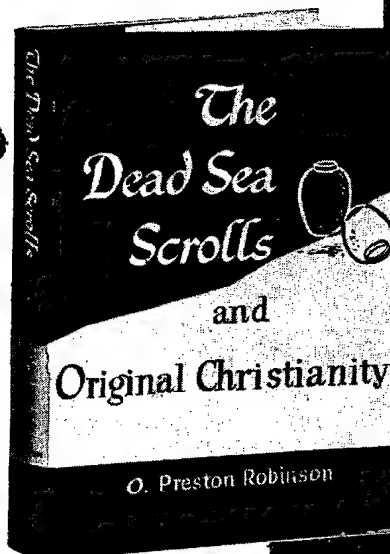
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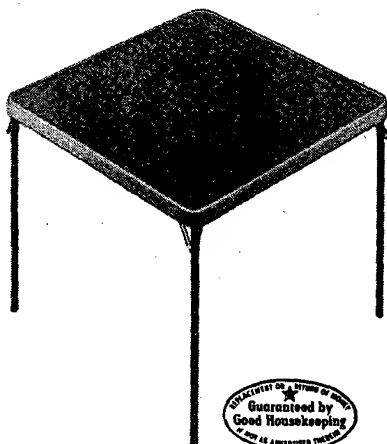
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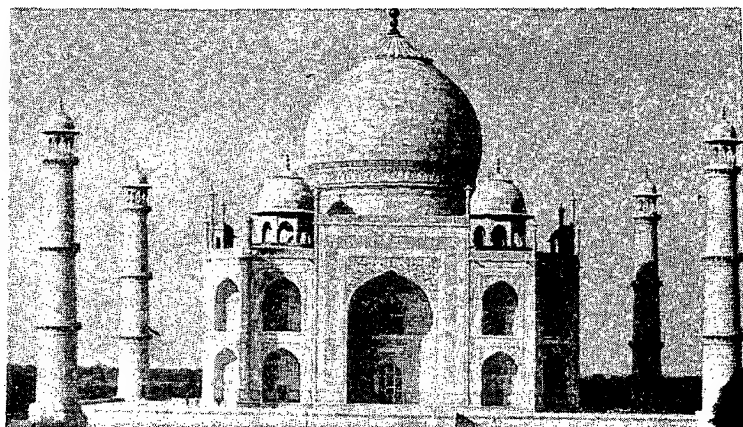
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These Times



India: *strategic meeting place for East and West*

by Dr. G. Homer Durham
Vice President, University of Utah

The east and west have met in India, and out of the meeting has come a rich but unfulfilled opportunity.

The independence of India is important to the stability of the present world. India need not be an ally of the Western powers to fulfil this role. If independent, its neutrality may have more strategic value in the long run. Americans, Canadians, and western Europeans may therefore encourage a neutral, independent India.

The fact that the Dalai Lama sought refuge from his native Tibet in the spring of 1959 indicates something of the role of India. Subcontinent of Asia, it is yet in constant cultural communication with China, Russia, and all the emerging states (and would-be-states) bordering on the Indian Ocean. These include Iran, the Arab countries, Pakistan, Burma, Ceylon, Malaya, Australia, and the southeast African lands. Suez, the Red Sea, and the Persian Gulf, with its rich petroleum lands,

enter the Indian Ocean. Edgar Ansel Mowrer and Marthe Rajchman wrote many years ago, "The Indian Ocean . . . is essentially a center from which to go places. Because you can go so many places, this body of water is of great strategic importance." The Indian peninsula juts directly into this "center."

Dominated by the Portuguese, Dutch, French, and finally the British for nearly four hundred years, India became independent on August 15, 1947. East and west have met in India for nearly four hundred years. Out of the meeting has come signal opportunity for further world communication. Unlike other parts of Asia, meeting is still possible here.

Americans, Canadians, and their respective foreign policies, have one of their greatest opportunities in India. That is to respect the independence and neutrality of India and at the same time to take full advantage of the opportunity to understand this part of the Afro-Asian realm in (Continued on page 690)



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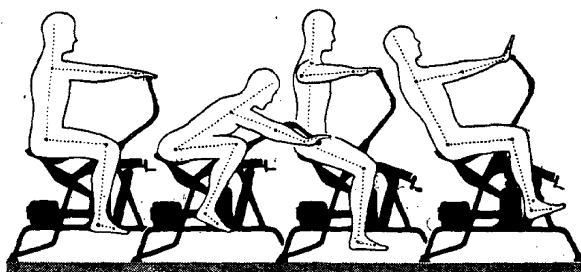
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Letters and Reports

The Junior Gleaner Class of the Las Vegas First Ward of the Las Vegas (Nevada) Stake taken at Sheaf Binding Ceremony on May 24.

Front row, left to right: Donna Sanford, Lucile Bunker, (leader) Beth Whipple.

Second row: Pam Price, Nancy Contner, Marilyn Johnson, Paige Holt.

Third row: Carolyn Morris, Sandra Shupe, Elaine Heywood, Mona Kay Potter, Janice Sill.

Fourth row: Judith James, Sharron Leavitt, Yvonne Stewart, Elaine Averett. (Deanna Davenport, unable to appear for picture.)

Standing on right: Gloria Ellsworth, who holds Silver Gleaner Leader award.

Accomplishments of this class:

1. All members have been Honor Bees, Mia Joys, and have bound the Gleaner Sheaf.

2. All are Silver Gleaners.



3. All members have earned individual awards each year for four years with two exceptions.

4. There are four converts to the Church in this group.

5. This class has given a total of 129 service hours during this past year.

6. Three of these girls have been given scholarships to Brigham Young University.

7. Four of the girls that started last June as Junior Gleaners completed the program on the regular instead of the modified form.

In "Some Personal Impressions" of President Henry D. Moyle in the July Improvement Era some inadvertent errors appeared:

Column one, paragraph six, page 542 should read, "He is available to the sick and the sorrowing, to those who bring personal troubles and problems, as he is to high placed men who come to him to counsel."

In column two, paragraph one, page 542, a sentence says that "during World War II. . . General conferences as such were canceled." This should more accurately read that general conferences were cur-

tailed or restricted. Some meetings were held, and some conference messages were broadcast, but only a limited and specific number were invited to attend because of wartime conditions.

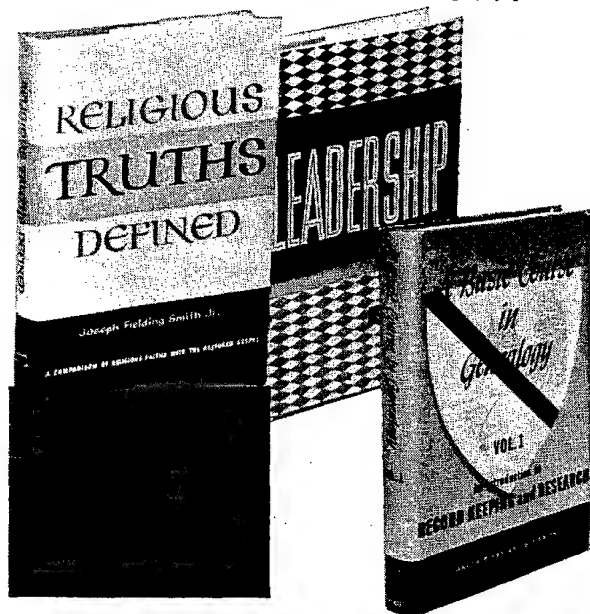
Column two, paragraph three, page 542 should read: "I recall that we poured out our hearts in petitioning for help we needed on an errand not of our own."

The last paragraph of the article (page 542) should read "With the firm faith and conviction he has," etc.

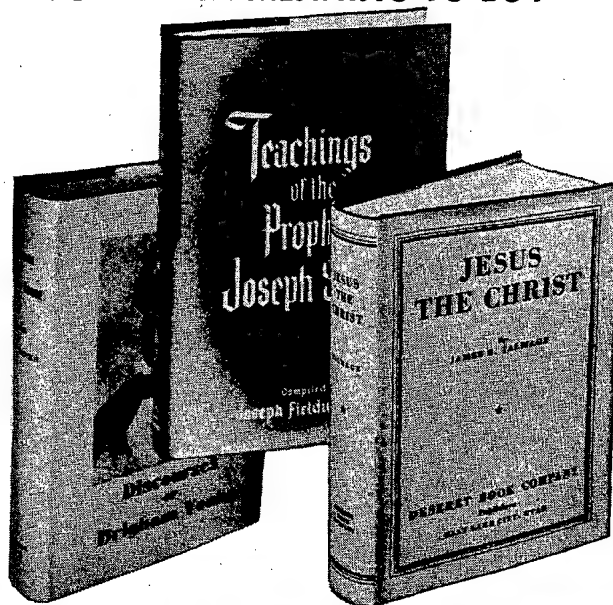
We regret these errors. This arti-

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LDS Books Club



Well-known construction superintendent Frank Lempere with volunteer workers at site of new church building.

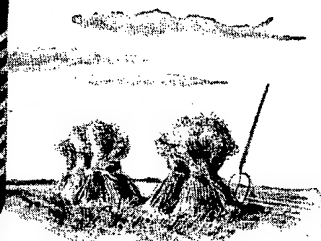
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cle went to press in the absence of the author.

D. L. G.



Elder Paul Y. Dunn (Torchy) of the Oakland Second Ward, Hayward (California) Stake, has been named as the Assistant National Director of the Boy Scouts of America contingent to the Tenth World Boy Scout Jamboree, to be held this summer

in the Makiling National Park, Philippines.

Elder Dunn teaches Sunday School course 11 in the Oakland Second Ward and is assistant Scout executive of the Oakland Area Council. He formerly served on the staff of the Salt Lake, Logan, and Ogden councils and for thirteen years was an assistant Scout executive for the Los Angeles Council, Boy Scouts of America.

Two hundred and sixteen Explorer Scouts will represent the United States and ten of them are Latter-day Saint boys. The contingent will have stopovers in Honolulu, Tokyo, Hong Kong, and Bangkok.

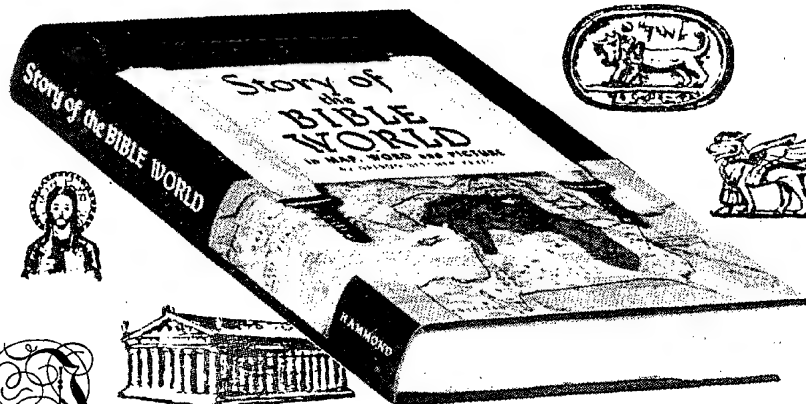


Bishop William L. Taylor (right), Fourth Ward, Las Vegas, Nevada, can now talk "flying" with even the hottest jet pilots in his congregation. Bishop Taylor was taken aloft in a Lockheed T-33 jet by Captain Dick Houssum (left), instructor pilot at Nellis Air Force Base. Several members of Bishop Taylor's ward are pilots at Nellis, and the bishop felt it high time that he understood just what jet flying was all about.

Twelfth Air Force and Tactical Air Command approved the flight, and after being carefully fitted with a flying suit, parachute, gloves, helmet, and mask the bishop was given a thorough briefing on all necessary emergency procedures.

Bishop Taylor's only comment after the

now! the full flow of Bible history—from Adam and Eve to the sensational discovery of the Dead Sea scrolls!



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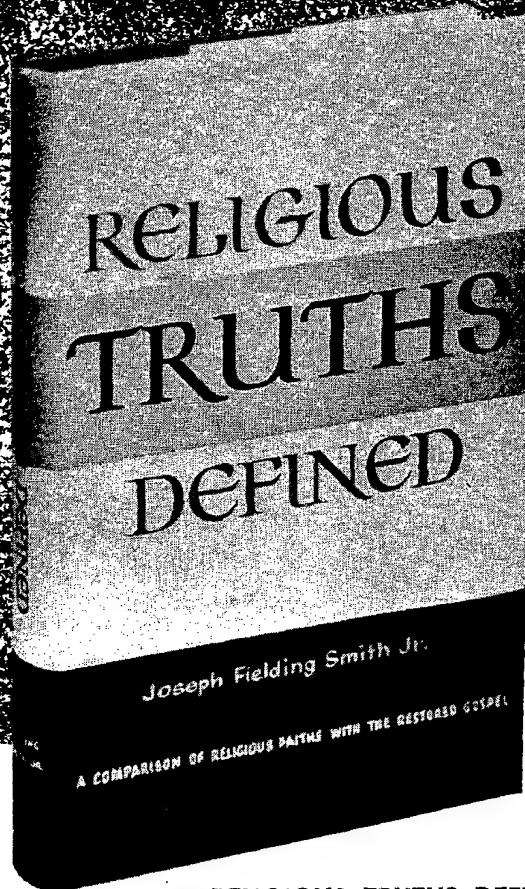
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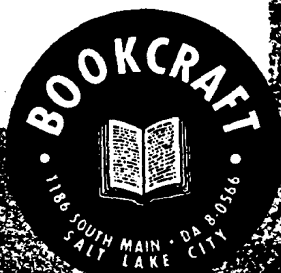


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flight was that he would have to hurry since it would take him thirty minutes to drive through traffic in order to meet a speaking engagement. This seemed somewhat of a paradox since the previous thirty minutes had taken him from Nellis to the Grand Canyon, back to Las Vegas, over Mount Charleston, and back to Nellis via Indian Springs.

Bishop Taylor is not the type to be shaken easily. Captured during World War II, he was a prisoner of war for three years. After the war, he joined his brother in forming Taylor Steel Co. and recently successfully completed all the structural steel work in the dome-shaped Las Vegas Convention Center.

APO San Francisco

Dear Editors:

Believe me I would sincerely like to write a letter telling you how much spiritual comfort these Improvement Eras bring to servicemen who are stationed away from home and loved ones and especially to those of us stationed at APO 64.

As yet no group leader or missionary has managed to reach us here but three of us do our best to gather each Sunday to have study meetings and my wife who is not a member of the Church was thoughtful enough to order the Era for me. I just received the first three copies (February, March, April).

We will be depending almost entirely on the Era for our study subjects as (blush) we only have one Book of Mormon among three of us, and we all live in different quarters. The following address will greatly facilitate the arrival of our *Favorite Magazine*.

I remain,
Sincerely your brother
in "the gospel,"
S Sgt. Hubert Wilson

Pleasant Plains, S. I. 9, N. Y.

Dear Editors:

Through the great courtesy and kindness of Apostle Spencer W. Kimball, the Era has come to us for many months now. Needless to say, we enjoy it greatly, and are even sending it on to other people—much as this preacher is not too likely to join your flock, for reasons of conscience alone.

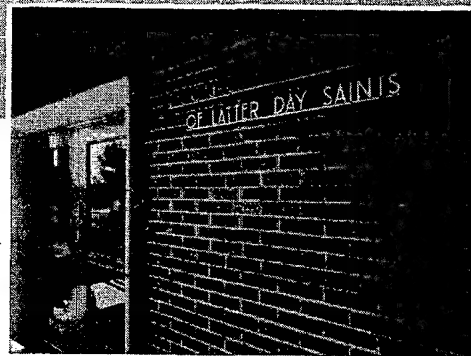
At this time, though, I want to send a word of decided praise to the architects who design the new churches of LDS. The issue, showing these new churches, was such an inspiration, that I took occasion to show it to at least a dozen others, many of whom saw "Mormon" literature for the first time in their lives. Let me say here and now, that I have never seen such a wonderful combination of both modern architecture and inspirational building, as was printed in the Era a few months ago. If I ever get to build a church of our own, I shall assuredly beg of you to allow me to use one of your plans! Could I but continue this, the letter would become a page of praise—and my poor typewriter is not a good medium for the transfer of the thoughts of man!

Cordially yours,

In our Master's service
(The Rev.)
Knut Halle, D. D.

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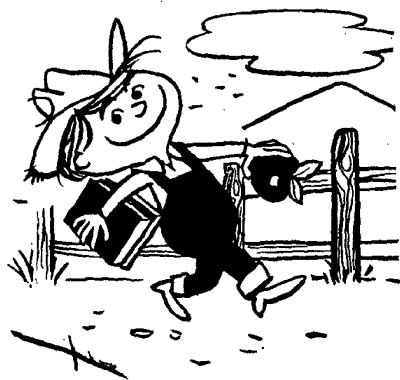
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SAFEWAY and SEPTEMBER

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For instance, Safeway supports the scholarship programs at Utah Colleges to help deserving students secure an education. Safeway works with the Junior Achievement group, the 4-H and FFA, and participates in dozens of junior livestock shows to encourage the training of young leaders.

Safeway also provides employment to more than 2000 full- and part-time workers in Utah and Idaho. Management opportunities are always open for local employees with initiative and ability.

Safeway, born in this area, offers many opportunities for the youth of Utah and Idaho, as well as the best food at the lowest prices for families, and extensive marketing facilities to sell the products of local farms.

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The Church Moves On

June 1959

21 Cheyenne (Wyoming) and Denver West (Colorado) stakes, the 286th and 287th stakes, were formed from parts of Denver Stake under the direction of Elders Spencer W. Kimball and Delbert L. Stapley of the Council of the Twelve. Elder Archie R. Boyack sustained as president of Cheyenne Stake with Elders Blaine B. Blonquist and Raymond Price as counselors. The stake includes Cheyenne, Laramie, Laramie Second, Scottsbluff (Nebraska) wards, and Torrington and Greeley (Colorado) branches. Scottsbluff, Torrington, and Greeley memberships were formerly a part of the Western States Mission. Elder Thomas L. Kimball, formerly second counselor in the Denver Stake, sustained as president of Denver West Stake with Elders R. Raymond Barnes and Russell C. Taylor sustained as counselors. Denver West Stake includes Denver Second, Denver Fifth, Denver Sixth, Denver Seventh, and Boulder wards. President Edward E. Drury, Jr., remains as president of Denver Stake with his first counselor, Elder Victor L. Brown. Elder Theodore A. Christensen sustained as second counselor. Englewood, Denver First, Denver Third, Denver Fourth, Denver Eighth (formerly Derby Branch) are the wards of this stake. The Spanish-American Branch is also a part of Denver Stake. Cheyenne Stake has a membership of 2425; Denver West has a membership of 3490; and Denver Stake has a membership of 3533, some four hundred more than when Denver Stake was originally organized some seventeen years ago.

Elder Howard J. Clegg sustained as president of Tooele (Utah) Stake, with Elders E. Wayne Hatch and Glen R. Williams as counselors, succeeding President Alex F. Dunn and his counselors, Elders P. Ross Gowans and Raymond E. Pehrson.

Elder Donald M. Bagley sustained as second counselor of Cannon (Salt Lake City) Stake, succeeds Elder Lloyd W. Guest. President C. Leland Davey heads this stake; his first counselor is Elder S. Perry Lee.

July 1959

4 President David O. McKay announced the appointment of Elder Marion G. Romney of the Council of the Twelve as chairman of the Church welfare program, succeeding President Henry D. Moyle of the First Presidency. Elder Henry D. Taylor, Assistant to the Council of the Twelve, was named managing director of the program, succeeding Elder Harold B. Lee of the Council of the Twelve.

It was announced that Elders John D. Rogers and Ray B. McKinnon had been appointed as counselors to President A. Bent Peterson of the Manti (Utah) Temple. (Continued on page 694)

A "hot" ring helps tame an old enemy

Atomic radiation helps this man do his job.

He's Dr. Hugh Macpherson, one of Standard's research engineers. The "hot" ring he's holding is an ordinary piston ring which has been exposed to atomic radiation.

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Editor's Page

WE BELIEVE IN BEING TRUE..



by President
David O. McKay

"A teacher should not teach if he does not believe."



Among the best summaries of ethical principles in literature is that found in the thirteenth article of faith, the first part of which reads: "We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men."

Every teacher should be true to himself. Every teacher should be true to his pupils. First, in preparation of lessons: No teacher ever should attempt to teach that which he does not believe. It is unfair to himself, unfair to those whom he is teaching, unfair to his church, unfair to his fellow men.

The first step in preparation is self-introspection. Whatever the lesson is, the first duty is to look within and see whether you believe what you are going to teach. I do not mean merely the facts of some incident. Incidents, whether they are taken from the Bible, Book of Mormon, or from actual life are but the means of teaching eternal, unchanging truths. The teacher should see to it that he believes that truth. He should not teach if he does not believe. If he does so, he is untrue to himself and to the church he is representing.

There is difficulty and disappointment when teachers seem to take delight in telling what they do not believe about certain principles of the gospel. Is your lesson prepared? Then look within and see if you believe. Choose that phase of it which you do believe and which you know is true.

If, for example, you are teaching a lesson on prayer, do not assume the attitude of the soldier who, when he went to war, believed prayer was an "effrontery to the Most High." If you feel that it is, your attempt to teach the positive blessings of prayer will be futile. On the other hand, if you have learned that there is efficacy in prayer, then you will give it in such a way that the students will feel it. Note the convincing power of the same soldier's testimony when he became converted to the efficacy of prayer.

"From a boy, prayer always struck me as being a presumption, a piece of impudent effrontery to address the Allwise. One day, when earth and sky seemed mixed up in the grueling we got from the enemy guns, I felt my senses reel for the moment. I kept repeating, 'My God, let me keep my head for my men's sake.' That prayer was answered, and the tangible result of the prayer is the decoration which I now wear but which I feel ought to be de-

posited in some church. However, when I look at the bit of ribbon, it reminds me of my prayer."

Believe what you are teaching. Do not repeat any part of your lesson that you do not believe.

The next step is being true to the boys and girls whom you are teaching. You must let them feel your comradeship. Speak to them along the street; invite them to your homes. How they believe in you! How boys and girls notice when they think you are slighting them! If they seem cold and indifferent toward you, seek for the reason. You know they have problems. Some of us may have an idea that somebody else is too reserved, too proud. But when we become more acquainted with him, we find that he is not what he seemed to be at first, that it is we who have been reserved.

Children are often misjudged. In one of the wards just before the Christmas holidays a boy was creating quite a disturbance. He persisted in reaching out for the teacher's glove. She would tell him to stop, but he would do it surreptitiously. She felt she had not reached that boy at all in the lesson she had given. He had insisted upon playing. Before the next Sunday it was Christmas. Later, the teacher was surprised when her class gave her a pair of gloves as a Christmas present. This incorrigible boy was the one who presented her with the gift. He said: "That is what I was doing last Sunday when I was pulling your gloves, trying to find out what size you wore."

The third point is to be well prepared. Use the things around you. Show the example of the Great Teacher who sat with his disciples and looked down on the farmers putting in their spring grain. He said, "Some seed fell on good ground, some on stony ground." There was a lesson of life. The woman of Samaria who came to quench her thirst at the well is another example. Jesus told her that the water he would give her would be a well of water springing up into everlasting life. Gather in experiences, and then illustrate each point. I think that is a lesson to every teacher—you who have a lesson to prepare—not a speech, but a message.

We all need new methods. There are many ways of presenting lessons. There are incorrect ways. New ways will come to you if you will only prepare and study. Most important, let us stand steadfast in being true to ourselves and to our pupils.

Question: "In our textbook, 'Our Lord of The Gospels,' Section 36, we are referred to John 3:22, which reads: 'After these things came Jesus, and his disciples into the land of Judea and there he tarried with them, and baptized.' Then in John 4:1-2, we read:

"When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John,

"(Though Jesus himself baptized not, but his disciples)."

"Question: Did Jesus himself baptize or did he only instruct his apostles and have them baptize?"

Answer: The fact is well-established that our Savior held all the keys and authority of the priesthood, and had the divine right to officiate in each and all of the ordinances of the gospel; nor was it beneath his dignity to administer in any capacity whatsoever he desired. Much of his time was taken in administering to the sick, giving eyesight to the blind, raising the dead, healing lepers, and bestowing blessings upon the multitudes who thronged around him. There can be little question as to his authority to do any work that pertained to his ministry. In the third chapter of John, it states definitely that he baptized. In the fourth chapter, as it has come through faulty translations, it states that he did not baptize, or implies as much in most modern translations. Unfortunately we do not have any original manuscript.

Dr. Adam Clarke in his *Commentary* states the following: "... It is not clear that Christ did baptize any with water: but his disciples did; chap. IV:2, and what they did by his authority and command, is attributed to himself. It is a common custom in all countries and in all languages, to attribute the operations of those who are under the government and direction of another, to him by whom they are directed and governed. Some however suppose, that Christ at first did not baptize; but when he got disciples, he left this work to them; and thus these two places are to be understood:— 1. This place, of Christ's baptizing before he called the twelve disciples: and 2. chap. IV: 2, of the baptism administered by the disciples after they had been called to the work by Christ."

The Prophet Joseph Smith has interpreted this passage in John 4:1-4, as follows:

"When therefore the Pharisees had heard that Jesus made and baptized more disciples than John,

"They sought more diligently some means that they might put him to death; for many received John as a prophet, but they believed not on Jesus.

DID JESUS PERFORM BAPTISMS?

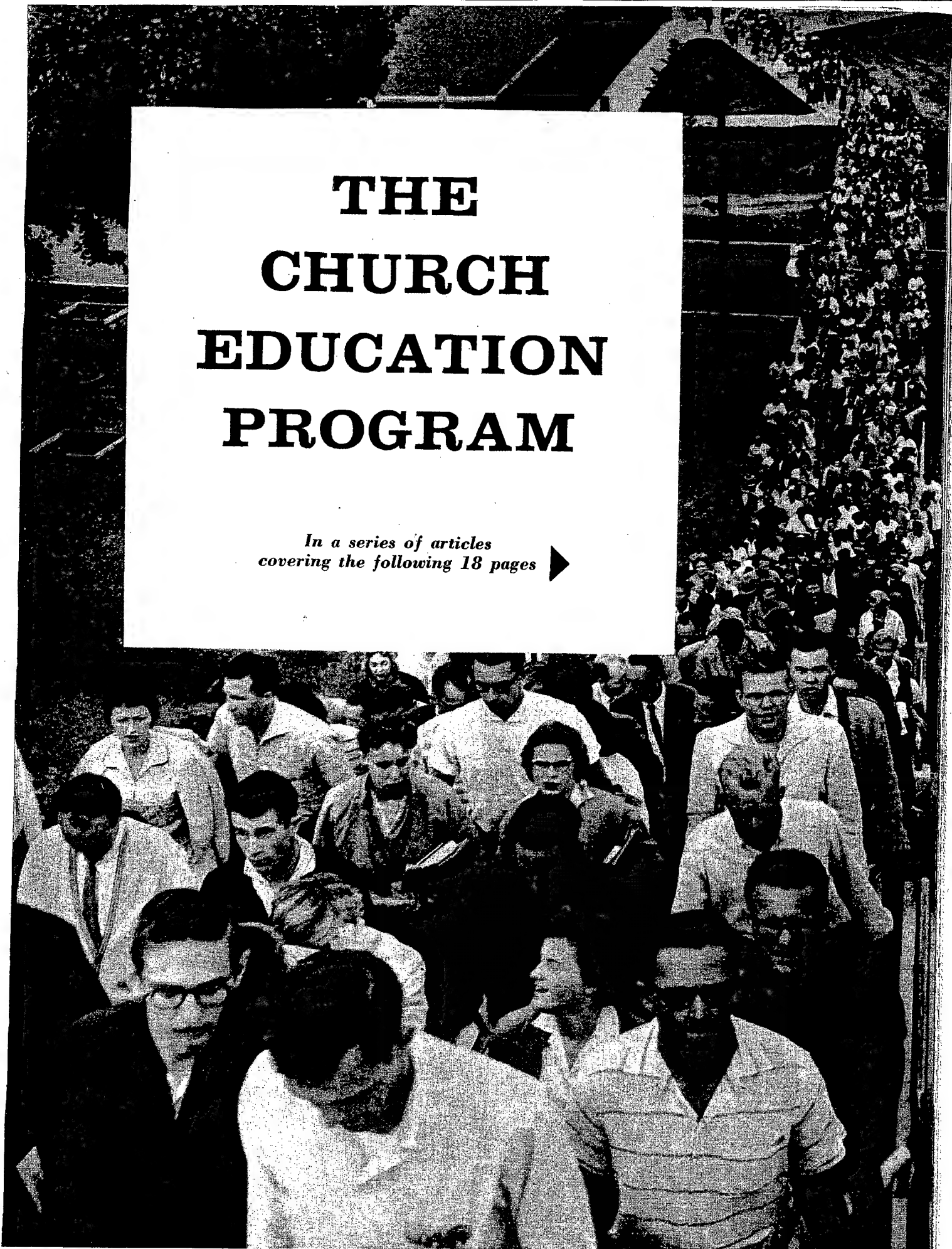
*Your question answered by
Pres. Joseph Fielding Smith
PRESIDENT OF THE QUORUM OF THE TWELVE*

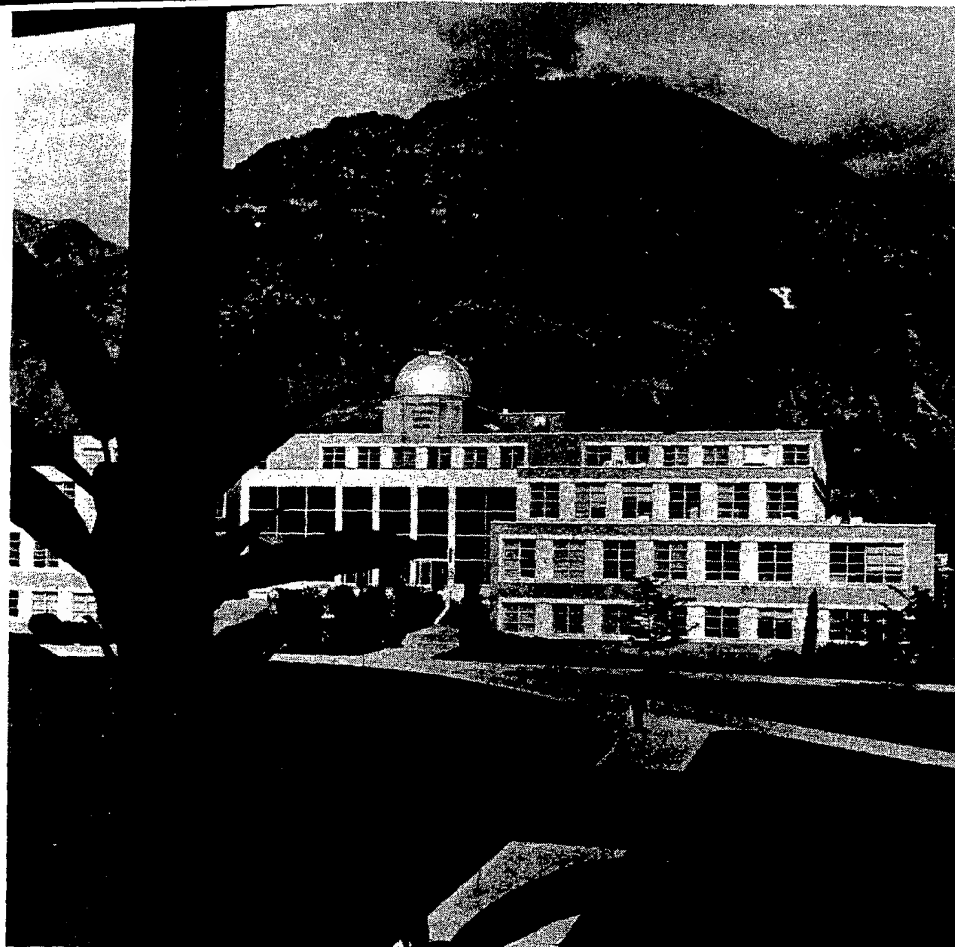
"Now the Lord knew this, though he himself baptized not as many as his disciples,

"For he suffered them for an example, preferring one another." (Inspired Version.)

THE CHURCH EDUCATION PROGRAM

*In a series of articles
covering the following 18 pages* ►





One of the more picturesque building on the campus is the Carl F. Eyring Physical Science Center.

The family living center provides modern facilities for study and work.



by Doyle L. Green
Managing Editor

There are currently in the Church some 250,000 young people between the ages of 14 and 25. They are our leaders of tomorrow. By 1975, a short sixteen years away, this number is expected to increase to over 500,000, and by the year 2000, this group of high school and college age youth will likely number more than 1,000,000.¹

The years of high school and college are critical ones for young people. By the time they reach 25, and often long before, most of them are pretty well on their way to what they are going to be. Life patterns are set early. The mind of youth is eager, pliable, and quick to learn.

Public high schools and universities of today are excellent in many respects. Teachers generally are capable and well-trained. But teachers are human: they teach man-made theories and often do not clearly distinguish between theory and fact. In addition, somehow there has grown up in some segments of our educational system the feeling that anything of a religious nature must either be ignored or held up to ridicule. In our great Christian nation, God and Christ have been all but eliminated from schools. Some teachers in universities and even in high schools,

in the name of the so-called scientific approach, seem to take delight in tearing down the faith that homes and churches have tried to build.

It is not surprising that the Church of Jesus Christ of Latter-day Saints is deeply concerned about the weekday education of its youth.

To support, supplement, and complement religious training given in the home, in the priesthood quorums, and in the auxiliary organizations, and to balance weekday secular training with religious instruction, the Church long ago established, and is ever expanding, a great system of weekday education, which is being made available to an ever-increasing number of our youth. In 1953 the educational program of the Church except for the schools in the Pacific, was placed under a single organization known as the Unified Church School System. Ernest L. Wilkinson, president of Brigham Young University, is administrator.

On the high school level the Church program for weekday education of our youth consists of early morning and released time "seminary" classes.² For our college students there are provided junior and senior colleges for those who desire or are able to

¹See article on the growth of the Church, page 664.

²See page 656 for article on the seminaries.

attend a Church school, and a system of "institutes" and "Deseret clubs" for those who attend other universities or colleges.³

Brigham Young University in Provo, Utah, is the nerve center for the Church educational system. Its enrolment in the autumn quarter of 1958 was 9,906, but it will be geared eventually to accommodate 15,000 students. The plan is for BYU to function essentially as an upper division school, or in other words, a university in which students may work toward and may obtain academic degrees—bachelor's, master's, and doctor's.

BYU was established by Brigham Young in 1875, in order that the young people of the Church might pursue their "higher" education in a wholesome atmosphere. His instructions to Karl G. Maeser, who was sent to Provo to found the school, was "to teach not even the alphabet or the multiplication tables without the Spirit of God." This charge has formed the basic philosophy on which Brigham Young University and

the other Church schools have operated throughout the years.

Recent surveys show that about half of the Latter-day Saint youth attend college, a record of which the Church can be proud. From many points of view it seems as if it would be wonderful if all these young people could attend this great school in Provo, but it is obvious that such a thing is not feasible. Neither is it entirely desirable.

Many of our young people cannot afford to go away from home to attend a university. About fifty percent of those who do begin college drop out by the end of the second year because of marriage, lack of interest or ability, or related reasons. Others can receive the specialized training they desire in arts or crafts in two years' time or less. It has also been found that junior college transfer students are as well-prepared to continue work toward their degrees as are students who have had their lower division work in a four-year university.

These considerations, and others, have led the Church to adopt the junior college system. It is planned to establish junior colleges in populous LDS areas as the needs arise, and as conditions warrant. These schools will serve the various localities of the Church on a two-year basis and will feed students who wish to obtain college degrees to the parent school in Provo.

The Ricks Junior College is now serving the Idaho



³See page 660 for article on institutes and Deseret clubs.

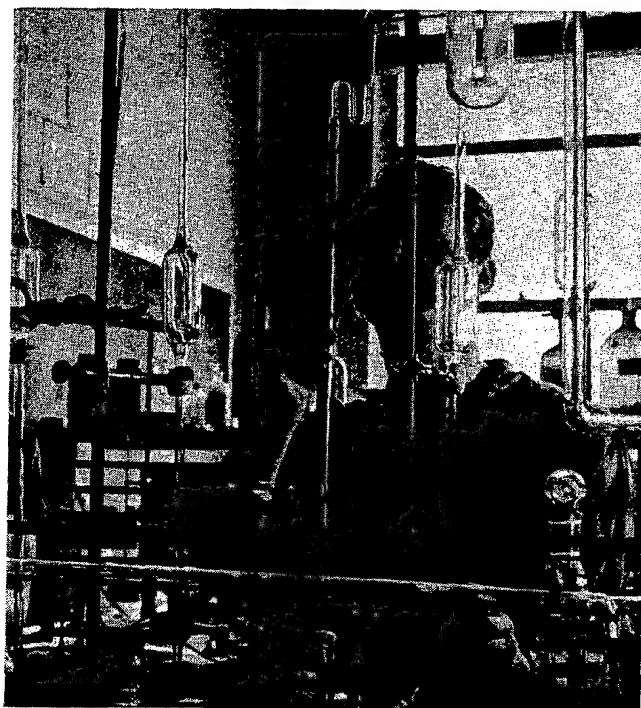


A student meets President Joseph Fielding Smith, of the Council of the Twelve, following devotional.



(Left) Students get practical training in teaching children in the well-equipped building, the Joseph F. Smith Family Living Center.

(Below, left) The College of Physical and Engineering Sciences offers advance degrees in chemistry, mathematics, physics, geology, and chemical, civil, geological, mechanical, and electrical engineering sciences, and air science.



area. It is located at Rexburg but will soon be moved to Idaho Falls, a more densely populated center. Plans have been made and ground has been purchased for the establishment of a junior college in Salt Lake City. It is expected that announcements of additional junior colleges will be forthcoming.

The curricula of the junior colleges will be at least partially adapted to the needs of the areas they serve. A large percentage of the members of the Church in Idaho, for example, engage in farming. It is likely, therefore, that Ricks College will place much more emphasis upon agricultural subjects than will the junior college in Salt Lake City. In all of the junior colleges Church standards will be maintained; Church activities will be fostered; and classes in religion will be required.

Meanwhile Brigham Young University seems destined to become one of the great senior colleges in the world. Already BYU is the largest university in enrolment in the intermountain area, and the largest church-related university in the United States. The student body is growing rapidly: the accumulative enrolment more than doubled between 1950-51 and 1958-59—from 5,429 to 11,427. Last year students came from every state in the union and from 48 foreign countries. About 60 percent of the students are men, some 30 percent of whom are married. About 8 percent of the women students are married.

To meet the demands of this rapid growth in the number of students the physical plant, the faculty, the curriculum, and all related services demanded of a Church university are being expanded.

The 1959-60 general catalogue lists 495 members of the faculty. These men and women have received their training in 93 universities in 36 states and 13 universities in 7 foreign countries. Forty-five percent of the present faculty members hold doctoral degrees and an additional forty percent have master's degrees. Every encouragement for advanced study on the part of all



Training in the arts and crafts is available.

faculty members is given so that the academic standards of the university can be kept as high as possible.

Brigham Young University has a full university curriculum, and its credits are recognized and accepted on a par with those of other leading American universities. It is affiliated with the top educational associations of the country and is fully accredited with important national agencies.

Eleven departments at BYU have become accredited to offer the doctoral degree: the departments of chemistry, geology, history, human development and family relationships, musicology, sociology, Bible and modern scripture, history and philosophy of religion, physics, general psychology, and educational administration. Departments are approved for doctoral work only after careful investigation of their faculties and facilities.

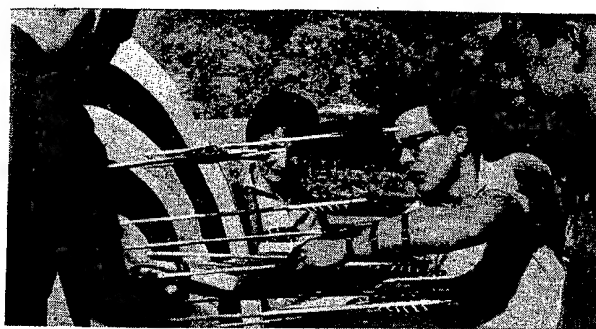
BYU grants in its regular academic program the bachelor's degree in all of its 60 departments, and the master's degree in practically all departments.

To provide classrooms, laboratories, housing facilities,

and other needed campus improvements, since 1950 Brigham Young University has pushed an impressive building program. Some 500 acres are included in the present BYU main campus, of which about 200 acres are intensively used. During the past ten years some twenty million dollars has been expended for new buildings and utilities. These buildings have included a field house, a student service center, classroom buildings, an engineering science building, residence halls for women, a student health center, a plant science laboratory, a family living



*Ernest L. Wilkinson,
President of Brigham
Young University and
administrator of the
Unified School System.*



A wide variety of training and activity is available for all students: (Top) Archers check their skills. (Above) Future homemakers learn good nutrition. (Below, left) Future scientists study formulas. (Below, middle) Future dressmakers study textiles and learn proper use of a dress form.





(Above) A statue of Karl G. Maeser, who founded Brigham Young University under the direction of President Brigham Young, watches over the campus. (Right) Preparing lessons requires many hours of study daily.

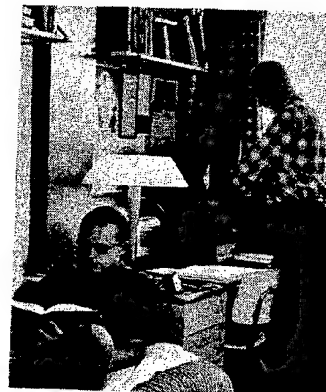


(Below) The ten minutes between classes is a rush period as indicated by this group of hurrying students in the foyer of the Carl F. Eyring Physical Science Center. (Below, right) Some 4,000 students live in residence halls on the campus.



center, residence halls for men, a heating system, and stadium improvements. Two more residence halls are under construction.

An additional twenty million dollars will be spent during the next few years on a new library, administration and general service building, college of business building, an industrial education building, and an extension to the field house. Plans are also underway for a fine arts center, a physical education and recreation center, a creamery building, permanent housing units for married students, and a student union building.



Along with all of this, of course, are plans for walks, drives, parking areas, utilities, lighting, landscaping, and the replacing of the many temporary buildings

which were hastily brought onto the campus to accommodate the great influx of students following World War II.

But a Church university must be more than a physical plant and an impressive faculty. It must develop students spiritually as well as scholastically and help them to live happy, well-rounded lives—lives of service to humanity and to the Church.

All phases of the BYU community are geared to the reaching of these objectives. Faculty members, for example, are very carefully chosen, and nearly all of them are leaders in wards, stakes, and on a general level. They have deep spiritual insight which helps them understand the needs of students and gives them a desire to build good Church members while they are teaching academic subjects. It is interesting to note that before any teacher is hired, he is first interviewed by one of the General Authorities.

Students who have attended Brigham Young University, and other non-Church schools, generally agree that there is a unique spirit at the "Y." An honor system is practised in all phases of life on the campus. A student honor council composed completely of students administers the program. Group prayers are the rule in the residence halls and dormitories, and individual blessings on the food are given by students in the cafeterias.

All Christian virtues are fostered. High standards of morality, integrity, and honesty are maintained. Abstinence from alcohol and tobacco is required, and Church standards of dress, behavior, and all related virtues are promoted. Each student is required to take a class in religion each quarter. Devotional assemblies, held each week, enable students to hear regularly from the General Authorities.

One of the most unusual stakes in the Church is made up of Brigham Young University students. It is composed of twenty-four wards and provides great opportunities for participation in the Church program.

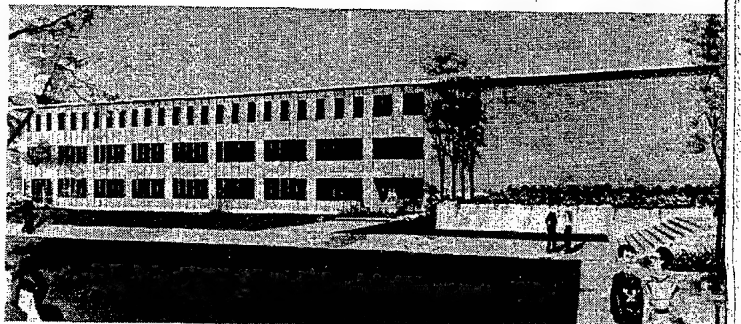
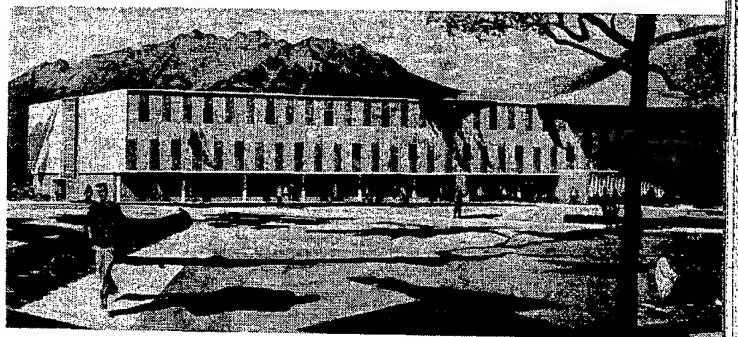
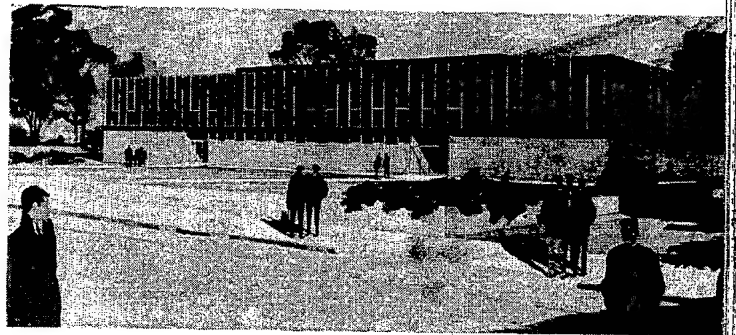
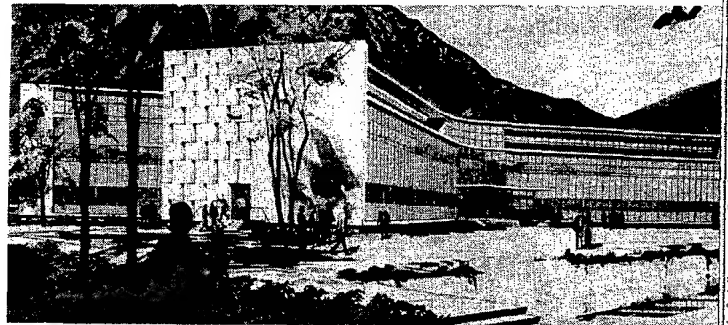
So that students can receive the maximum amount of help and encouragement, of training and guidance, all single students who live away from home become members of one of the wards. The president of the stake is Dr. Antone K. Romney, of the BYU faculty. Other faculty members as well as members of other nearby stakes hold offices in the stake presidency, the high council, and bishoprics.

All activities of the wards and stake are closely correlated with activities of the school. Meetings are held in assembly halls and classrooms on the campus, and each ward conducts as full a program as possible. The stake has an impressively high record of attendance at meetings, payment of tithing, and all Church activity. An indication of this is shown by the fact that in 1958 five hundred and one

members of the Brigham Young University Stake were married, and of these 462, or 92 percent, were married in the temples of the Church.

The BYU community is 97 percent LDS but even so a stake mission is in operation. One hundred thirty-six converts have been baptized since May 1956.

Brigham Young Uni- (Continued on page 682)



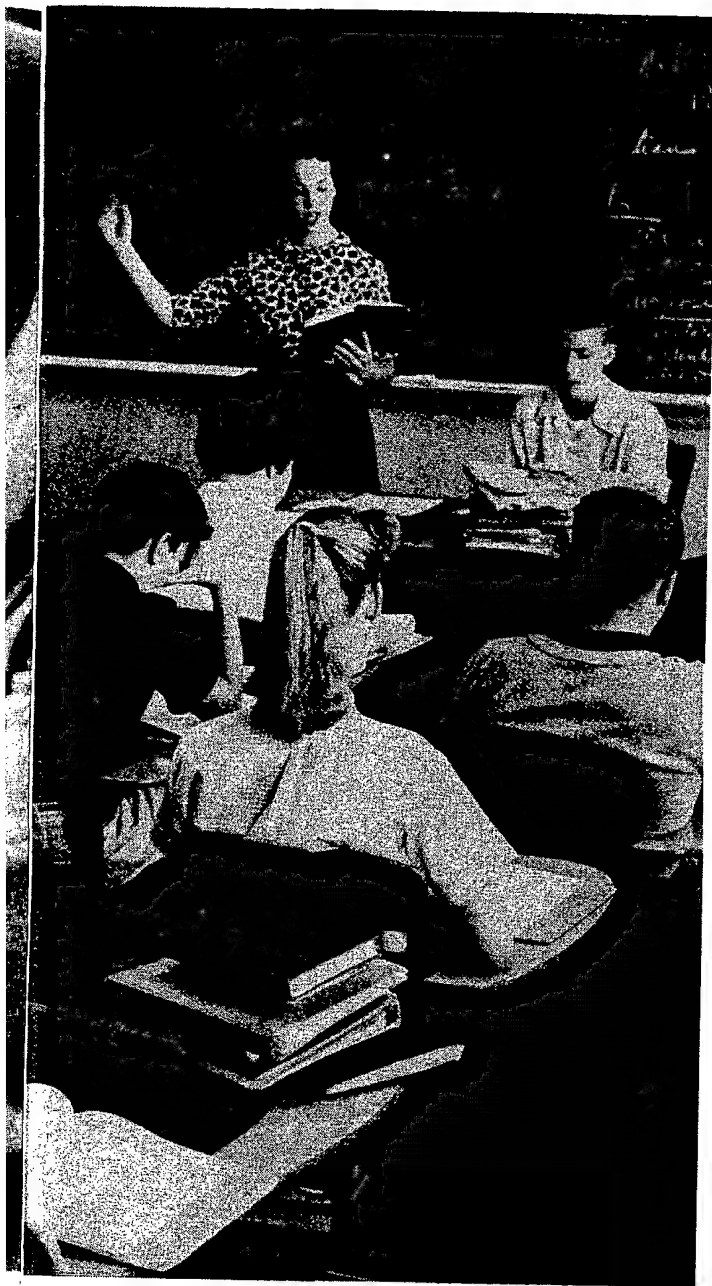
New buildings contemplated or under construction: Administration and General Services; Industrial Arts; Library; College of Business.



SEMINARIES

by Boyd K. Packer, General Supervisor of Seminaries and Institutes of Religion

On a recent trip to one of the large border cities of Mexico we visited a municipal market with an expansive main floor and a mezzanine lined with literally hundreds of little shopping booths. As we passed each of the booths, the proprietor would hustle out extolling his wares with most persuasive salesmanship and invite us in with every verbal inducement. Certain each was that he had everything that we could possibly want. Our guide, who was a customs official, cautioned us with a wink and a gesture to be careful in our buying. Many of the booths were worth-while shopping places where the wares were good and the prices were fair and one might get all that he bargained for. Others, whose proprietors were equally convincing and enthusiastic, were hardly worth our patronage. We were grateful that we had a guide qualified to give us sound direction in choosing that which was good from that which was worthless.



(Left page) Seminary teacher James DeBry gives some individual help to one of his students.
(Left) Singing, conducted by a student, is part of the opening exercises in the classroom.

Young people need training in order that they may become discriminating buyers in the market places of life.

In almost prophetic anticipation of the dilemma of modern youth, a Church program of weekday religious instruction was inaugurated in 1912. The first seminary class was organized adjacent to the Granite High School in Salt Lake City. Students were instructed on a released-time basis during the school day. The next year the second seminary was opened at Brigham City, Utah, in an adobe house a block from the high school building. Capable, dedicated teachers, secure in Christian development, and with a love for young people were employed to teach the principles of Christian character to the high school students.

From a modest beginning the seminary system has

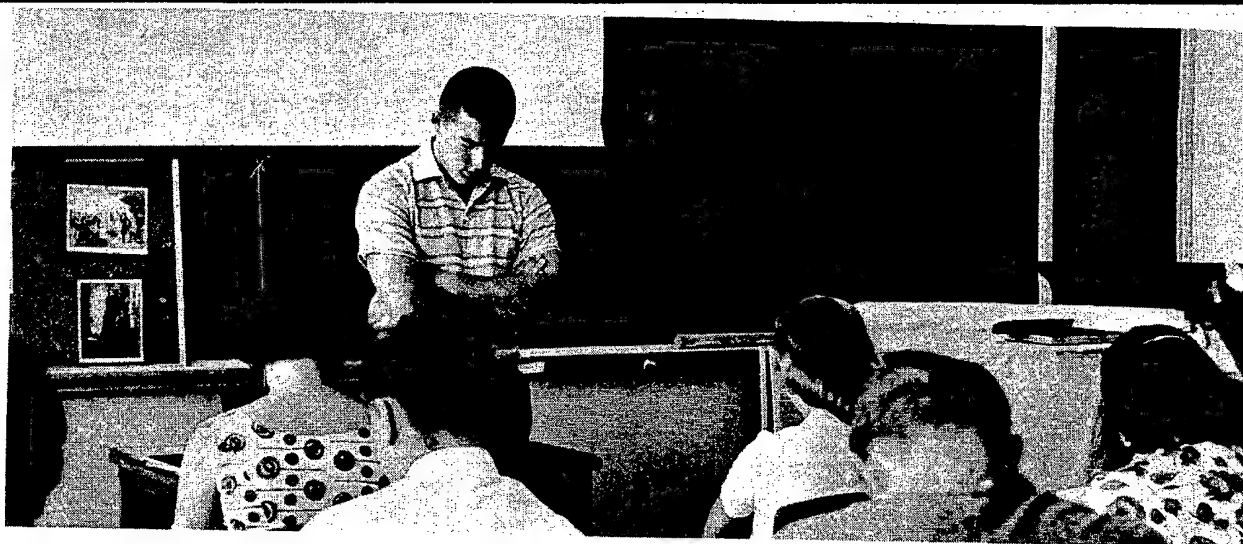
(Right) The Granite Seminary in Salt Lake City was the first in the Church, established in 1912, and the pictures reproduced here were taken at that seminary. Released-time classes permit the students to attend during the day, coming from high school across the street.

Surely the youth of the Church must face a dilemma quite as perplexing, with literally hundreds of agencies clamoring for his attention and with every device seeking to win him to their cause.

Many of these agencies cater almost exclusively to teen-age clientele, sensing that if their patronage is won while they are young, when they are old they will not depart therefrom.

Some of these agencies are good—and some remarkably perverse.





Opening and closing prayers are held in all classes. Each student takes his turn.

grown to be a Church-wide organization serving ninety-three percent of the stakes in the Church. Originally it was only on a released time basis with full-time seminary instructors teaching in Church-owned buildings adjacent to high school campuses in Utah, Idaho, Arizona, Wyoming, and Alberta, Canada, and at Colonia Juarez, Mexico.

In recent years "early morning" or non-released time seminaries have been opened in over 650 places. The morning classes are organized for groups of twenty-five or more students where our numbers are small, where our membership is scattered, or where released time is not available. This movement has extended the program throughout the United States (including Hawaii) and Canada.

The early morning classes are just that—with classes beginning at 6 a.m. in some areas. Students gather for the class in the early hours. Transportation problems are solved by a ward education committee—a vital committee organized in every ward of the Church by direction of the board of education of the Church. This committee handles recruitment and enrolment for the seminaries, transportation problems, and carries on the follow-up program for the members of the Church away to colleges and universities. Ordinarily these classes are held in ward chapels in the seminary room. Although this room is used for other ward purposes, it is equipped with tablet armchairs, standard blackboards, and adequate classroom lighting. Available also are permanent storage facilities for the seminary equipment and visual aids.

Some of these classes are held in rented quarters centrally located for the students. In some of the larger metropolitan areas the students may disperse to as many as six high schools after a class period. Those who teach these classes must hurry away to

their vocations—many are professional teachers; others are dentists, attorneys, housewives, etc.

But whether seminary is released time or early morning, it is school. The instructors are salaried and are expected to maintain professional classroom standards.

Seminary teachers are expected to carry out the same Church assignments that are the obligation of every member, and they have a distinguished record of filling important assignments in the wards and stakes of the Church.

If you should visit one of the two thousand seminary classes (and you are invited), be there in time to observe the students come into the building. As they come bustling in, a happy chattering group of average teen-age students, one is impressed that high school age is a wonderful age. Something of their air of flamboyant sparkle seems to vanish as they enter the seminary building, and they assume an almost noticeable air of maturity. There is something about the spirit of the building and the purpose for being there that the teen-ager catches.

Class begins as always on the note of a devotion, and who would not be improved by the privilege of beginning each day in a spirit of reverence. An opening song creates a mind-set for the students as they all unite in participation. After the hymn comes a prayer and an inspirational thought from the scriptures. The roll call and other business details are handled quickly and efficiently.

Notice that the students have journals, and with just a little shuffling around they are ready to take notes on the discussion and participate in the lesson for the day. The lesson begins; the atmosphere is pleasant and interest provoking; but it is a *lesson*, and the rules of school conduct are expected of the student

(Right) Many seminary activities are planned by a student council.

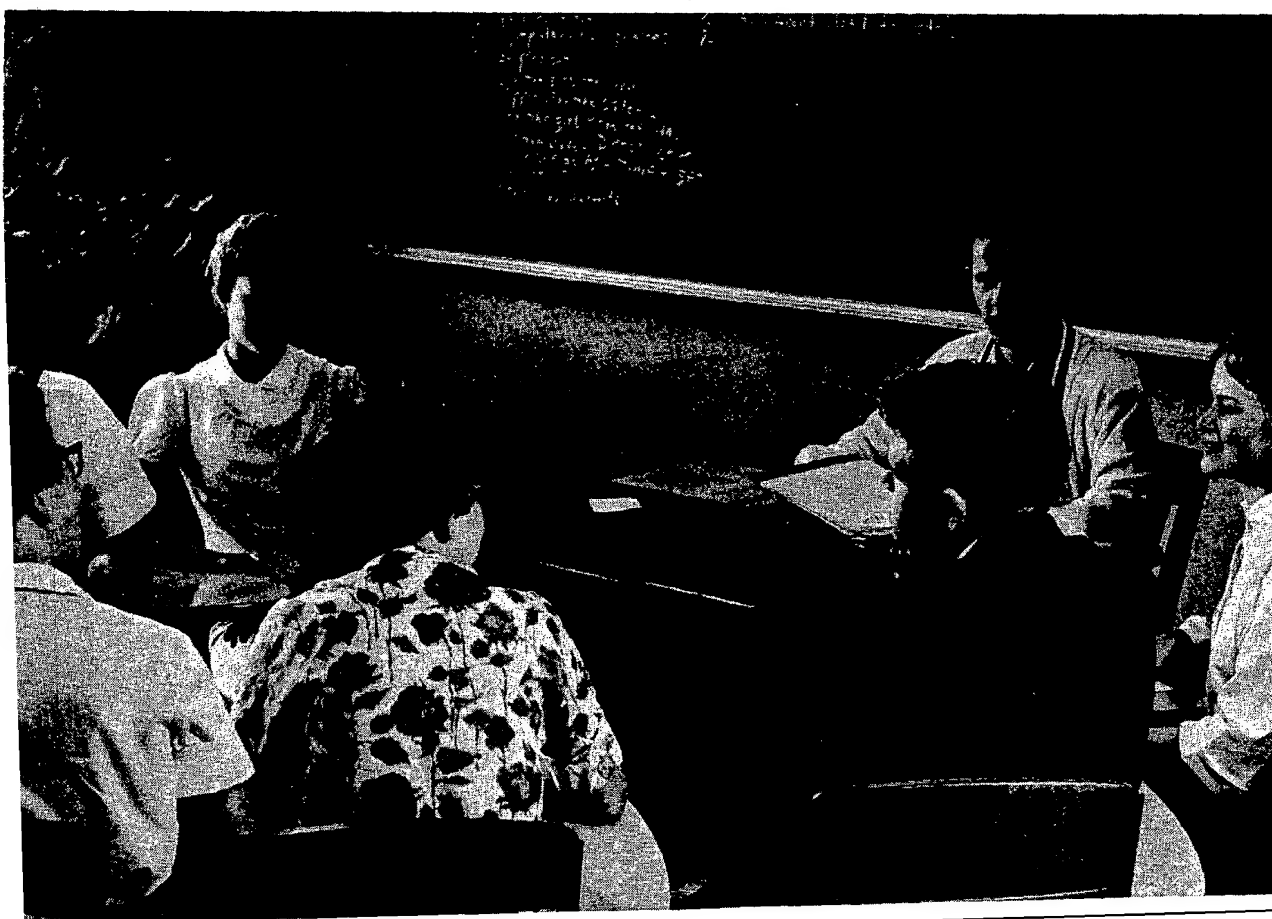


During the past year, approximately 51,000 students attended early morning and released-time seminaries throughout the Church.

129 released-time seminaries are taught by fully qualified professional teachers with secondary teaching certificates. Merrill D. Clayson, shown teaching a class (above) has been principal of Granite High School Seminary for 14 years.

There are journals to prepare, notes to record, pictures to collect, scripture to memorize, tests to take, chapters to read, compositions to write, talks to

give—for this school indeed. Whether the course be Old Testament, New Testament, Church history, or Book of Mormon, (Continued on page 692)



INSTITUTES

by President A. Theodore Tuttle
Of the First Council of the Seventy

Recently there came to my attention a short statement written with one of the common letters of the alphabet missing. Although it lacked only one letter, it was difficult to get the full meaning of the statement. In fact, some of the words made no sense at all. It was plain to see that something was lacking, but even knowing that it was the letter "r" that was missing did not make sense out of the article because other letters were, or seemed to be, out of relationship, and hence all the rest of the statement lacked completeness.

So it is with life.

When a life lacks the essential elements, designed by the Lord to give his children the abundant living taught by his Son, chaos results. False ideals and goals are substituted for genuine ones. Misunderstanding of the purposes of man's existence occurs. Wrong and improper meanings are given to otherwise plain and simple truths. A simple way of life is made incomprehensible and the gospel plan misinterpreted, all because man's life lacks some of the essential elements.

A meeting of one of the units of Lambda Delta Sigma at the Institute of Religion in Salt Lake City.



The Lord has so created man that he cannot "live by bread alone." His spirit must also be sustained. Men must learn either soon or late that they cannot store spirituality any more than food can be stored within one's self. Spiritual food, like physical food, must be taken at frequent, continuous intervals in order to benefit and sustain man. It must become a part of man's life—digested and assimilated—in order to do man the good he needs. Knowing this, the Lord has so organized his kingdom, that his children can be fed both during their vital formative years, and adult years as well.

In the early days of the Church in the West, school buildings and ward houses were one and the same, and education, including religious and secular all in one, was considered necessary. No distinction was made between religious and secular training, except perhaps to make religion the core of the program.

The academies, Church-owned and operated schools, flourished after the establishment of the first one at Provo in 1875. When non-Mormons moved into the state in increasing numbers, however, there was a demand for public schools. The academies survived until 1933. As they were closed a new system of educating the youth was evolved. From then until now there has been operating a system of education in which religious training has complemented that given in public schools and universities by the establishment of independent schools adjacent to public schools wherein this training can be provided. The earliest of these on a college level was at Moscow, Idaho, when in 1926 the Church established the first institute of religion.

President Ernest L. Wilkinson recently said:

"It has never been supposed that all of the youth of the Church continuing their higher education could



President Marion D. Hanks, of the First Council of the Seventy, instructs an institute class.



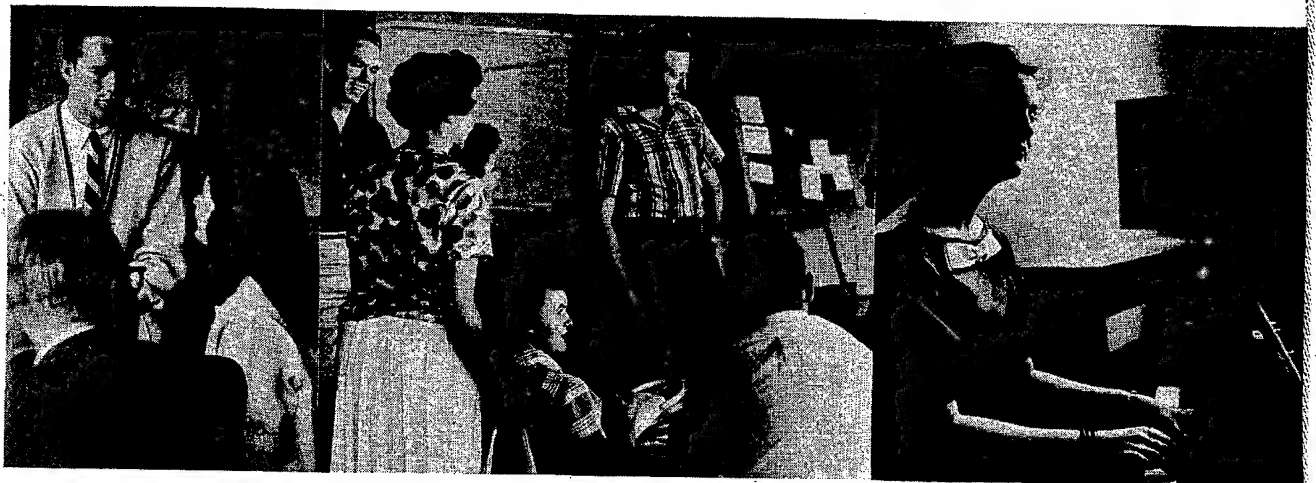
Elder Harold B. Lee of the Council of the Twelve congratulates three institute graduates.



Institute facilities provide accommodation for study, recreation, and worship for students not attending a Church university.



A teacher, T. Edgar Lyon, chats with students, left; a men's unit plans activities.

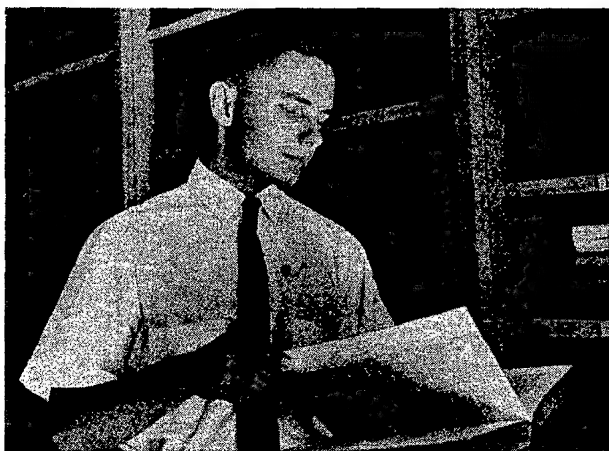


Some 8400 students participated in the diversified institute program last year.

Institutes have been established at 60 universities.

do so in Church schools, but it has been hoped that students attending other than Church schools could nevertheless be served by the Church to the end that all of our youth would continue a study of the gospel and remain faithful. Because the rapid growth of Brigham Young University has received a great deal of publicity, many of our Church members are unaware of the fact that the program of the institutes of religion has grown even faster than has this great school." (*Information Report*, April 1959, p. 23.)

From the opening of the first institute of religion the program has consistently grown until currently (this fall) there will be in operation twenty-five full-time and thirty-seven part-time institutes of religion to serve students at the major universities in Utah, Idaho, Nevada, Arizona, Oregon, Washington, Colo-



Institutes provide a good library of Church books.

rado, Wyoming, and Alberta, Canada. In addition to these currently operating, institute land has been purchased at another ten colleges with another eight possible sites currently in the budget.

Student interest and enrolment has likewise increased. Last year there were enrolled in the institute program 8400 students. One of the reasons for this rapid growth is due to the need for a program that gives balance and unified perspective to students on the college level.

The institutes of religion fill this need. Their basic service is to help a young person develop a testimony of the divinity of this latter-day work, increase his faith in God, nurture his spirit, and help him grow in willingness and ability to serve his fellow men.

The fourfold program of the institutes of religion consists of formal courses in religion, a counseling program, a social program, and a devotional, or worship, program. These various activities are co-

ordinated by a director, and where enrolment justifies, he is assisted by associate directors. Directors are spiritual leaders with academic training comparable to that of regular college professors. They are men gifted with insight into the problems faced by college students and trained in the field of counseling.

The institute building is designed to meet the diverse needs of college students, and it includes classrooms, a chapel, a library, an office, a recreational hall, and lounge facilities. Each institute is modern in construction and beautiful in its appointment.

Religion Classes

Dr. Lowell L. Bennion, the director at the Salt Lake City Institute of Religion adjacent to the University of Utah campus, and a man well-acquainted with the problems of youth has written,

"Many college students of the Latter-day Saint faith sense keenly the need of gaining a comprehensive and whole view of the religious teachings which they live and profess. They discover that their studies and impressions to date in the field of religion often lack integration. . . ."

Dr. Bennion thus pointed up the dilemma that a student faces:

"The university student exposes himself to a veritable flood of knowledge and new points-of-view. This increased knowledge does not come to him in an organized, whole manner, but in quite unrelated and disparate amounts, from highly specialized textbooks and from teachers working in specialized and limited fields. The result is that the student not only has a vision of new worlds, but his perspective may also be blurred. Seldom on a university campus is knowledge from the natural, biological, social sciences, and philosophy adequately brought together into a whole view of life. The task is often neglected by the university, so the college student—the freshman, sophomore, junior, or senior—must try to do it for himself. Naturally, such a new exercise will be at times awkward and painful.

"A student's religious faith and attitudes are the product of his entire life. His faith and attitudes were nourished in his mother's arms, in a class in Sunday School, on his knees beside his bed. They are fashioned in the language and imagery of a child as well as in that of a youth or of an adult. Moreover, one's religious faith, like so many important things in life, is felt as well as thought. The student should not be surprised nor alarmed should his new expanding world of thought seem at times incongruous and out of harmony with his world of faith." (*The Religion of the* (Continued on page 696)



THE GROWTH ^{OF} THE CHURCH

by Albert L. Zobell, Jr.
Research Editor

Slide rules and electronic computers do marvelous things in the hand of man. But it is still the man who is important. "What is man, that thou art mindful of him? . . . For thou hast made him a little lower than the angels, . . ." sang the Psalmist. (Psalm 8:4-5.) Man must be given opportunities.

Several years ago, Dr. Ernest L. Wilkinson, ad-

ministrator of the board of education and president of Brigham Young University, assigned Dr. Howard Nielson of BYU to prepare a study of present and future membership of the Church, so that the Church board of education might prepare for the responsibilities that are theirs in the education of the youth.

The survey was made using the date of January 1,

1957, as a basis. Forty-five geographic areas of LDS Church membership were scrutinized, 39 in continental United States, one in Alaska, one in Hawaii, one in Mexico, and three in Canada. For the sake of comparison, similar statistics from the United States as a whole were used.

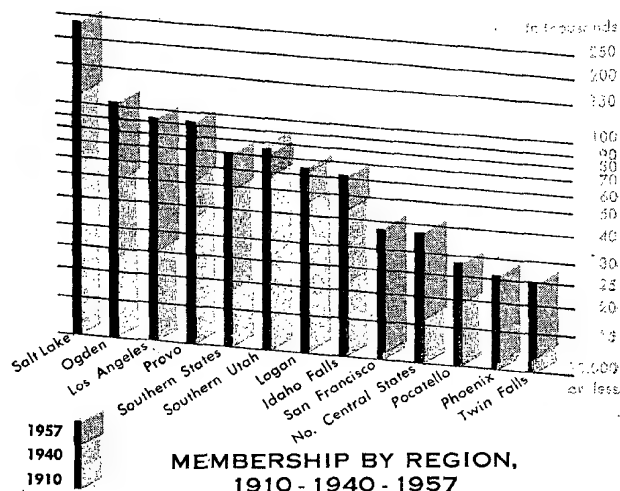
The Improvement Era here gives some of the high lights of the study. It is done on these pages more with colorful charts and graphs than with mere words.

For the purpose of the survey, about twenty-five percent of the membership records of the Church were sampled. The results of the sampling reveal that the membership of the Church is younger, on the average, than that of the United States as a whole. The median age for the Church is 22.1 years as compared with a median age of 29.1 for the nation.

Birth rates have been consistently higher and death rates consistently lower than the national average.

The factors causing such an outstanding rate of

The membership of the thirteen regions, having more than 25,000 members, is shown below.



growth for the Church of Jesus Christ of Latter-day Saints relative to other groups are felt to be these three: (1) a favorable age distribution, (2) a high natural rate of increase, and (3) an increasingly effective missionary system.

That much for the present. Now for the future:

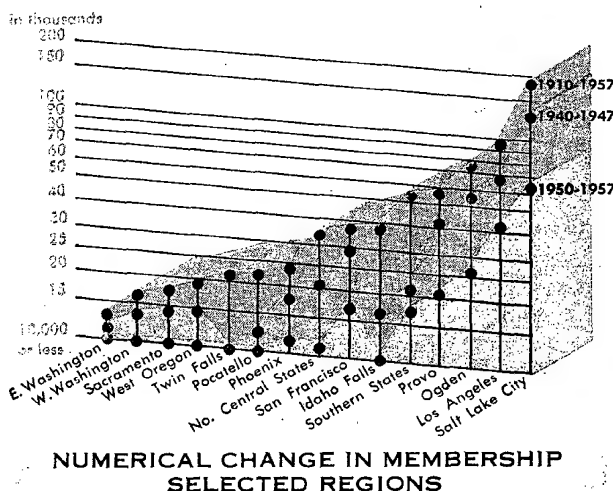
Briefly the method used in forecasting the future membership of the Church involved the application of birth and death rates for individual ages to the actual age distribution beginning January 1, 1957. It also assumed that converts are distributed in age and sex in a pattern similar to that of the United States

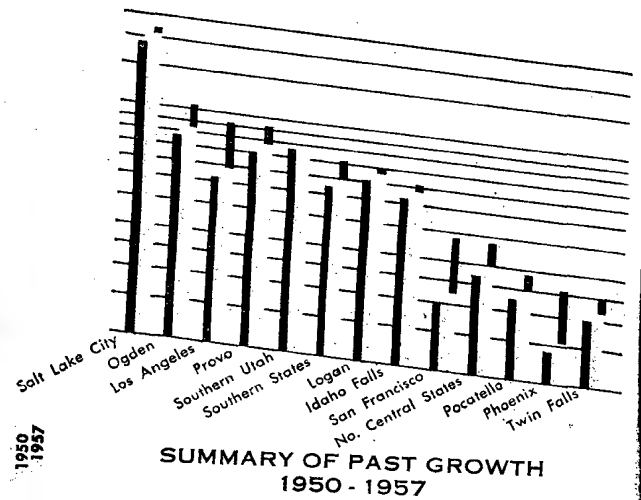
as a whole. The forecast assumed that there will be no full-scale military action but that there will continue to be a state of preparedness and international tension, that the various areas of the Church will have continued steady economic growth with no major depression. These conditions have prevailed since 1945, and this would seem to be the only assumption permissible for the purpose of this study, at least until 1975. Projections from 1975 to 2000 are obviously not precise and can at best be considered as approximations. And, whereas the method of calculation yielded results to a precise number, this does not imply that accuracy by any means. Despite the assumptions required and the limitations of the results, it is believed that the data presented will be very useful in pointing out directional and order-of-magnitude of growth in the Church. By 1975 the membership of the Church is expected to be in excess of two and three-quarters millions.

Salt Lake City is expected to remain the area with the largest LDS Church membership until 1985. The calculations show that by 1990, Los Angeles will have more members, and by 2000 will lead Salt Lake City by over 200,000 members. These two areas are the only ones with an expected increase of more than 100,000 during the 1957-1975 period. Other regions which can be expected to increase by at least 50,000 during this period are Ogden, Provo, Southern States, and San Francisco.

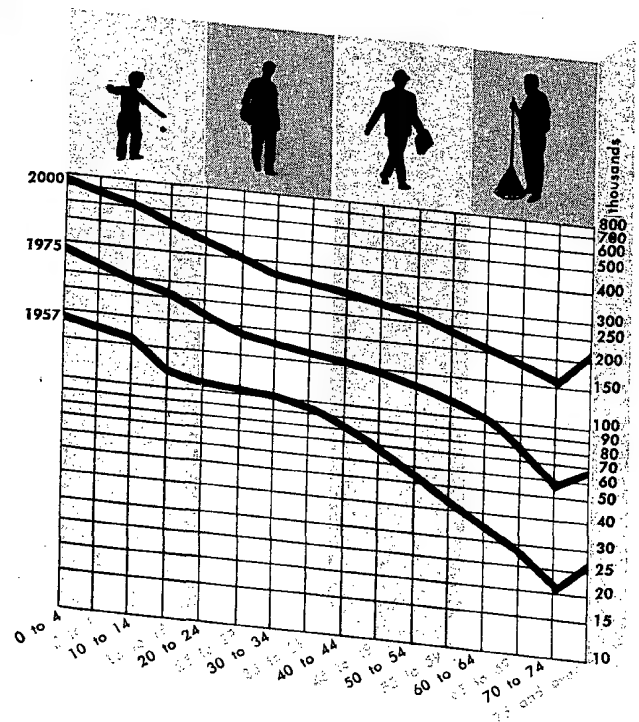
During the 1975-2000 quarter century, seven regions are expected to increase by 100,000 or more, and an additional six regions are expected to increase by 50,000 to 100,000 members. Twelve regions are ex-

The Salt Lake City region has been highest in actual numerical growth in every decade and during the 1957-58 period.



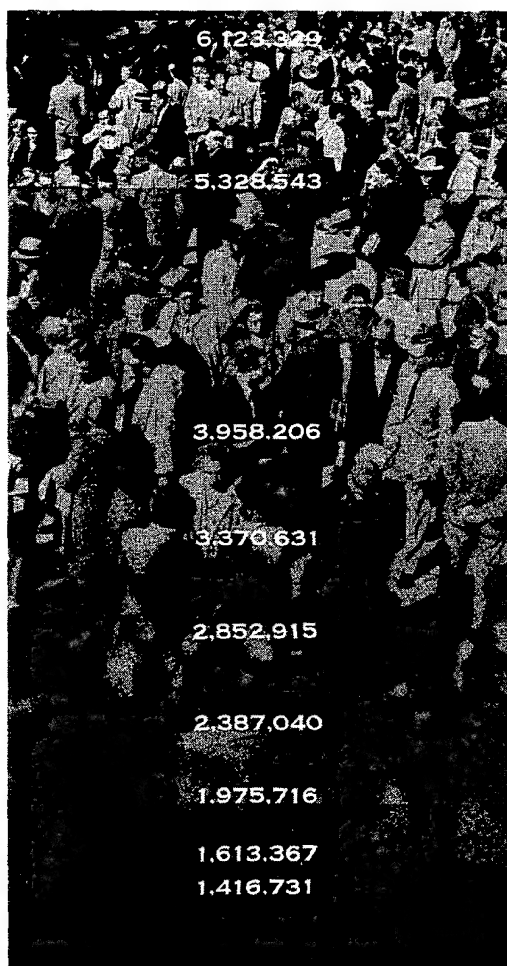


MEMBERSHIP BY AGE GROUPS



pected to increase from 25,000 to 50,000 members, during the 1975-2000 period. Only six regions are expected to increase by fewer than 10,000 members during this time. The Church membership in the year 2000 is calculated to be more than six million.

By 1975, six regions will have over 5,000 Church members of junior college age, and eight regions will have between 2,000 and 5,000 members of this age

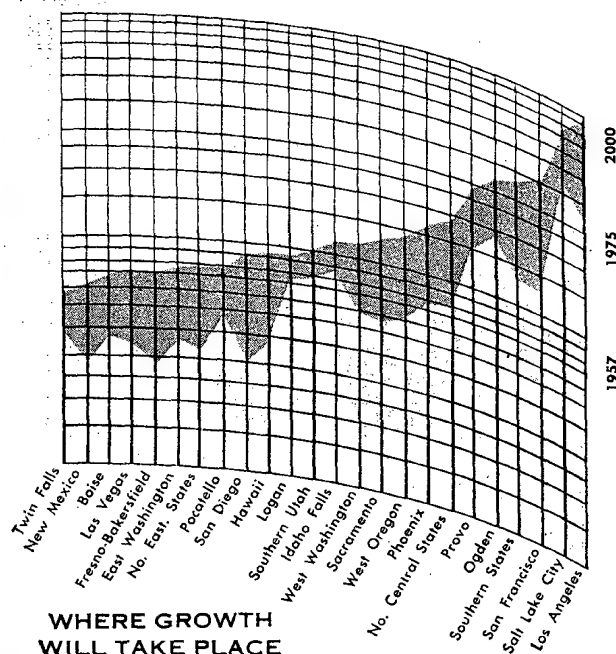


ESTIMATED MEMBERSHIP
1957 - 2000

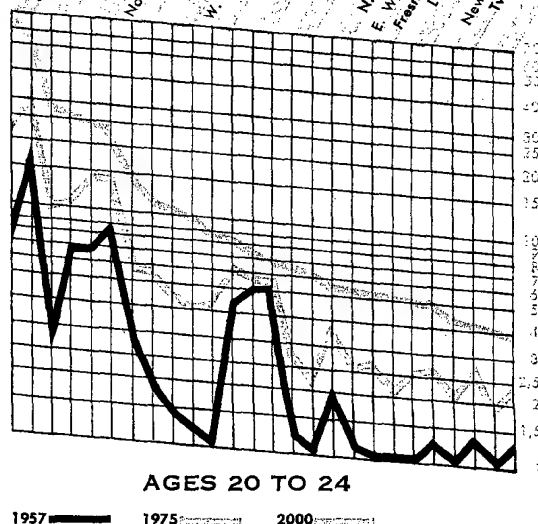
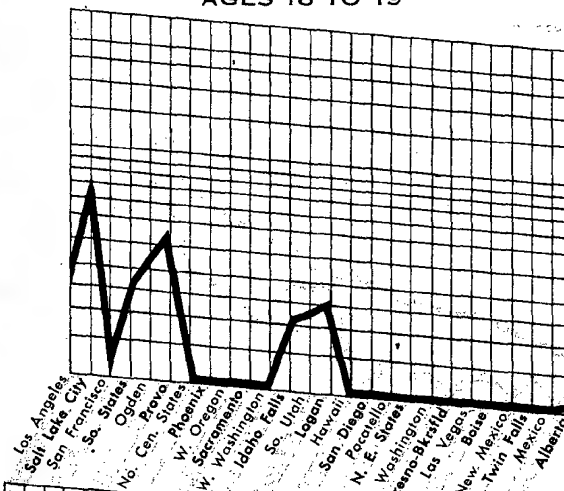
group. By the year 2000, the six regions will each have over 10,000 of the 18-19 age group, and 20 other regions will have at least 2,000.

That's the fascinating picture of the possibilities of the future. Again, it is an approximation; many factors unknown to man, as he lives his life from day to day, could suddenly and violently change these figures.

As we prepared this summation at the Era, it seemed that the project contained two challenges: first, to live a brief sixteen years to see for ourselves how accurate the 1975 estimates are; and second, the challenge to the Church so to live the gospel principles that many will see the "good works" and be receptive to the teachings of the missionaries. The year 1975 and 2000 will then find the Church of Jesus Christ of Latter-day Saints stronger than even these surveys have indicated.



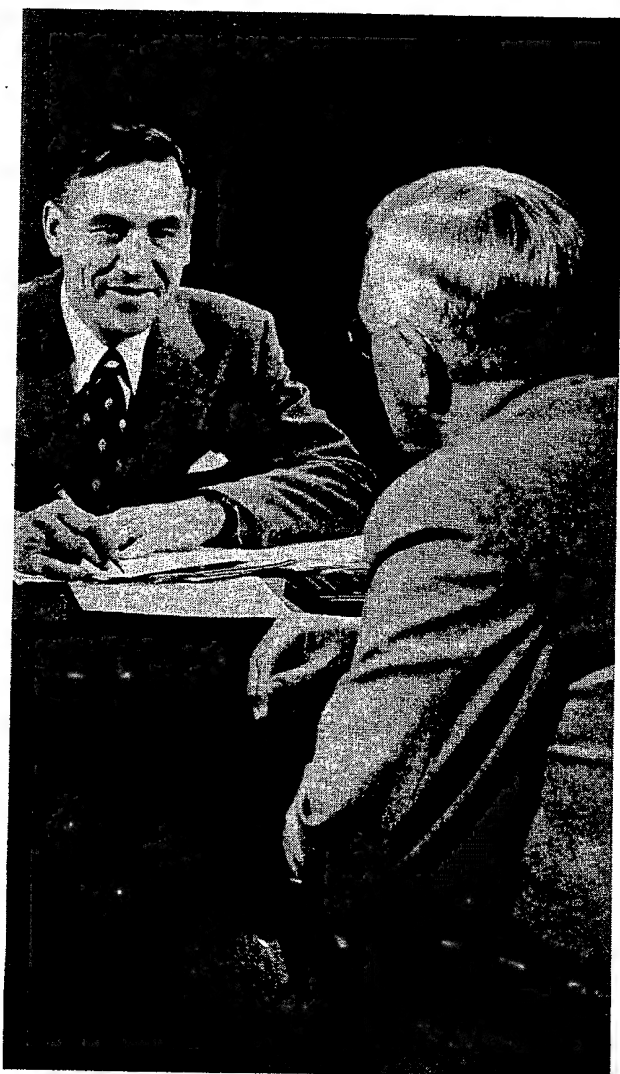
COLLEGE AGE MEMBERSHIP
AGES 18 TO 19





Laying a Foundation for

Through the annual confidential visit the presidency will be able to taste of the spirit of the member.



To do a really effective job of priesthood reactivation, quorum presidencies must become well acquainted with their quorum members.

Brethren need to be reactivated, to have the full blessings of the priesthood come into their lives if they:

1. Are not serving in and supporting the various programs of the Church; or
2. Are not living in full harmony with the standards of the Church.

Obviously, quorum presidencies must know whether their members are active or inactive, and whether they keep the standards of the Church or not; they must know in what respects, if any, their brethren are deficient and why they are not receiving the full blessings of the priesthood.

Now, to gain a working knowledge of whether quorum members are (1) active and (2) living righteously, two standard procedures should be followed. These are:

1. Fill out and keep current the data on the white cards entitled, "Record of Melchizedek Priesthood Quorum Member"; and
2. Have frequent personal visits with quorum members and particularly the annual confidential visit.

The white cards are the avenue through which the activity status of quorum members is learned. By gaining the information on them, the presidency will know the capabilities and the past and present Church service of the member.

Through the annual confidential visits the presidency will be able to taste of the spirit of the member and learn the extent to which he conforms to the standards of personal righteousness which are so essential in the life of a faithful saint.

Brethren serving in the fact-finding and statistical field of quorum activity should be asked to collect and keep current the data on the white cards. Members of the quorum presidency are to make the annual confidential visits.

In a special report to the general priesthood committee, the high priests quorum of the South Davis (Utah) Stake has outlined a very effective and sensible program for handling the annual confidential interviews of quorum members.

Priesthood Reactivation

In planning their annual visits the presidency of this quorum, of course, as is the case with all informed quorum leaders, know:

1. That quorum presidencies are to become acquainted with the character, qualifications, and attitudes of all quorum members and their families.

2. That presidencies should visit frequently in the homes of their members; give commendation where deserved; bless and encourage where needed; and teach the gospel and inspire all to keep the commandments and endure to the end.

3. That each year one of these personal calls is to be a confidential visit in which one member of the presidency meets with each quorum member alone to inquire into and discuss conformity to the standards of the Church.

4. That items which may properly be considered in the course of this interview include tithing; Sabbath observance; Sacrament meeting attendance; total abstinence from tea, coffee, tobacco, and liquor; sustaining by word and deed the local and General Authorities; not being in sympathy, in word or otherwise, with any of the apostate groups which are running counter to the established order of the Church; temple work and genealogical research; active participation in Church and quorum affairs; giving financial and other support to the missionary program; and any other items which may be proper in individual cases.

5. That it is not intended that all of these items be discussed in each interview or that any questions be asked the answers to which are already known.

6. That tithing information is to be obtained from the bishop at the end of the year. Bishops, of course, are to advise quorum presidencies of the tithing status of quorum members, specifying in each instance whether the brethren concerned are full, part, or non-tithepayors. Under no circumstances are bishops to reveal the amounts paid by any individual. Quorum presidencies are to keep the tithing status of their members strictly confidential.

7. That these confidential interviews are to be conducted in a tactful, congenial way and are intended to draw brethren closer to the quorum and its programs and not to drive them away.

8. That they (confidential interviews) are ideal occasions for quorum leaders to gain the information they need to lead their quorum members in the paths of righteousness, as well as occasions for teaching and counseling less active brethren in the keeping of the commandments.

9. That much of the information gained through these interviews is reported on the annual confidential report.

As to the manner in which the high priests quorum in the South Davis Stake set out to handle these interviews, Brother Arthur T. Morley, quorum president, says: "Rather than go to a member's home, or to meet him on the street or after a class, we sent him a letter suggesting an appointment with a member of the quorum presidency.

"The interviews were held at the stake house. The quorum secretary welcomed the brethren as they arrived and directed them into one of the three rooms where they were interviewed by one member of the presidency."

Interviews were set at short intervals; and the presidency could talk to three men during each period.

Then in evaluating the results obtained by following this procedure, Brother Morley explained: "We feel that this put the interview on a higher level. It prepared the brother for the interview. We did not have the problem of securing privacy from the rest of the family, as when we went into the homes. We feel that this one change probably did more to strengthen our quorum than any other activity which we conducted during 1958."

A sample letter of invitation, sent out about five days before the scheduled interview, follows:

"Dear Brother:

"Would you kindly meet with one member of the quorum presidency on Monday evening, _____, 1959 at _____ p.m.

Place: Upstairs—south end—South Davis Stake House.

Purpose: 1959 annual confidential interview.

"This interview is one of the best building stones at our disposal—with which to build a strong quorum. Too, we have reason (Continued on page 711)

*This is not just another meeting,
this is the meeting.*

SACRAMENT MEETING INSTITUTED BY DIVINE COMMANDMENT

As anyone with even a passing knowledge of the Church of Jesus Christ of Latter-day Saints knows, the Saints gather often. At times the parade of meetings seems almost without end: Sunday School, MIA, Relief Society, Sacrament meeting, priesthood meeting, preparation meeting, choir rehearsal, leadership meeting, fast meeting, genealogical meeting, conferences, schools, conventions, classes, and so on and on. It is really somewhat of a wonder that Church members attend all these—especially when one considers the enthusiasm and dedication with which they do it. But attend they do, week after week, month after month, year after year . . . , giving an example in devotion and service that amounts to a stunning testimony of the truth: anything that demands and receives this degree of activity and effort must have something behind it.

This gathering together is no accident. It is purposeful and of divine origin. Throughout all dispensations of man, the Lord's people have come together often, to derive strength from one another. Man cannot live alone, nor can he be saved alone; co-operative group effort and unity have always been characteristic of the true Church of Christ.

Christ himself said, "For where two or three are gathered together in my name, there am I in the midst of them." (Matt. 18:20.) If this be true for two or three, how much more must it be so for an entire congregation which has come together to worship him.

The Lord has spoken on this matter in this dispensation. He has been particularly unequivocal in his instructions as to one meeting—the Sacrament meeting. This is not just another meeting, this is *the* meeting—the weekly gathering we are all commanded to attend.

We might ask ourselves at this point: Why has this particular meeting been singled out? Are not all Church meetings of great worth? Why then such special instructions concerning Sacrament meeting?

All Church meetings have value. All contribute to the salvation of mankind—many in a very direct and important way. Were this not so, the Church would not sponsor them.

Still, Sacrament meeting is something special. As the Lord said to Joseph Smith: "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day;" (D&C 59:9.)

It is thus the Lord's will that we gather in a "house of prayer" on the Sabbath and partake of the Sacrament. For this reason Sacrament meeting was instituted in the Church.

The experience of the Sacrament is one of the greatest privileges we enjoy as Latter-day Saints. Through this we have an opportunity to renew our covenants made at baptism, to pledge ourselves anew to devotion to our Savior and the principles he taught. We can reflect and meditate upon his sacrifice and get a fresh insight into the magnitude of his life and works. The whole process is one of spiritual rejuvenation. We should partake of the Sacrament often. It is a wonderful experience.

In Sacrament meeting not only do we have the opportunity of partaking of the Sacrament, but we also obtain instruction in that most important of all subjects, the gospel of Jesus Christ. We are working for exaltation, and here we will find counsel in how to obtain this. We profit by the faith-promoting experiences of others and are spiritually fed by their expressions of gratitude.

We gather together with people we know and love, people whose beliefs and views are identical to our own. We raise our voices together in song and in other ways enjoy the fellowship of the Saints. We stay informed on important happenings and items of general interest in the ward and the Church.

Sacrament meeting is an important time, a very special ninety (give or take a few) minutes. The members of the Church are realizing this more and more. Sacrament meeting attendance is up in Utah, in California, in Canada, in Europe, and Australia—indeed, throughout the entire Church. We note this improvement with satisfaction, but still are deeply aware that attendance is not what it should be. Each of us should make a special effort to be present every week and encourage our friends to do likewise. It is we who will benefit by such a course of action.



WARD TEACHING SUPPLEMENT—BAPTISM

The attainment of exaltation is a complex endeavor. Many things are required of man. The Lord, being just, requires the same of each of us. Faith is the beginning, the first principle of the gospel. When this has been obtained, we are expected to repent, to forsake those items of character and habit which are not in harmony with the revealed truths of the gospel. We must perform good works; we must submit ourselves to certain saving ordinances. If we do these things, and endure to the end, we can obtain exaltation—through the sacrifice of our Savior, without which all of this would be but “as sounding brass, or a tinkling symbol.”

Baptism is one of these saving ordinances that are required of us. It predates the earth in origin and has been with the human race from its beginning. (Pearl of Great Price, Moses 6:64-68.) It was practised during the Meridian of Time and was restored as a part of the gospel in these latter days. (D&C 13.)

Even Christ, the only flawless being ever to grace this sphere, submitted himself to this ordinance that he might “fulfil all righteousness” and set an example for us. He made it clear through this act, as his holy prophets and apostles before and after him have also done through word and deed, that this is a universal requirement . . . that this is a prerequisite to salvation for all . . . that there can be no exceptions except those who do not reach the age of accountability.

Some seem to object to the importance given by the gospel to this ordinance. It is (they say) physical, symbolic, superficial, shallow. It is physical and symbolic. Many things of the gospel deal with the material as well as the spiritual. The crucifixion of Christ was profoundly, and in every sense, physical as well as spiritual. Baptism is physical; it is also spiritual.

Baptism is symbolic. The origin of its symbol lies not, however, in the fallible mind of man but in the wisdom of Deity. Its significance is more than symbolic. Admittedly, we do not comprehend in all particulars the full meaning of the ordinance; nor will we in this life. But we do know and comprehend that the Lord expects each of us to be baptized. It would be folly for us to insist upon complete understanding of this before putting ourselves in a position to receive the blessings that come to the obedient; we don't do this in daily life—how many of us comprehend either in whole or in part all of the scientific and mechanical wonders that so enrich and elongate our lives?

Baptism is neither superficial nor shallow. It is deep and meaningful; more so than we sometimes realize.

And what about those among us who are baptized, who have taken this important step? Is that the end? Are we through with this commandment? No! Being baptized is something we do but once; there are, however, certain responsibilities we have in relation to this commandment after we ourselves have been baptized. These include

- 1) Study and prayer to understand and appreciate more the significance of the ordinance.
- 2) Renewing our covenants through partaking of the Sacrament.
- 3) Encouraging others not yet baptized to take this step—through both word and deed.
- 4) Taking part in the work for the dead. These, too, need baptism and the other saving ordinances.

**Twelfth of the Series
So That's What Boys Are Made Of**

In Sight of the Summit

(Behavior Patterns and Problems of Age 20)

by W. Cleon Skousen
Chief of Police, Salt Lake City

By the time a boy has climbed up the trail of life and reached the ripe old age of 20, his parents can usually see that he finally has his sights on the summit.

In fact, about the time Junior slips across the threshold of 20, Mother Nature seems to sprinkle his brow with a sparkling ingredient called "serious ambition." This replaces the adventurous recklessness of age 19. Most parents are gratified and relieved to see the change. It comes at a time when they know their boy needs to be just a little more serious about playing the role of a man. They want to see his "capacities" begin to show—capacities for hard work, for concentrated study, responsibilities, emotional maturity, and good social adjustment.

But whether or not they are going to be pleased with Junior at this stage of his life will depend largely upon the qualities which they helped their son build into himself through the passing years.

"Have We Raised Our Boy Right?"

It is around 20 when most parents realize that they are about to lose their son. College, a career, a mission or marriage, is about to take him away. And in most cases he will be away almost continuously from here on. Suddenly parents ask themselves "Have we raised our boy right?" If they admit that he is a victim of some degree of neglect and is not really ready for adult life, they may say excitedly, "Well, we had better get busy and build Junior into a man!" Unfortunately, by the time a boy is 20 the "building" is practically over.

I once heard a famous psychologist say that the greatest lesson parents have to learn is that human

nature is similar in many ways to concrete. Every parent is working against the day when the child's personality will begin to "set up" or become fixed. Once this has occurred it literally requires a miracle to alter its basic structure. That is why the growth period is so important. The point which the psychologist was trying to emphasize is demonstrated in studies of adult criminals. The rehabilitation rate of adult criminals is only a small fraction of the success which can be achieved with youthful offenders. As long as a boy is still maturing he seems to find it easy to shift or even reverse his direction of personality development. Once the growing season is over, however, his willingness or ability to adjust narrows sharply. Of course, this fixation process is all to the good for the boy who has developed positive, wholesome traits. It makes him a solid citizen, capable of weathering the storms of life without collapsing. But if a personality has been developed with many negative attributes, that individual finds it next to impossible to change his basic pattern unless he is willing to undergo a major revolution.

Psychologists tell us why this is true. It is because the growing individual learns to do things by chain reaction. In other words, he builds circuits in his brain which permit a whole series of activities to be triggered by a single mental signal. Take writing, for example. In the beginning a child goes through seven intellectual steps to make a capital "A" in script. He says to himself, "Up, over, down, over, up, down and up." After doing this several hundred times a child can finally write an "A" in two phases: around and down. Eventually it will become a single





phase. In fact, after "A" has been put with words like "art," "act," "aid," etc., it becomes possible for a person to write a whole word by pulling a single mental trigger. The individual no longer stops to think how to write each letter but simply writes "art" as a single impulse of intellectual activity.

Now this is not only true of writing, but also of all other aspects of living—eating, getting dressed, taking a shower, carrying on a conversation, meeting new people, playing a piano, or telling the truth when it hurts. We develop literally thousands of behavior patterns which were originally very complex but have been learned through constant repetition until they can be performed almost automatically whenever the signal is given by the mind or "will" of the individual. It is easy to see why we sometimes refer to ourselves as "creatures of habit." It is also obvious why habits are so difficult to break. Once a pattern of circuits has been set up, most people find it far too painful and frustrating to dismantle them. By the same token, a person with good habits can also resist terrific pressures to make him change. The "fixation" process was intended as a providential blessing. It is a curse only to that person who did not prepare for it.

Psychologists tell us that by the time a boy is 20 the fixation process is in its advanced stages. The concrete, so to speak, has been poured. The mixture ratio of sand and cement has already been determined. The internal structural reinforcement has been laid and cannot be materially increased without the greatest imaginable difficulty. So, this is our boy. From here on there can be shaping, refining, polishing, and

pushing, but the basic ingredients for this particular human being are now in the package, and the sealing of that package is taking place.

What he does in the future will be conditioned to a remarkable degree by the strength of the equipment (motives, habits, disciplines and ideals) which he and his parents have already built into him during the earlier years. As time passes, parents learn to agree with the psychologist who said "Verily, the child is the father of the man!"

Portrait of a 20-Year-Old

As a result of the fixation of personality traits which has been growing more and more evident, the parent finds it possible to predict Junior's general reaction to a multitude of different situations. Tastes in music, reading material, food, friends, entertainment, recreation, and a host of other things are now so marked that we can expect them to be developed to their logical conclusion during the remainder of his life.

As we would suspect from the above discussion Junior's personal habits are now becoming quite stable. Eating, going to bed, taking care of his personal hygiene, keeping appointments—all of these seem to fall into a more routine pattern than last year. He can assume many adult responsibilities and likes to do things without too much "snoopervision." He resents too many suggestions and may grumble comment: "They still think they have to treat me like a kid!"

He responds favorably to compliments where he knows they are deserved and tends to cultivate those talents which bring the most immediate rewards. He is hungry to succeed at something and is quite deeply impressed with the comments or commendations of those he respects.

He has greater personal insight now. He does a lot of self-evaluating and self-criticizing. His general reaction to others is also far more tolerant this year than during the past three years. He wants adults to accept him on *their* level. He likes to have them ask him his opinion and responds to adult conversa-

tion far better than he did last year. At a job he will often go far beyond the call of duty just to prove he is a man. If he had trouble as a teen-ager, he is likely to refer to it with the greatest disdain. He will call it "kid stuff" as though it were now totally alien to the very nature of his being. Although he will have spurts of youthful exuberance from time to time, it will be impressive to see how quickly he can humble himself in the face of an honest and forthright criticism from a friendly adult.

He still resents the interruptions and confusion of younger brothers and sisters, but he seems more resigned to it.

Capacity for planning is a quality of a 20-year-old. The flea-hopping antics which typified his behavior almost from the time he was 14 are now being replaced by premeditated study of nearly everything he does. It is a sign that Junior is feeling the impact of life. It is gradually making him a liberal conservative.

All of this "settling down" by a 20-year-old should help him make the right decisions as he approaches the unlimited opportunities of adulthood. During the next four years he will feel the need to make decisions in three areas which affect the rest of his life. These areas are—a mission, a professional career, and marriage.

The Ideal Time for a Mission

Psychologically and circumstantially, age 20 is an ideal time for a mission. It usually finds a boy at that stage of maturity and education where he can effectively represent the Church in the mission field. From his own point of view it is also likely to be a propitious time. He does not have the responsibilities of a home and family nor the obligations of a lifetime career. It is a fortunate interlude where two years of study and Church service can turn out to be amazingly rewarding.

In fact, the entire pattern of development for a boy in the Church is a marvelous and inspired blueprint for human improvement. From the day he is given a name and a father's blessing he becomes the object of affection of a vast army of parents, teachers, and voluntary Church workers. If he responds to this elaborate program, he will find every week of his life influenced by it. He starts out with a rich home life, attendance at Primary and Sunday School. At age eight he is baptized and confirmed. He is also old enough now for Cub scouting. Later he will get the full scouting program. At the age of 12 he is given his first office in the priesthood. He is ordained a deacon. At 14 he is allowed to become a "watchman" for his ward and is ordained a teacher. At 16

he may be authorized to administer some of the sacred ordinances of the Church by being ordained a priest. Following this, he should become prepared for the responsibilities of the Melchizedek Priesthood and the privilege of being ordained an elder.

The word *elder* implies maturity and leadership. It is a great compliment to a boy in his late teens or early twenties to receive this important title and the calling that goes with it. One of the prime purposes of the Church program is to help him achieve leadership training and preparation for life while he is enjoying the strong vigor of his youth.

The next step is to try and merit the opportunity to go to the temple and receive his endowments. After that he becomes eligible to be set apart as a missionary.

At the moment it may not seem "convenient" for a mission, but the thing to remember is that this privilege may never come again. It is a time for a boy and his entire family to rally their pioneer spirit and see that circumstances are pressed into position so that he will not miss this golden opportunity. A 20-year-old who leaves his family to go on a mission will usually return to them a far superior human being than when he left. He will not only learn that a mission is two of the happiest years of his life, but after it is over he will also discover that he is now far better prepared to choose a career, take on the responsibilities of marriage and buckle down to the exciting task of making a real success of life.

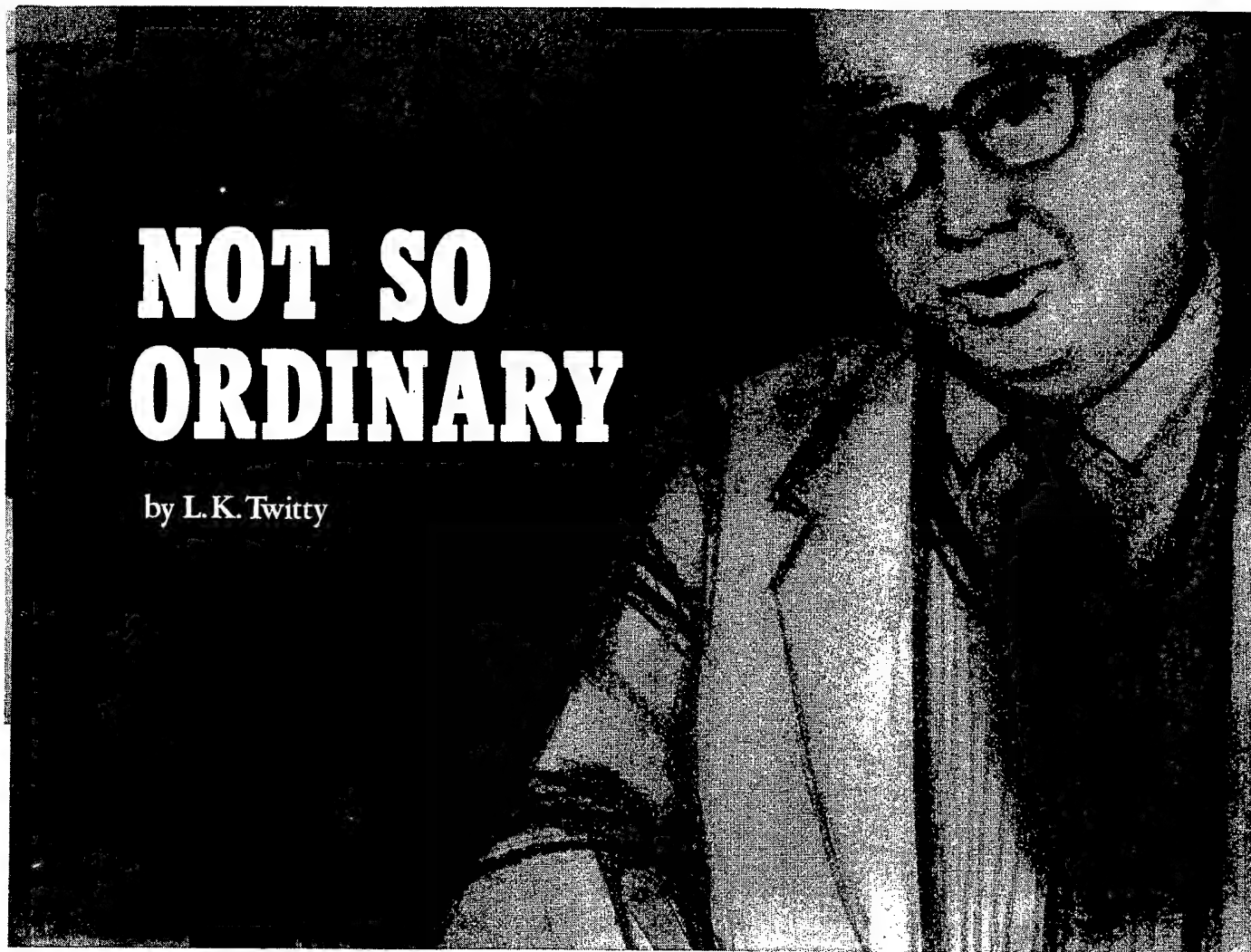
Choosing a Career

When a young man is ready to choose a career, he should keep in mind the advice of the economist who said "try to make a living at one of the things you enjoy doing most." This is possible if a young fellow is willing to invest a few years in college or serve as an apprentice in a favorite occupation. It is a fortunate blessing to gain a job with "work satisfaction."

Sometimes, however, circumstances force a young man to make other choices. Before going too far he should try to take a battery of aptitude tests which are now accessible to almost everyone and determine the fields where he is most likely to succeed. These tests are available in many colleges, in various industries, and in some special guidance clinics. It is amazing how many people are fighting the current of life by trying to row their boat upstream. They find that by turning their boat around and going in the direction of their own natural aptitudes their journey through life can be smoother, faster, and far more enjoyable. These tests will usually show that a person has abilities in far more (Continued on page 684)

NOT SO ORDINARY

by L. K. Twitty



Bruce Trent, the young science teacher of Roxton High, sat quietly and watched the tall figure standing a short distance from him. Judge Graham

shook his head. "I just don't know, Mr. Trent," he said, turning from his office window and pacing the length of the rug. "It's an important decision to make. If I place the boy in your custody instead of sending him to reform school, Mr. Bates will take great delight in pointing out my mistake, and of course, yours, if something goes wrong."

"But reform school won't do him any good, Judge," argued Bruce. "What he needs is a friend, a home, and someone to love him."

"Bruce, I respect your judgment, and I have admired your work with the boys here in Roxton. But do you realize that this boy is potentially dangerous? Since his parents deserted him five years ago, he has ceased to care what happens to him, and when a boy or man reaches that point, look out. It would undo much of your good work to fail with this boy. I think you had better just forget about him."

"I might forget him, Judge, except for one thing. When Leland was facing the court at the hearing

and Mr. Bates was reciting his grievances, I saw the boy look around. I saw in his eyes a desperate plea for a friend. I think he is fundamentally a good boy, and I want to help him."

"You and your soft heart," said the older man, as he laid a hand on Bruce's shoulder, "would that we had more like you. All right, I'll do it."

"Thank you," said Bruce simply, "I appreciate your confidence in me."

"By the way," said the judge, "what does your wife think of the idea of your taking this boy into your home? I know, you've had others, but this one seems to be the worst of the lot."

"Evelyn has agreed," said Bruce. "As usual she trusts my judgment. I think it's her influence as much as anything else that has helped the boys we've had before."

"I'm sure it has helped," agreed the judge. "Well, be on hand at four o'clock Monday afternoon, and we'll go ahead."



On Monday, after the formalities had been attended to, Bruce took the boy home. Ushering his young guest into the house he motioned to a chair, and the boy sat down.

"I think it would be well if we had an understanding from the start, Leland," said Bruce pleasantly. "Then we'll both know exactly where we stand. As you know, Judge Graham has placed you in my custody rather than send you to a reform school. You are welcome here. This can be your home as long as you wish it to be. We will treat you as our own son, love you and trust you, and we hope you will never let us down."

The silent figure, gazing at the floor, gave no sign by word or gesture that he heard Bruce's voice.

By the end of the first week there was no change in the suspicious hostility with which Leland viewed everything and everybody. He ate his meals in silence, studied desultorily, and attended school—to sit for the most part in his secluded shell.

"Why doesn't he *say* anything or *do* anything?" said Evelyn one night as they prepared for bed. "Bruce, he isn't like the others. The way he looks at me, and at you, too, I'm afraid."

"Now, Evelyn," Bruce comforted, "we must give the boy a chance."

The next afternoon when Bruce was ready to leave school, he discovered a flat tire on his car. As he was changing it one of the younger students ran up.

"Mr. Trent, do you know that boy who is staying with you? Well, I saw him come around here and drive something right into your tire. Honest, I did, Mr. Trent."

Bruce placed a hand on the boy's shoulders. "Billy, I would like for you to say nothing about this around school. Can I count on you to just sort of forget about it?"

"Well, I guess so, Mr. Trent," said Billy firmly, "if you say so."

"Shake on it, Pard," said Bruce, and the two gravely shook hands before Billy ran off to catch his bus.

Bruce sought out Leland that evening as the boy sat on the lawn whittling. He dangled a set of car keys in his hand. "Leland, it occurred to me that you might want to use the car," he began. "It must be lonesome for you to stay out here in the country. Just let me know when you want it. Go to some of the night affairs at school if you like, or just drive

into town for awhile in the evening when you care to. All I ask is that you come back in a reasonable length of time."

He placed the keys in the boy's hand. "And by the way, you might drive into town before dark and have the tire in the rear compartment repaired. A nail found its way in somehow. Tell Gus I'll pay him tomorrow after school."

Leland, searching Bruce's face briefly, said, "All right," got in the car and drove off.

Evelyn witnessed the scene from the porch and walked down to join her husband. "Bruce, do you think that's wise? He seems so young."

"Yes, I know," said Bruce, "but the boy has his driver's license, he's been driving for sometime, and I believe the time has come to trust him a little more."

Leland was back in an hour. As he came into the room he said, "I paid for the tire, so you won't have to go by tomorrow."

"Well, then I'll reimburse you," said Bruce digging into his pocket for change.

"Forget it," said Leland abruptly and vanished up the stairs toward his room.

It was Evelyn who discovered the loss of her pet paring knife. "It was my little thin-bladed knife that I used to cut fruit and vegetables into fancy shapes," she explained.

"Bruce you don't suppose that Leland—"

"No, I don't suppose," said her husband. "It will turn up."

But it didn't. And its loss somehow worried Evelyn. I know Bruce trusts the boy, she thought, but suppose he did take it? And if he did, for what purpose?

Leland did not abuse his privilege of being allowed to use the car. An occasional trip to town was all that he ever made.

Then came the night when Leland asked for the car to go to town for some magazines. With a nod Bruce consented. But the hour that Leland was to have been gone lengthened into four hours, and it was past midnight when the car turned into the driveway. Leland went at once to his room, and Bruce, although he was troubled and uneasy, said nothing.

The next morning, the episode still was not mentioned, but as Bruce was leaving for school he saw the extra set of keys lying on his chemistry papers. Leland had returned them.

After his first class that day Bruce was called to the principal's office. Sergeant Miller, one of his friends in the police department who had often helped him in his work with the boys of the town, rose from a chair.

"I want to apologize for disturb-

ing you at school, Mr. Trent," said, "but, well, we had a little trouble last night, and I wanted to ask you, was Leland at home that evening?"

Bruce sat down slowly. "Well, no, as a matter of fact he was out until rather late. What happened?"

"The Marl Chemical plant was entered and the office ransacked. The night watchman gave the alarm and four boys walked right into our arms."

"Then Leland was not involved," said Bruce hopefully.

"Apparently not, but we would like to ask him a few questions."

Leland was sent for. As he entered the door and saw the officer he burst out bitterly, "All right, look me up, send me to reform school, I don't care. A guy does his best to go straight and the first thing that happens, the cops are on his neck."

"Steady, boy," said Bruce. "The sergeant just wants to ask you a few questions, that's all."

"Just wanted to know if you saw Spike Johnson last night," said the officer.

"Sure, I saw Spike," said Leland. "He came into the drugstore where I was having a banana split and started talking. I told him to go on and let me alone, but he kept on and on. He finally argued me into going over to the shack with him and the others. They tried to

TO AN ANCESTOR

by Georgia Moore Eberling

I never met you, but I think I know
so much about you, that I almost see
your form beside me as I onward go.
At times it seems I hear you speak to me.
I am the one to whom you handed down
your dreams, your wondrous knowledge, and your
looks.

You gave to me the dreamer's laurel crown,
a love of singing words, and poets' books.
Sometimes I wonder if the words I write
are *yours* or *mine*, for it is hard to tell,
those words that come in lovely trailing white
or clad in black to sound a warning knell!

Dear One, my spirit knows this to be true:
you are a part of me and I of you.



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get me to go with them out on a job, but I wouldn't. I got in the car and left. I ran out of gas and by the time I had walked back to town to get some and got home it was awful late. But I don't expect you to believe me."

"Not so fast, son," said the officer. "We were just checking on Spike's movements last night. That's all. It seems to check. Well, good-bye, be seeing you." And he walked briskly to his patrol car and left.

Bruce reached in his pocket. "You forgot to take up your keys last night, son," he said, and handed them to Leland.

As the boy took the ring, he looked full into Bruce's eyes for the first time since that one searching glance in the courtroom. And something Bruce saw there made him know that the battle was almost won.

The next day was Evelyn's birthday, and she found a present from her husband by her plate. After she had unwrapped and admired the gift, Leland placed an object on the table before her.

"Here is something from me," he said, "I didn't have any paper to wrap it up."

"Why, Leland," exclaimed Evelyn in delight as she examined a carved wooden figure of a running deer, "it's really wonderful. So that's the reason behind all that whittling."

"I have more of them, but I thought the deer was the best," said Leland boyishly. Hurrying to his room, he brought back figures of a horse, a dog, and a cat.

"These are excellent," exclaimed Bruce. "Say, isn't there a night class in sculpture starting at the high school next week? You must enrol by all means."

"I thought about it," said Leland,

FIRST BABY

by Ida M. Pardue

Dad would like a boy. His aim? Carry on the family name. Mom prefers the other gender—For a future baby tender.

squirming in his chair. Then with his eyes lowered he placed on the table the fruit knife.

"I borrowed your knife," he said. "Mine wasn't too sharp, and I wanted to get the deer finished for your birthday. I hope you aren't mad."

As Evelyn stared at the knife a tear slipped down her cheek. She said softly, "No, Leland, I'm not mad."

The boy, suddenly overcome with embarrassment at having fraternized more than he had ever done, excused himself and left the room.

Evelyn and Bruce looked at each other and smiled. It was Evelyn who spoke. "I really thought you were wrong, Bruce, but now I can see that your love and patience and understanding have all but wrought a miracle."

"Hey, not so many bouquets," laughed Bruce, gathering up his books. "I'm just an ordinary high school teacher, you know."

"Not so ordinary," Evelyn whispered softly.



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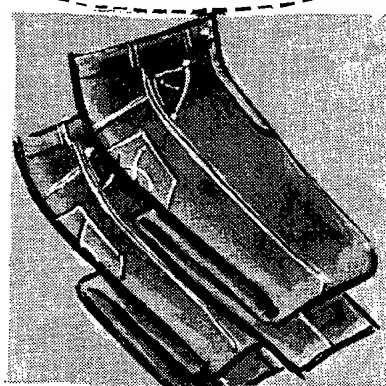
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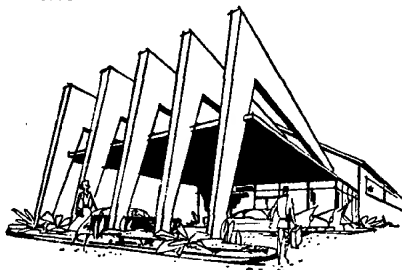
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**HOTEL UTAH
MOTOR LODGE**

Max Carpenter, Mgr.

The Church Education Program

(Continued from page 665)

versity graduates have made outstanding records throughout the nation. We can cite but a few examples here.

For 1957-58, 77 percent of the pre-medical students from BYU were accepted in medical schools, as compared with the national average of 55 percent, and 79 percent of the applicants were accepted in dental schools, as compared with the national average of 55 percent. In 1958-59, 70 percent were accepted in medical schools, and 97 percent were accepted in dental schools as compared with the national average of just above 50 percent.

A recent survey indicates that 50 percent or more of the superintendents of school districts in Utah are graduates of Brigham Young University.

Each year the Citizen's Research Council of Michigan awards five highly desirable internships for graduate work in the fields of state and local government. For five years in a row a BYU graduate has been awarded one of these fellowships, and one year three of the five were made to BYU graduates.

Similar records of accomplishment could be cited for graduates of nearly all of the departments.

The Church of Jesus Christ of Latter-day Saints has placed a premium on education. Reports show that sixty members of the Church in every one thousand attend high school—more than three

times the average for the United States and that about nine in thousand attend colleges and universities—nearly twice the average for the United States.

There is also in the Church larger preponderance of college graduates and holders of master's and doctor's degrees than among all other people in America. Utah leads all the states both in number of men of achievement and men of science on a percentage basis.

In making these records, Church members are merely demonstrating their belief in the instruction of the Lord: "Seek ye out of the best books words of wisdom. . . ." In providing daytime religious education opportunities through seminaries, institutes, Deseret clubs, and junior and senior colleges the Church is making it possible for our young people to follow another admonition of the Master: "But seek ye first the kingdom of God and his righteousness. . . ." and grow spiritually while progressing academically.

Wise are the parents who will help their sons and daughters take advantage of the opportunities which the Church provides for them.⁵

⁴See Matthew 6:33.

⁵The Unified Church School system has many facets not covered in these brief articles; for example, it supervises activities of two elementary schools, one at Colonia Dublan and one at Colonia Juarez, Mexico, and an academy at Colonia Juarez. The LDS Business College at Salt Lake City comes under its direction. This school, now in its seventy-third year, reaches 1,500 or more young people yearly in its daytime and evening classes, providing high quality business education, spiritual guidance, living accommodations, and lifetime employment service. The Home Study department of the Extension Division at BYU offers evening classes and 334 correspondence courses in the fields of education, science, business, humanities, languages, and fine arts.

INTO THE SUNSET

by Daphne Jemmett

The open range stretched out along the lone,

Long line of sky where homes once used to be,
No road, no car along the way, no home—

Just sunbeams playing on the sagebrush sea.
His rheumy eyes were eager, though quite dim,
As if to look beyond the farther blue

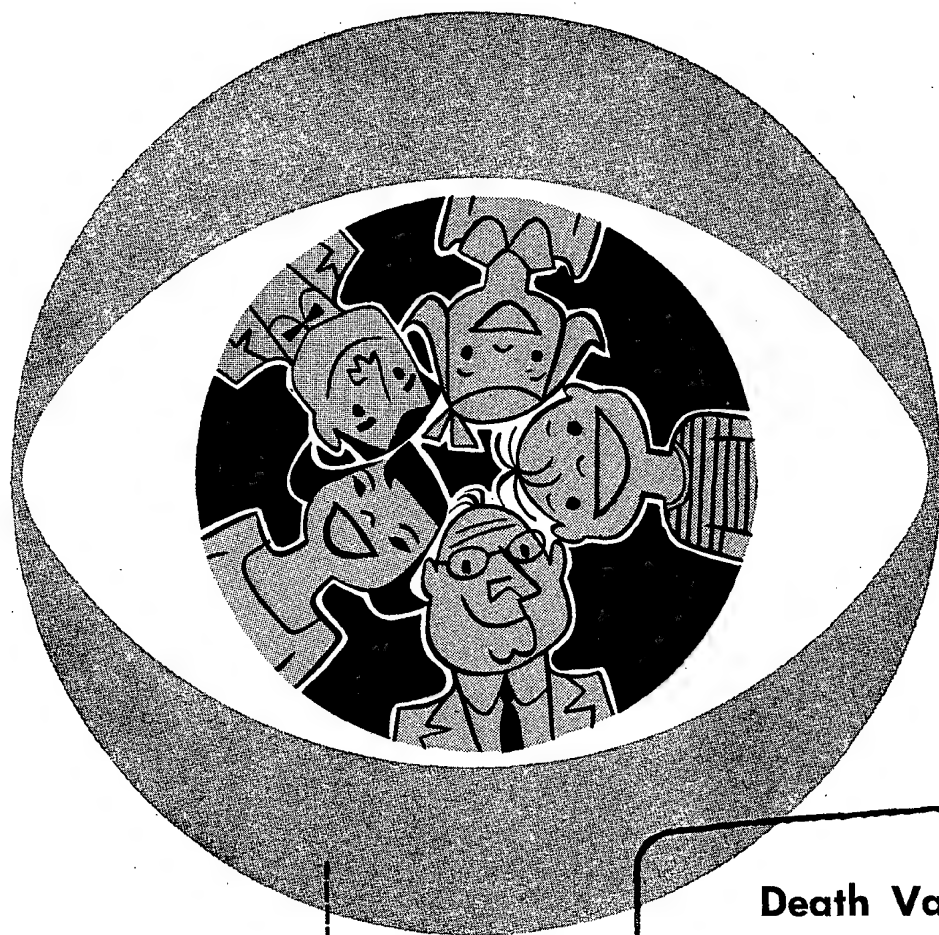
To where the hills of childhood beckoned him
And loved boyhood valleys called him, too.

He raised a thin-veined hand to wipe the sweat
From a now wrinkled face and rugged brow.

He'd not admit it was a mirage—yet;

He'd go and see; he'd reach the place somehow.

He did; his faltering footsteps found the land
Where shining portals stood on either hand.



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in the Mountain West



In Sight of the Summit

(Continued from page 675)

career fields than he had ever dreamed. The thing to do is to choose one of these fields and then try to get "a" job in it. In order to make a break-through it may be necessary to accept a very modest and humble position at first. This has many advantages when a person goes up through the ranks later on. It makes the people under him respect him because he has followed the traditional American formula for success by following the course which ascends "from office boy to president." They also have confidence in his judgment because he once worked "in the ranks."

Today, many jobs are obtained by filling out an application, taking a series of tests, and undergoing a personal interview. The experts on

job counseling have a few suggestions concerning each of these stages:

Filling out the application:

1. Study the job requirements to make sure you can qualify.
2. Print or type out the information requested.
3. Be sure the application is complete before you sign it.

Taking examinations:

1. Read each question slowly and analytically before trying to answer it.
2. Briefly map out the highlights of your answer before writing anything on the exam paper.
3. Write legibly.
4. Make your answers as pointed as possible.
5. Review all of your answers before turning in your paper.

Being interviewed:

1. Advertise your best self in your appearance—clothes, grooming,

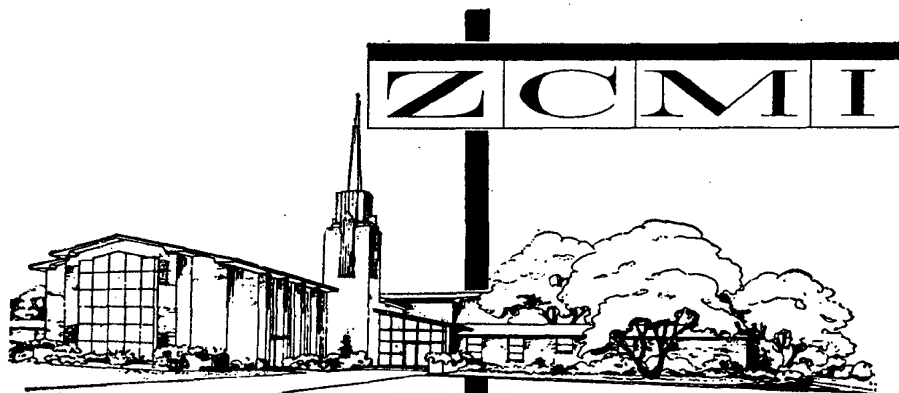
2. Avoid negative advertising—chewing gum, appearing nervous and fidgety, bluffing.

3. Make up your mind you want the job and then let the employment officer see your enthusiasm for it.

4. Tell the interviewer as much as you can to help him get an honest appraisal of your experience and ability.

5. Have a brief summary already typed up for him describing your experience, education, training, and personal background.

After this processing has been completed the final step is followed up. Go back frequently to ask the personnel officer how your application is coming. Many good jobs are lost just because of an applicant's failure to express a continuing interest in getting the job.



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Assuming that Junior does get his job it is possible he may soon start talking about getting married!

"Did I Choose the Right Girl?"

Between 20 and 24 the vast majority of young men choose a mate and get married. Just prior to getting married both the boy and girl suffer serious doubts. The boy says to himself over and over again, "Did I choose the right girl?" The marriage counselor will answer, "Measure your choice."

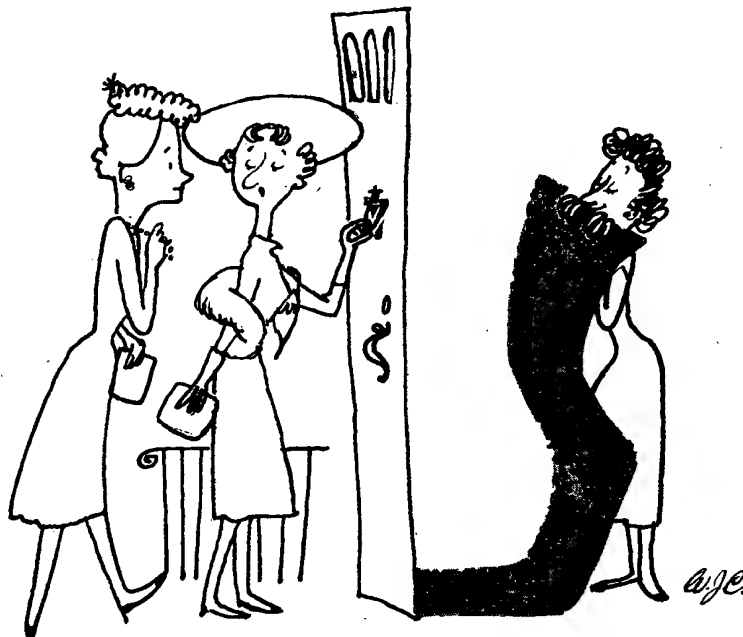
He will go on to explain that when a boy first decides to court a girl it is usually more by instinct than reason. The providential design is to try and get the right combination together. If Junior makes himself circulate around in order to become acquainted with many different girls his intuition tries to lead him to the girl who most nearly provides the things which his own personality requires. Parents and close friends may not always agree with the choice and will counsel accordingly.

Junior himself may have difficulty justifying it and may prolong the courtship just to make sure. But experience demonstrates that often when a strong, extroverted, boisterous boy chooses a sweet little specimen of intelligent, quiet, patient, madonna-like qualities, there may be far more merit to the combination than various onlookers may perceive. From these two Providence intends to make one complete, totally integrated personality. Literally, "these two shall be one." It is toward such a goal of oneness that intuition draws them together, each contributing qualities in which the other feels strength. This is the role of instinct. Next comes the role of reason.

There are several helpful ways Junior can test his choice of a mate to reassure himself he is right.

First, does he really know her? It is easy to become infatuated with her under the magic of moonlight, but after the ceremony he will have to live with her total behavior pattern. He should have had a chance to see her on a hike, see what happens when she is hungry, tired, and irritated; what kind of person she is in blue jeans with a bucket and scrub brush. This, too, he will be marrying.

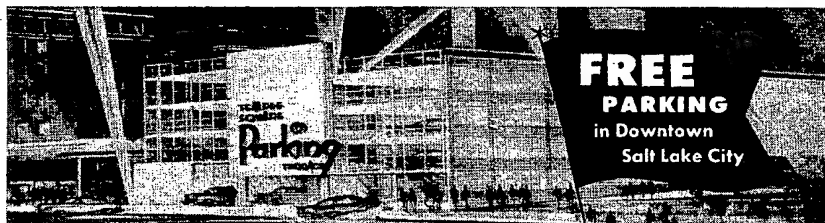
Second, does she really know him?



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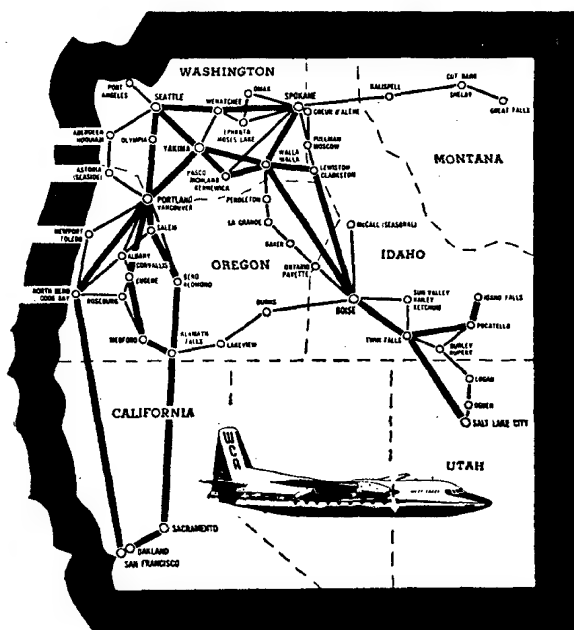
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Has he been honest with her in his days of courtship or did he give her a fast, smooth line? Nothing more important to a happy marriage than an honest relationship between a boy and girl during their days of courtship.

Third, how much do they have in common? Love can overcome many differences, but the storms of life are too great to risk the shipwreck of a marriage on the ragged edge of several submerged icebergs. Common factors of race, nationality, education, social patterns, personal ideals, intellectual attitudes, and ultimate goals in life can all play a most important part in solidly cementing the oneness of a boy and girl together and sealing out the howling blizzards of life which will eventually sweep down upon them.

Fourth, do they have the same religious advantages? This does not mean merely belonging to the same religious faith. A mutually serious attitude toward that faith is the vital key. Marriage is basically a religious institution and is intended to survive through the building of spiritual bonds which will unite a couple whether in sickness or health, in poverty or wealth, in old age or in youth. When a boy marries a girl he should honestly ask himself: "Is the spiritual foundation for our marriage a sound one?" If not, he should proceed slowly. We have learned from experience that the durability of the marriage may very well depend upon it.

There are many other questions a boy can ask about a girl, but these are the main ones. If these can all be answered favorably, the chance

SEPTEMBER'S GARDEN

by Solveig Paulson Russell

Little garden, now September
Takes you for her own.
Now she lays a film of ripeness
Where the squash have grown.
Now she clips the rusty peppers,
Nips the pumpkins at the stem,
Hardens kernels in the corn ears
To the gold of diadem.

Little garden, now September
Honors all your summer care,
With her patient warmth and gladness
Lays her blessing everywhere.

The biggest resource of pioneers...

resourcefulness

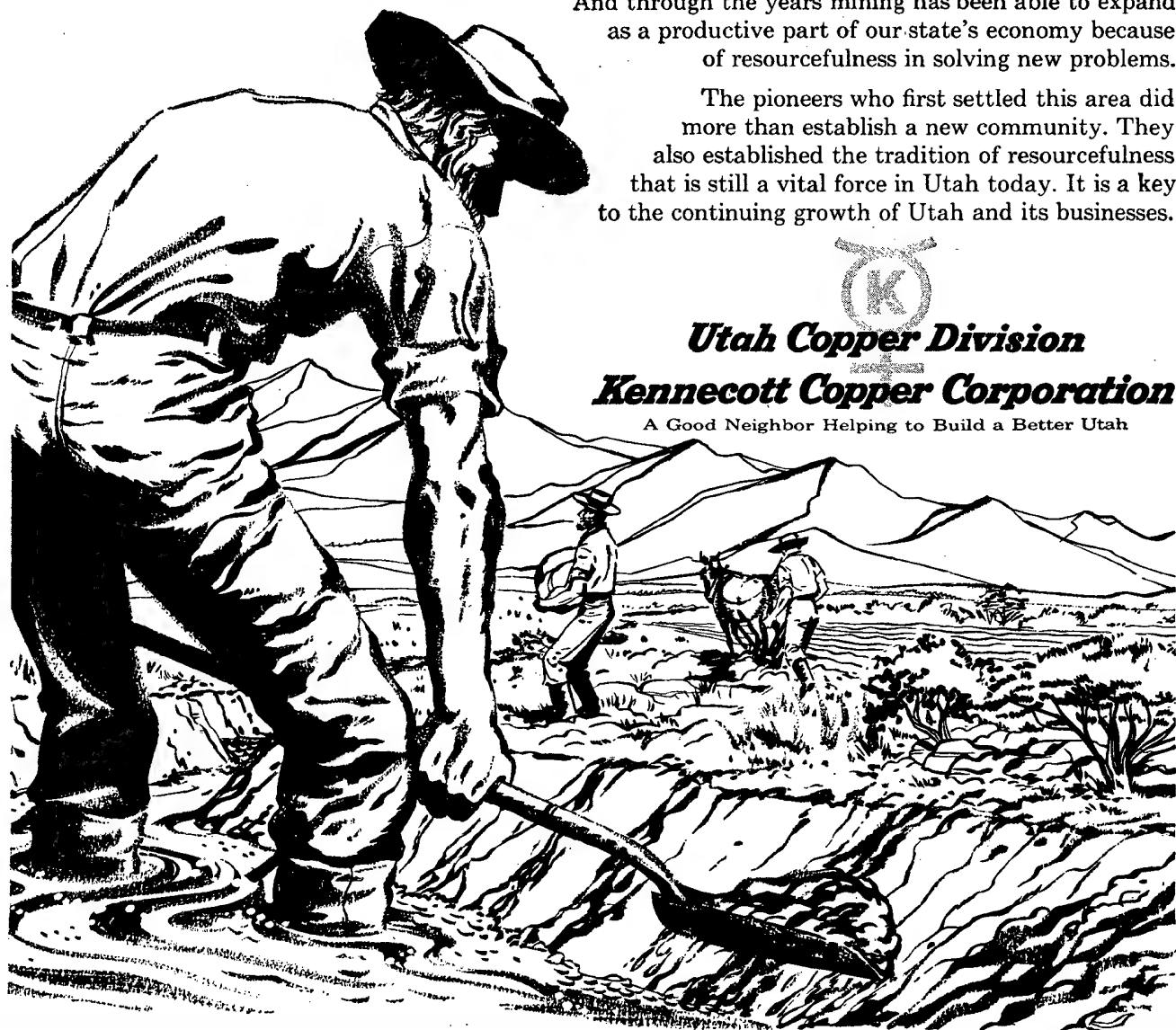
When the Mormon pioneers first reached the Great Salt Lake Valley they faced a monumental task. To survive, they had to transform the desert into a garden. They accomplished this seemingly impossible goal because they possessed the strength of resourcefulness.

Resourcefulness enabled the pioneers to overcome the obstacles they faced during the early days. It inspired their descendants to continue to convert land most settlers did not want into a great and ever-growing empire. It created a tradition of solving new problems as they appeared.

The same pioneer tradition has been a vital factor in the business growth of Utah. For example, copper production began with a mountain of low grade ore most mining men did not want. It, too, was developed by resourcefulness —

the introduction of a new concept of mining copper. And through the years mining has been able to expand as a productive part of our state's economy because of resourcefulness in solving new problems.

The pioneers who first settled this area did more than establish a new community. They also established the tradition of resourcefulness that is still a vital force in Utah today. It is a key to the continuing growth of Utah and its businesses.



Utah Copper Division

Kennecott Copper Corporation

A Good Neighbor Helping to Build a Better Utah

are the others will be of minor consequence.

Making a Marriage Last

In many primitive societies marriage is a very temporary and unstable institution of whim or convenience. In advanced civilizations a solid family life is the very foundation of the higher culture. Rising divorce rates signal the erosion of a nation's underpinnings and suggest the presence of creeping dry rot in the rafters. It is the task of every young couple to marry wisely and plan to make their marriage a success. Marriage counselors have a few suggestions that will help. For example:

1. Start out right. A marriage may be contracted any one of several ways: in the temple, in a hometown civil ceremony, or by elopement. The first is the best. The last should be ruled out completely. Every young couple in the Church should try to qualify so that they can be married in one of the temples. As time goes on they will learn the thrilling beauty of a marriage which is set up to survive both in time and eternity. The covenants of marriage in a temple service are far more protective than those which are made in any other place. The whole setting of the temple service is imbued with the nearest affinity to heaven mortals can attain.

2. Build your own kingdom. When a boy marries a girl, he also acquires her entire family. He should therefore do everything possible to make himself not only acceptable to them but also a source of pride that he has married into this new circle. The girl should do likewise with her husband's family. But this does not mean they should live with either family!

There is profound wisdom in the scripture which declares, "For this cause shall a man leave his father and mother, and cleave to his wife, And they twain shall be one flesh." (Mark 10:7-8.) The girl should also leave her mother and father. When a couple are isolated from their respective homesteads they are far more likely to work out differences and make the continuous adjustments which a successful marriage calls for.

3. Set up a sound family fiscal policy. Who can count the mar-

riages that have been wrecked on a dollar sign? Money problems are worked out best where there is an early agreement on finances. By mutual consent, either the husband or wife should have the specific responsibility for keeping the budget in balance. Any especial expenses should be approved by both parties. Because one will be inclined to be more extravagant than the other the bookkeeping might best be left to the mate whom nature has made the most frugal. In passing we should mention that a joint bank account is a convenience for some people but a nest of serpents for others. Only a well-disciplined couple should risk having one.

4. Beware the common pitfalls of marriage. First of all, there is the problem of growing apart. A wife can run a home too strictly for happy living so that a husband goes elsewhere to read and relax. Or she can run it so sloppily that he seeks out some old cronies at the club as preferable companions. By the same token, a husband can get so involved in business, civic affairs, a hobby, or a sport that he shuts his wife almost completely out of his life without realizing it.

Another pitfall for parents is arguing over the management of the children. A little study of child psychology will give them both a basis for management and discipline and then, when one of the parents gives an instruction, the other parent can provide running field support whenever necessary.

There is also a related problem of using children for crying towels. This is where one parent tries to

win the sympathy of the child by complaining against the parent. Ultimately this may only break up a family but the children toward the parent was supposed to be the alleege fender. Being cry-babies themselves, children have little trouble seeing through a grown-up cry-l. If they don't catch on in early they will in later years and what once sympathy for the complaining parent often curdles into disgi

5. Last of all, there is the p of falling in love with some else. This is usually inexcusable is terribly real when it happens comes from deliberately flin around, fooling around, or simply playing with fire. A married couple needs to realize physical infatuation (as distinguished from genuine love) mostly proximity, and if they allow themselves to neglect their own it leaves a vacuum which nature may fill with some fetching creature whose proximity is dynamite. Most before anyone quite realizes it, there is a triangle. In this bleeding hearts and wilted flowers become the mournful theme of. Likely as not things will never be the same again. A beautiful dream has died.

Love and fidelity are twin sisters. Happiness is their mother. To many a marriage last the boy and must be zealously jealous of the little they are building. Their slopp might well be, "No intruders allowed!" Both must nurture the tender roots of happy living in their own special garden. Out of all the time of such efforts the subtle perfumes of ten thousand glorious memories blossom forth.

In a home of dedication and affection, God seems to have little difficulty diffusing his choicest blessings, bounties, and beneficence.

Conclusion

As we conclude this brief resumé of the patterns and problems confronting the average 20-year-old, we cannot help acknowledging the maze of vital decisions which he must begin making. The next few years are all "years of decision." Never in his life has it been so important for Junior to be right. It is a task for a boy and his parents which calls for sympathy, understanding, and a united front!

THE BLEST

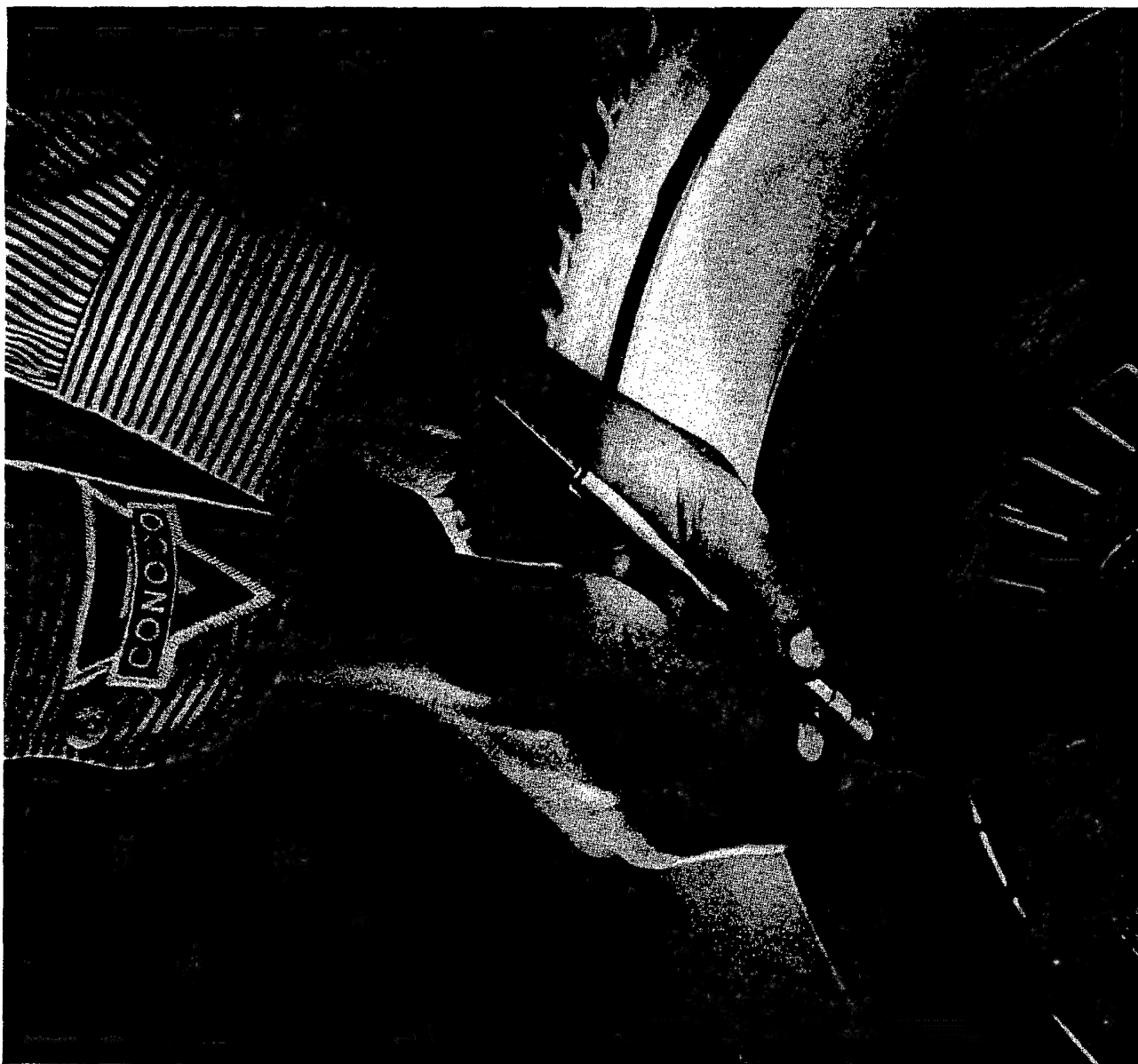
by Millie C. Kroll

"For of such is the kingdom of God,"
He said,

As he laid a hand on a curly head.

Such was Christ's love for the children of men;

And he loves them still, as he loved them then.



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These Times

(Continued from page 636)

world affairs. Consider the following:

1. The Afro-Asian nations hold the balance of power in the United Nations today. India is a prominent leader of this bloc.

2. The United Nations has great prestige in these nations, a fact which both Russia and Red China have to respect, and which conditioned U.S. policy in turning against British and French allies in the Suez crisis.

3. Americans and Canadians have no language difficulty in dealing with the majority of the literate Indian people, who are of Dravidian-Caucasian racial stock and who also use the English language. However, we should be aware of the fact that Russia and Chinese "missionaries" have cultivated Hindi, Urdu, and other languages indigenous to the Indian peoples. We should do no less.

4. The process of acculturation, its understanding and careful manipulation, may be the greatest weapon of all in the "cold war." Mr. Herter and Mr. Gromyko have necessarily talked themselves "blue in the face" at Geneva. The real, major issue which confronts America is probably our long-range relations with Red China. We have no communication with China now. The old resources for obtaining agreement with the Chinese people are defunct. New approaches must be built to reach and influence the Red regime, whose administrative control and achievements on the Chinese mainland can be assumed to be not only permanent, but also one of the major political accomplishments since the rise to world power of the American Union. The Indian realm may be therefore, the best available society in which Americans and Canadians gain experience, skill, and understanding for eventual re-bridging of the gap with the Chinese.

5. There are other important bridge-areas: Japan, Taiwan, and Southeast Asia. But generally speaking, the Indian field may well be the most valuable.

In a day when "cultural exchange" between the United States and Russia preoccupies the American public, perhaps plans should be made for large-scale cultural exchange between the United States and India.

"He that will have his son respect him . . ."

Richard L. Evans



Last week we closed with a sentence from John Locke on the teaching and training of children, which he said: "For you must take this for a certain truth, that let them have what instructions you will, and ever so learned lectures . . . daily inculcated into them, that which will most influence their carriage will be the company they converse with, and the fashion of those about them."¹ This impresses the importance of what we do, what we are as compared with what we say—the words we speak, as compared with what others see in us and feel from us. And as parents, as to teachers, as to all of us, never should we suppose that others will do what we say more surely than what they see us do. "Manners, . . ." continued John Locke, "about which children are so often perplex'd, and have so many goodly exhortations made them . . . are rather to be learnt by example than rules; . . . Having under consideration how great the influence of company and how prone we are all, especially children, to imitation, I must here take the liberty to mind parents of this one thing, viz., that he that will have his son have a respect for him and his orders, must himself have a great reverence for his son. You must do nothing before him, which you would not have him imitate. . . . He will be sure to shelter himself under your example, . . . If you punish him for what he sees you practice yourself, he will . . . be apt to interpret it [as] the peevishness and arbitrary imperiousness of father, who, without any ground for it, would deny his son the liberty and pleasures he takes himself. . . . Children (nay, and men, too,) do most by example. We are all a sort of [chameleon] that still take a tincture from things near us; nor is it to be wondered at in children, who better understand what they see than what they hear. . . ."¹ These are sobering thoughts because of the responsibility they place upon us all. Beyond the mere routine of teaching, beyond the mere saying of sentences, beyond the mere speaking of repetitious truths—beyond all this, to be most effective and most convincing, we have to be—and should be—the living witnesses of the truth of what we teach.

¹John Locke, *Some Thoughts concerning Education*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, June 28, 1959. Copyright 1959.

Such a program would have many advantages over the present United States-Russian arrangements.

"Cultural" could also, in the case of India, be used to develop commercial exchange of real value to both parties. Trade relations are never simple. But something of durable value could be built between the U.S. and an independent, neutral India. The course could be steered so that the relations with Pakistan would not be jeopardized.

India is governed under its Constitution of 1950, which provides for

a President (elected every years), and a government headed by a Prime Minister who must enjoy majority support from a Parliament of two chambers, the Council of States (Senate), and House of People. The Indian Union contains 29 states. The principal political party is the "Congress" party, led by Mr. Nehru.

There are approximately 375,000,000 human beings in the Indian Union. They represent a great opportunity for making friends and influencing people in these times.

Seminaries

(Continued from page 659)

the course material is studied with seriousness of purpose; there is intent to learn and to know, to earn and to keep alive a testimony of the gospel of Jesus Christ. For teenagers, like all of the human family, will be saved only insofar as they gain knowledge.

Several things are apparent in the teacher—an understanding knowledge of young people, a studied

professional knowledge of the subject at hand and a dedication of his work that surpasses professional obligation. You may notice that a session of serious reasoning on some point of doctrine is interrupted by a ripple of laughter that flutters over the class as the teacher points out some humorous human relationship. You may notice, too, the use of visual aids and the employment of the best teaching techniques known.

A glance around the room impresses one that it is built and

equipped for the teaching of young people. The capable instructor varies the lesson approach from time to time to revitalize interest and motivate the students. With that, rather rigid rules of school decorum are maintained; a free and missive atmosphere is apparent, hands go up, and a student asks a question which ignites a lively discussion leading toward the implying of some principle of truth to the minds of students. The teacher employs skilled techniques diplomatically manages the conversation as a conductor would an orchestra. He directs them toward the achievement of some face knowledge. He encourages them to embrace ideals of Christian nobility.

Occasionally there are interruptions, sometimes disruptions, where there are people there problems and especially in teenagers they show through the face quickly. Occasionally a class is a disappointment, but mostly students are distinctly rewarded and not infrequently inspiring.

Something may be learned the way students gather about the teacher after class until the presence of other appointed classes prevent them from lingering further. is impressed too with a discerning insight of the teacher who sees that it is the boy shuffling nervously at the edge of the group who needs his attention and time on day. His disarming smile and friendly offer to be of help is the lead for a counseling appointment where many of life's problems may be solved and where not infrequently seeds of future misery and despair are rooted out.

This is just one class period. There are something over 175 of them each school year. When a teenager has completed three of the courses and is qualified for graduation, he has attended about 500 hours of such instruction. many, even after graduation, return for a fourth year course.

Most of the seminary students are the common garden variety of teenager; however a number of special classes are in operation. adjacent to the Intermountain Indian School, for instance, there is a seminary which serves over 100 Navaho Indian students. Other Indian seminaries are contemplated in the future. At Riverside, California, a seminary class is completed



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exclusively of members of the Church who are deaf and dumb. They are taught by an inspired teacher who has the same handicap.

There is something vital and special about seminary. The students feel it and are willing to express it, and they often do. "When we can meet together every morning for a song and a prayer and to study the gospel it sets the whole day in proper perspective."

Actually seminary students do better in their other high school studies. Some have assumed that this extra class may burden the teen-agers and their other school discipline would suffer. Extensive surveys show that seminary students rank high in scholarship.

TO A GENTLE CHILD

by Christie Lund Coles

Hide yourself beneath your pride,
Do not ever say,
"It was because I loved you,"
As you did today.

Let indignation spark you,
Let accusations rise,
But do not stand before me
With such bewildered eyes . . .

These can break the heart of one
Who wounds you thoughtlessly,
More than any angry word,
See . . . my darling . . . see.

Other expressions from the students point out the social values in the program. "It helps us to meet each day with our fellow Church members as part of our school program. These associations carry over into our school life and help to hold us together even though we are only a few in number."

The culmination of the seminary program comes on graduation night. Sometimes the number of graduates is small. Some early morning classes in outlying districts graduate fewer than a dozen students each year. Many of the full-time seminaries graduate several hundred students.

In an impressive graduation ceremony, the principal certifies to the district or stake board of education that each candidate for graduation

has completed the prescribed three-year course of study. The chairman of the stake board of education calls each graduate to come forth and presents each with a diploma. More than a white leather cover, and more than an embossed certificate is the reward for seminary experience. The seminary graduates, 11,000 strong, often become active in Church participation and leadership. As a seminary graduate, one is more inclined toward temple marriage. A study of over 2600 families indicated

that where two seminary graduates marry, in eighty-seven percent of the cases they will be married in the house of the Lord. The graduate is inclined further to desire missionary experience, and he has a background of these many hours of instruction that bring him to the mission field already somewhat qualified for his assignment. He is reinforced with a knowledge of the principles of the gospel of Jesus Christ. Because he has studied and learned and sat daily in the spiritual atmosphere of a



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seminary class, he will be more inclined throughout his life to follow the voice of Israel's prophets.

It has been nearly a half century since the first seminary classes were held. Today the ever-increasing student body numbers 51,500 students. The place of the seminary program of the Church in teaching the gospel of Jesus Christ is set forth in the following words of President David O. McKay:

"The youth of today will constitute the leadership of tomorrow. Their well-being, their training and instruction have always been of vital interest to the leaders of the Church.

"Great concern is shown for our youth, that they develop a testimony of the restored gospel of Jesus Christ and have as benefits in their lives the guiding principles and protection such knowledge and conviction offer.

"The seminary and institute program offers daily instruction in moral and spiritual values. It gives meaning and purpose to secular education, and assists the noble man and the young woman to develop the atti-

tudes of the noble Christian character.

"In fostering the educational program of the Church, the First Presidency and the Quorum of the Twelve who constitute the General Board of Education look for the seminaries and institutes to have a significant place with the priesthood and auxiliary organizations in the training of the youth of the Church of Jesus Christ of Latter-day Saints."

The Church Moves On

(Continued from page 644)

11 The appointments of Elders Malcolm F. LeSueur, Edmund M. Evans, and H. Ward McCarty to the general board of the Young Men's Mutual Improvement Association was announced.

16 The First Presidency announced the formation of two new missions.

The new South German Mission is to be created from the southern part of the present West German Mission. Headquarters will be in Stuttgart, Germany. Elder Jol Buehner, former bishop of the Stratford (Salt Lake City) Ward, has been called to preside. He is presently a member of the High Stake high council. He and his wife are expected to leave Salt Lake for the new assignment about August 22.

The second new mission, the Andes Mission, will include South American countries of Chile and Peru. Headquarters will be in either Santiago, Chile, or in Lima, Peru. Elder J. Vernon Sharp, former counselor in the Olympus (Lake County) Stake presidency, has been called to preside. He formerly served as a missionary to Mexico, was one of the first missionaries to serve when the South American Mission was opened in 1925, and Mrs. Sharp will leave for her assignment soon after October conference. Later they will be joined by their daughter, Susan.



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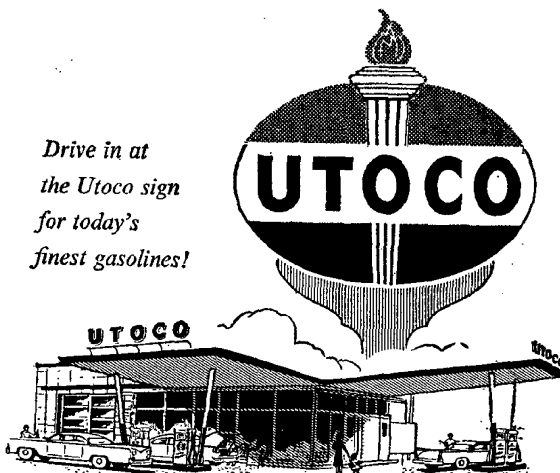
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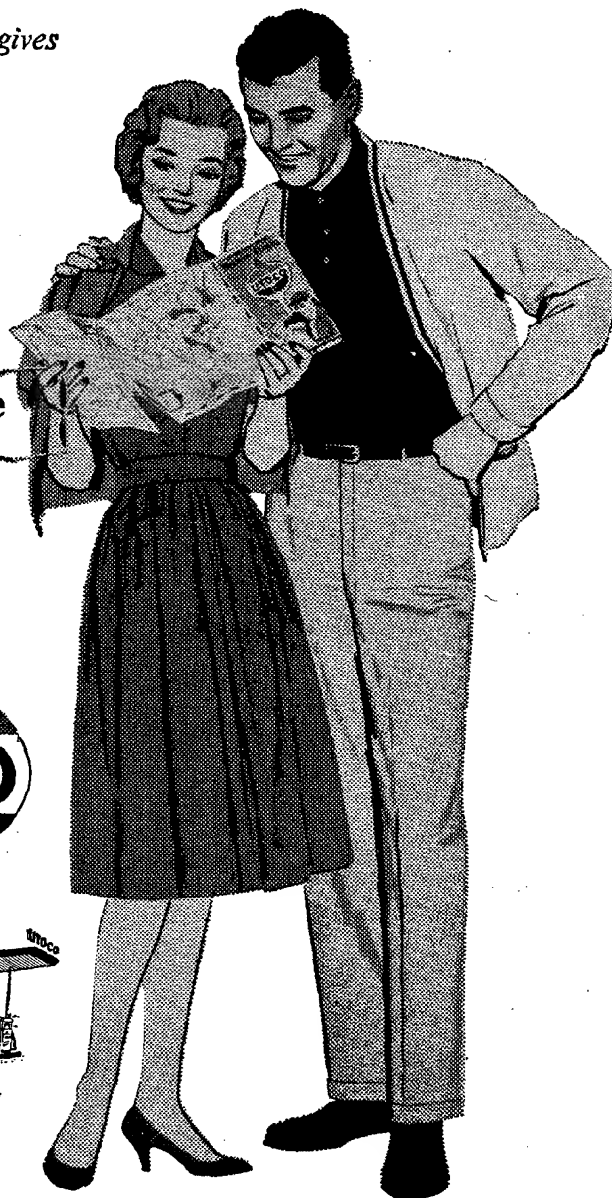
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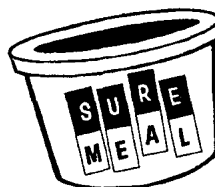
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Institutes

(Continued from page 663)

Latter-day Saints, p. 11.)

Sometimes, too, in a college atmosphere, where students are taught to think rigorously on all issues and to question facts not provable by the scientific process and where youthful beliefs and ideals are dissected publicly and even held up to ridicule by some, there is little question about the value of the institute of religion in helping students find the equilibrium necessary in this new leavening process. The program at the institutes of religion is set up to supply this vital link; to help give meaning and purpose to the unrelated compartmentalized segments of information parceled out to students by faculty of specialists in specific fields who oftentimes give no help to synthesize their information into a related whole. Small wonder that some students become confused in such a situation.

College youth, many of whom are away from home for the first time can feel secure knowing that they have an institute teacher who can help them fit the puzzle together who, himself, has a rather complete view of life and who, as a college student not many years before, has had some experiences similar to theirs. Then, too, they find their teacher to be one who has a testimony of the divinity of the restored gospel, as well as a depth of understanding of men and God and his relationship to them.

Counseling

The counseling program of the institute gives consultation privilege with skilled counselors. During these college years effective religious guidance serves to direct the energies of students toward constructive attitudes and assists them in making more satisfactory adjustments which will qualify them for Church leadership and wholesome Christian living.

Activities

"I started coming here to play Ping-pong," said a graduating student. "It's like a home away from home."

"This is where I met my husband," a recent bride remarked. Six charming girls volunteered. "Our double trio got its start when we were asked to sing at a Lambd

(Continued on page 698)

Self-control, and liberty, and law

Richard L. Evans



May we recall these two phrases from a moving and meaningful song: "Confirm thy soul in self-control, Thy liberty in law."¹ Always and earnestly urgent in all the issues and in all the aspects of life are "self-control" and "liberty" and "law." And always to be taught, and never to be forgotten, is that liberty is preserved by law. Self-control and liberty and law are basic to life, basic to the eternal plans and purposes of the Lord God pertaining to his children. But sometimes we may seem more to have remembered freedom than self-control, liberty more than the law. As we come together, as we live together, as we serve and receive service in a world where physically we come ever closer together, always we have to have self-control, always we have to live our lives with law as well as with liberty. Always we have to consider the rights, the privileges, the comfort, the convenience of others, with an awareness that we have no right to do anything we want, to take anything we want, or irresponsibly to say anything we want, or to befoul the moral atmosphere, or the water others use, or the air where others are, or the peace that others have, or their rightful privacy, or to live uninhibited lives. We have to be considerate of others always. Self-control, with law, is the only safeguard of liberty—and not the existence of law only, but respect for law, obeying the law—the laws of God, the commandments, the laws of the land. In a meaningful commencement address a great American said this of laws and liberty not many months before he left this life: "We are too inclined," he said "to think of law as something merely restrictive—something hemming us in. We sometimes think of law as the opposite of liberty. But that is a false conception . . . God does not contradict himself. He did not create man and then, as an afterthought, impose upon him a set of arbitrary, irritating, restrictive rules. He made man free—and then gave him the commandments to keep him free. . . . We cannot break the Ten Commandments. We can only break ourselves against them—or else, by keeping them, rise through them to the fulness of freedom under God. God means us to be free. With divine daring, he gave us the power of choice."² To this great utterance we would add: The greatest threat to liberty is lawlessness. And the greatest assurance of liberty is respect for law—the laws that lead to justice, to peace, and a quiet conscience, with consideration for others always. "Confirm thy soul in self-control, thy liberty in law."¹

¹Katherine Lee Bates, *America, The Beautiful*.

²Cecil B. DeMille, Brigham Young University Commencement Address, 1957.

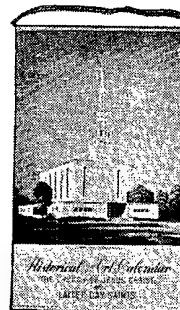
"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, July 5, 1959. Copyright 1959.

SEPTEMBER

by Nell Evans Atwell

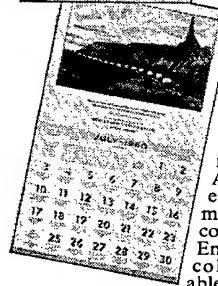
Somehow September has knocked once more
On summer's step . . . and on my door.
She left a gold-leaf calling card
And scattered petals in my yard.

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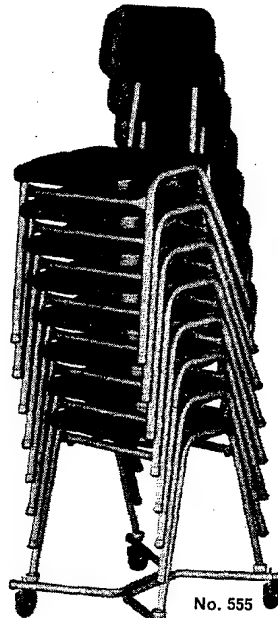
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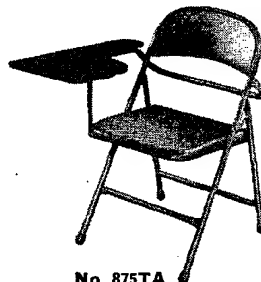
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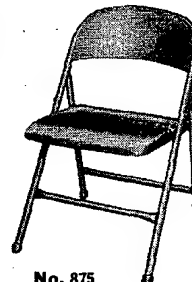
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Institutes

(Continued from page 696)

Delta party." "It's fun to be to the institute." All these reem typify the attitude of students ward the institutes' activities.

There are regular student groups, discussion groups, formal and informal parties, banquets, athletic activities, and various recreational features, most of which are sponsored by Lambda I Sigma, a national Latter-day Saint fraternity, or the Mutual Improvement Associations. These student groups, usually under Lambda I Sigma sponsorship have consistently won more than their share of trophies for outstanding performance on most university campuses. Too, young people find wholesome companionship among associates of the Church in these social functions. Singing, dancing, drama, skits, provide outlets for the talented energy of these Latter-day Saint youth.

Worship

Devotional programs, in classes as well as those sponsored by the various auxiliaries of the Church, are uplifting. In 1957, independent wards and branches were organized at most institutes of religion. Positions are staffed with students with the exception of the bishop who is a permanent member of the community. Students are afforded an unusual opportunity for leadership and character development by participation in Sunday School, sacrament and priesthood meetings, and, in some cases, Relief Society meetings. The goal in this type of actual experience training is not only able leadership but also wise leadership. It is hoped that young men and women who have had leadership opportunities (an attempt is made to keep the group small enough to give every member a job) will go back to their wards and stakes better prepared and willing to serve the Church and fellow men.

The membership certificates of young people who go to colleges and universities should be sent to the university wards (via proper channels) so that they can find active positions of responsibility, and joy in associating with other members.

bers of the Church in their regular Church program.

One of the signal accomplishments for the Latter-day Saint youth at college is graduation from the institute of religion as well as graduation from college. It is a mark of distinction to "graduate twice."

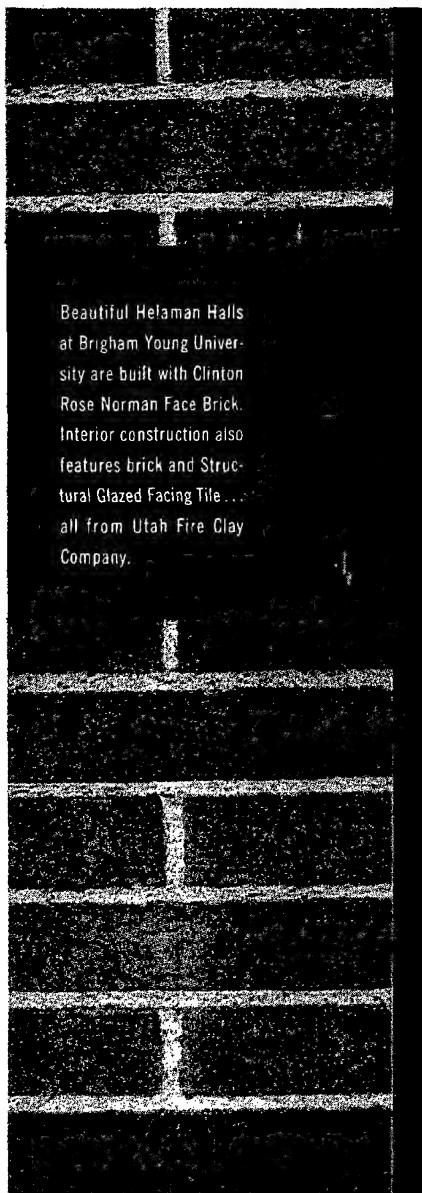
Deseret Clubs

With the marked success of the institute program in reaching students of college age, additional demands soon reached the department of education for assistance in providing similar training and activities for small groups of L.D.S. students on campuses far-flung from the immediate environs of the Church. Such requests resulted in what have been called "Deseret clubs."

The first of these clubs was established in the Los Angeles area in 1935 under the direction of the late Elder John A. Widtsoe of the Council of the Twelve Apostles. From this early beginning evolved a score of full and part-time institutes in the various colleges and universities in Southern California and elsewhere.

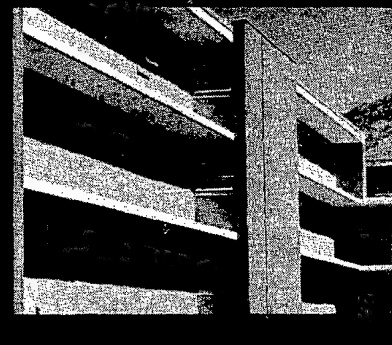
For a number of years these clubs existed sporadically. In 1955, with the appointment of a general secretary of the Deseret clubs, further expansion has been effected and presently thirty-two active clubs are in operation in fifteen states of the Union, with an anticipated increase of a dozen during the forthcoming year. Deseret clubs are located at ten colleges in California, two in Colorado, two in Montana, four in Oregon, two in Texas, and one in each of the following states: Connecticut, Florida, Idaho, Hawaii, Michigan, Minnesota, Nebraska, New Mexico, New York, Ohio, Washington, and the District of Columbia.

Fitting the secular and the religious into a unified, whole pattern gives the completeness needed in today's university education. Man has progressed far technologically but lacks considerably in relating peacefully and productively to his fellow man. In this critically important area of human relations, goals, ideals, and the purpose of life, the religion of the Latter-day Saints as taught in the institutes of religion and Deseret clubs makes a meaningful contribution to the completeness of life.



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MAN'S ARTISTRY

by Ada Marie Ledingham

Man stands enthralled before the fragile blossom,
Yet, loving words exceed the fairest flower
In bringing solace to a saddened hour.

Forgiveness has more prisms than the rainbow,
Greening greater vistas than the rain
In bringing a poor heart its peace again.

What artisan excels the sunrise splendor
Till friendship's genius lights a darkened dawn
And bids another's loneliness be gone.

The beginnings of habits

Richard L. Evans



We have talked in recent weeks of self-control, of the fact that every man must sometime be trusted to himself, and of the influencing of others by the living example of our lives. And now, as to some further related thoughts on this general theme: Time passes with exceeding swiftness between the time when we are very young and free and flexible until the time when thoughts and habits and attitudes become somewhat firmly fixed. And since fixed impressions, fixed standards, and the hardening of habits are so early in evidence, the beginnings of traits and tendencies are exceedingly significant: From John Locke we would here cite some sentences on this important subject: "Parents," he said, "being wisely ordain'd by nature to love their children, are very apt, . . . to cherish their faults too. They must not be cross'd, forsooth; they must be permitted to have their wills in all things; and they being in their infancies not capable of great vices, their parents think they may safe enough indulge their irregularities, and make themselves sport with that pretty perverseness which they think well enough becomes that innocent age. But to a fond parent, that would not have his child corrected for a perverse trick, but excus'd it, saying it was a small matter, Solon very well replied, 'Aye, but custom [the habit, the tendency] is no small matter.' . . . For you must always remember, that children [become] . . . men earlier than is thought. . . ." The beginnings—the establishment of standards, of attitudes, of tendencies, of habits which soon harden, of departure from principle—are always exceedingly important. William James thus summarized the subject: "Nothing we ever do is in strict scientific literalness wiped out. . . . Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state. We are spinning our own fates, good or evil. . . . Every smallest stroke of virtue or of vice leaves its never so little scar. . . . We are . . . imitators and copiers of our past selves."² It is true that an isolated act or instance may seem a small matter at the moment, but it is no small matter, young or old, at any age, to let a false standard get started, or to let a wrong habit harden.

¹John Locke, *Some Thoughts concerning Education*.
²William James, *The Laws of Habits*.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, July 12, 1959. Copyright 1959.



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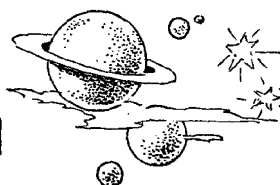
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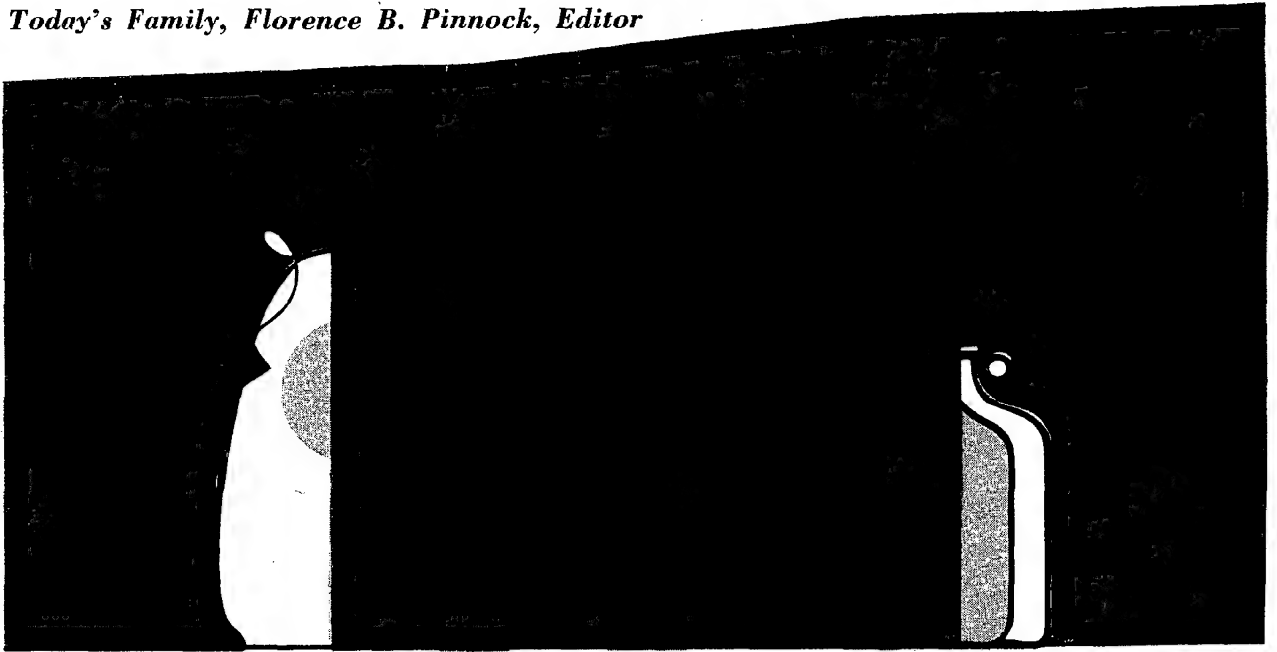
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Today's Family, Florence B. Pinnock, Editor



a Wise Food Storage Plan

by Merritt H. Egan, M.D.

Twenty-two years ago in re-emphasizing the Church welfare program, President J. Reuben Clark, Jr., advised, "Let every head of every household see to it that he has on hand enough food and clothing and, when possible, fuel also for at least a year ahead." This statement has been repeated many times.

Temporal enemies can attack in the form of an accident, sickness, famine, unemployment, or war. Let us again emphasize this counsel because a recent survey in a ward revealed that approximately 80% of our active Melchizedek Priesthood holders do not

have on hand the essentials that will preserve life for one year.

We are told that in the last days the privation and hardships will be greater than any mankind has been forced to suffer on this earth. "For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be." (Mark 13:19.)

What better insurance could we have than a rotate one year's food supply? This may be much more valuable under emergency conditions than a large bank account if supplies are exhausted. Also, this can serve as a partial health and accident policy in case one has misfortune such as accident or loss of

health resulting in loss of employment.

REASONS FOR STORAGE:

Consider the following good reasons for storage: First, our prophets, seers, and revelators have so counseled us. Second, history has demonstrated repeatedly that prosperity and plenty will not always be with us. There are times of harvest and times between harvest. The wise man saves from the harvest for the lean months. The sluggard pays no attention to this thinking that the *status quo* of the world will always be. Or he hopes that someone will look out for him. As one season is less productive than another so go also the years. Surely a one year's supply is little enough. Third, the head of a household is charged with the scriptural injunction (I Tim. 5:8) to provide for his family. It seems unlikely that one who really believes these statements will excuse himself by saying that he does not find it convenient or that he does not have the storage space. These will seem inconsequential arguments when the time comes that these supplies are needed.

The advantages of home storage cannot be approached by commercial or government stock piling. The Church welfare program cannot begin to take care of the needs of more than a few percent of our people. Almost 98% of the welfare program is in the home.

Principles of Home Storage

Rotation of Supplies:

One of the fundamental tenets of a successful storage program is the rotation of supplies. It is mandatory that we rotate our food supplies



Braiding rugs is one of busy winner's hobbies

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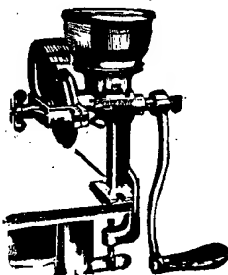
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for the following reasons: (1) to prevent spoilage and to minimize loss of food value and flavor; (2) to keep our taste buds acquainted with the foods we someday may have to depend upon for our earthly subsistence.

Store what you eat and eat what you store. This assumes that you are eating the proper foods. If this is done we will eliminate spoilage; deterioration will be minimal; our one year's supply will not cost us anything but an original investment; we will be insured against malnutrition, and our family is more likely to accept the foods stored when they are really needed.

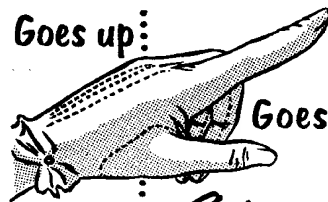
Deterioration of Stored Foods:

All foods are subject to deterioration. Infestation will also occur unless proper precautions are taken. The rate at which a food deteriorates depends upon the particular food, its purity, the way it is stored, and especially upon the environmental temperature. There is always some type and degree of deterioration going on in stored foods. Of course, foods must be clean at the time they are stored and must be stored in clean containers that are free of insects and sealed so insects cannot gain entrance. Chemical changes go on such as changes in the texture, color, and loss of vitamins.

There are three temperatures that are critical to the storage of food. Some foods will be damaged if they are frozen. At 48° F. most insects become active. The third critical temperature is the temperature at which fat melts, at about 95° F. We must understand these three critical temperatures if we are to have good judgment in the storage of our foods. In general, we can say that the lowest temperature short of freezing should be used in storing most foods. Perhaps, 40° to 60° F. should be our goal, but not higher than 70° F.

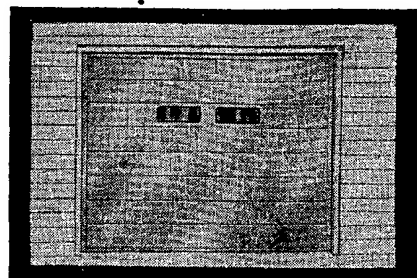
It is wise to put wheat and other articles in containers that can be readily moved in case of emergency conditions. Containers should be of such a size that the contents will not spoil before it is consumed. One should not try to store more flour than he can rotate over the period of a year. Flour should also be stored in metal airtight cans. Rice, beans, and peas under proper con-

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ditions can be stored for long periods of time in metal containers.

As a further precaution hot paraffin wax may be poured over the contact point of friction type lids to insure protection. In the case of other types of lids masking tape may be used to seal the lid. It is important to label all containers as to content and date. Some food elements when exposed to light deteriorate more rapidly than others. Therefore, if foods are stored in glass containers, a curtain should be drawn in front of the shelf or a dark environment obtained in some other way.

Basic Items:

It would be wise to have stored some basic items in case of a national emergency, a local disaster, or a personal misfortune. Six items that can provide adequate calories, proteins, vitamins, and minerals without great expense are *wheat, sugar, milk, salt, vitamin tablets, and water*. It would be well to add to this some dry beans, peas, rice and peanut butter. These would help the protein content of the diet and give variety.

Quantity and How to Store:

It is most difficult to estimate the quantity of these foods that one should store. One's eating habits, age, occupation, nutritional state, health, the climate in which one lives, and other factors may alter the kinds of foods and the amount to be stored. Thus, the General Authorities of the Church of Jesus Christ of Latter-day Saints have in their wisdom left the details of such a storage plan to the family. However, the following general recommendations of the kind of foods and amounts that we should store in this area (Salt Lake City) are made as a guide which may be varied according to the family's particular tastes, situation, and circumstance. These are personal suggestions crystallized from the sources available.

1. Wheat

As to the storing of wheat the general church welfare committee has recommended that dark hard winter wheat (turkey red) or dark hard spring or Marquis wheat be stored. They suggest further that this should be number two grade or better (that is not less than 58 pounds a bushel). The protein content should be 11.5 to 12.5 percent

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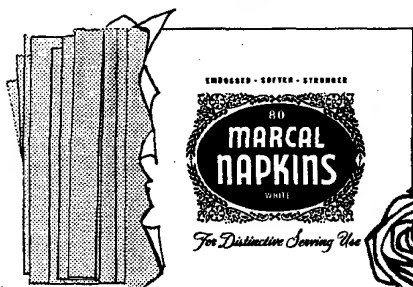
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to preferably higher. Of course, the wheat should be clean and free of smut. It is important that the moisture content should be less than ten percent. If such conditions are met and maintained, most insects are unable to reproduce. Such wheat should be aerated twice each year. The containers should not conduct moisture. Metal containers are most satisfactory but should be sealed. These conditions, in addition to rotating the wheat and using the old first, will help assure us that we have a good supply of wheat. According to studies backed by the Food and Drug Administration vitamins E and B complex in wheat lose little potency after a year's storage under proper conditions. Taking all these precautions, and with some fortune, one may be able to keep wheat five to ten years or more. However, a plan of rotation will be a safer procedure.

The amount one should store will vary according to the age of the recipient, his occupation, nutritional state, the climate in which he lives, and the extent one is going to store other foods. However, for the plan here suggested about 300 pounds of wheat would be sufficient for the average adult female. This amount assumes that the family have the other basic foods here suggested from which to draw. This amount is needed for bread and cereal and other usual grain requirements. If this amount is used as basis for each member of the family, one will not be far wrong since the adult men may require more and the children less. By so stating the requirement we keep our calculations simple. A good hand grinder is a necessary part of the storage program.

2. Powdered Milk

It would be wise to have 100 pounds of powdered milk for each person a year. Powdered milk may, of course, be stored as whole milk or skim (non-fat milk). For our purposes the latter is to be preferred. The powdered skim milk costs usually a little more than half as much as whole milk and will store much longer. Skim milk does not have as much fat or as much vitamin A content and is somewhat lower in caloric content than whole milk. Milk solids and vitamins in skim milk with the exception of vitamin A are very similar to those of whole milk. Skim milk contains about half as many calories, about

the same protein and more carbohydrate per volume as compared to whole milk.

It is important in storing foods that the best quality be chosen as these will be more nutritious, and, in the foods under consideration, will keep longer. The dry skimmed milks are graded in three grades, the best one is termed "extra." Low moisture content of dry skimmed milk is important because it will determine to some extent how long the milk may be stored. The "extra" grade of dry skim milk should contain no more than 4% moisture.

A simple procedure to improve the flavor of skim milk is to mix it half and half with whole milk which makes it more palatable. This is, perhaps, the best way to keep stored powdered milk on a rotation basis without waste. Milk meeting these requirements can be purchased in a double sealed five lb. can.

One can expect that non-fat dry milk will store for about 36 to 60 months if kept dry at 40° F. If the temperature gets up to 70° F., it will keep only for approximately 12 to 24 months.

3. Granulated Sugar

One should have about 100 pounds of granulated sugar for each person for one year. Refined sugar if stored in a cool, dry place in a sealed container will usually maintain its food value indefinitely. This is one of the most stable foods. A small amount of honey may be substituted for sugar for variation. When storing honey one takes the chance after long storage of fermentation taking place due to the presence of microorganisms. However, pure crystalline honey, that is, honey that has no water added, properly ripened and stored in a cool place, will usually store for a long time. It is much more expensive than refined beet or cane sugar. Honey contains about 400 calories a pound less than refined sugar. Honey is about twice as sweet to the taste as refined sugar.

4. Salt

Approximately five pounds a person will fill the requirements for one year. In hot climates the amount needed may be as much as ten pounds. This should be iodized for this region. Salt stored in a dry, cool place in a sealed container will keep for many years.

5. Vitamins and Minerals

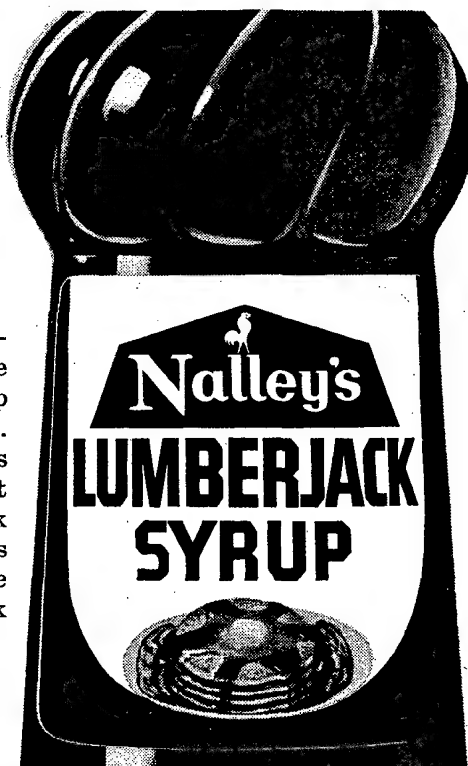
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cient quantities in wheat and milk. However, long storage may dissipate some of the vitamins of this complex. Vitamins A and C must be supplemented at all ages on this diet. Vitamin D should be added to this diet at least for the fast growing younger age groups. The essential minerals such as calcium, iron, and phosphorus are found in sufficient quantities in the basic foods here listed in the amounts that will have to be consumed daily if no other foods are available. The higher the temperature and the longer items are stored the less of some vitamins they contain. There is some indication that dehydrated foods maintain considerable amounts of vitamins and minerals with the exception of vitamin C and B.

A multiple vitamin preparation which contains vitamin A 5000 I.U., vitamin C, 50 to 100 mg, vitamin D, 400 I.U., thiamin 1.9 mg, riboflavin 2.5 mg, niacin 19 mg, pyridoxin 2 mg, will supply ample of these vitamins if one tablet is swallowed daily. Vitamins sealed in a gelatin capsule will store longer than ordinary tablets.

6. Water

Twenty gallons for each person may be a practical amount. It would be difficult to store enough water for more than a temporary emergency.

The hot water heaters and soft water tanks would be sources of safe water.

ADDITIONAL FOODS:

This would complete the basic emergency rations from which one could sustain life even if he had little food. The additional items listed below would offer greater security as to health as well as to give variety and a better-balanced diet.

Soy beans, soy bean flour, peanuts, peanut butter and peanut flour are our best plant sources of high-quality proteins suitable for storing for moderate periods of time. Dried beans are also high in proteins and store well. Most polished "converted" rice prepared under modern manufacturing conditions is nutritious and will store well.

Other items which could be added when it is possible are things such as shortening (10 pounds for each person). Peanut butter is a highly nutritious food substance that can be stored 48 to 60 months at 40° F. or up to 48 months at 70° F. (10 pounds

a person.) Dry yeast ($\frac{3}{4}$ pounds a person) would be very helpful, detergents (20 pounds a person), soap (15 cakes a person), and baking powder (1 pound a person) would be welcomed items in case they could not be obtained. Dehydrated food will give variety and food value to the diet. Some of these are the dried split peas, dehydrated stew mix, dehydrated potatoes, prunes, raisins, and macaroni. Tuna fish and canned meats are additional foods that may be stored in vacuum packed containers. These items are not so essential, but should be considered after the basic survival foods have been obtained. If such additional foods are stored then the amount of the basic foods may be proportionately smaller.

Nonessential Items:

If one can and desires to go further, of course, it would be desirable to have a year's supply or more of everything that one uses. Certainly a few months' supply of the stable items is a convenience, offers an advantage economically and will serve as part of our food insurance program. To finance such a supply may present problems. Also, the problem of storage space may have to be solved. But, as to some basic items such as those listed above there is little doubt in my mind that we should store a rotated one year's supply. The items suggested may have to be modified to fit your individual health, climate, age, occupation, nutritional state, and taste. Most of us can accomplish this aim if we put our efforts toward it. The money and storage space involved will not be insurmountable objects for most of us, if we truly accept our prophet's advice.

What this plan will provide us:

In summary the following are what seem adequate for the average adult woman for a one year's emergency storage:

Wheat	300 pounds
Powdered milk (Non-fat)	100 pounds
Sugar	100 pounds
Salt	5 pounds
Adequate multiple vitamin tablets	365 in number
Water	

This would provide a diet that

would supply approximately 2300 calories a day which is the recommended needs of a 25-year-old average American woman. If we use these amounts then we will have more than a child will eat and less than an adolescent or adult male will eat. This will balance out roughly since a small child will eat about 1000 calories less and an adult male about 1000 calories more a day than the adult woman about whom we are making our calculations. Such a procedure makes our calculations much simpler and yet they are practical.

This would supply approximately 94 grams of protein a day which is well above the recommended minimum of 55 to 65 grams a day for women or men respectively. It is even sufficient for a man in the 16 to 20 years age range who has the greatest requirement of all. It would supply approximately 7.6 grams of fats a day, and it would supply approximately 444 grams of carbohydrates a day.

Thus for approximately \$50.00 a person the items necessary to sustain life for one year may be purchased. This is a worth-while investment.

Head of family responsible:

My intent is to encourage—not to disturb. My advice to you is to make this a family project. The enthusiasm, family unity, and feeling of security which this project offers will prove rewarding. What, how, and where we store is to some degree an individual problem. The above suggestions are to be used as a guide and an example of what one man believes wise for his family in this area. Each family must decide how it will meet this problem. The responsibility for action is upon the head of each family unit. Each family should give serious thought and action to the goal of at least a one year's advance supply of items that will sustain life.

A man's reputation, like his coat, may be soiled without touching the man himself, since the reputation is not the character, any more than the sleeve is the arm it envelops. The character can be soiled only by what the man himself does, while the reputation may have mud thrown upon it by anyone unmanly enough to injure the standing of another.

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to a Teenage Girl



ON BEING A LADY

Sit Tall, Stand Tall, Think Tall

Go in for first impressions. Make the outside of you say, "I'm the kind of person you want for a friend." The way you look is so important. You can't help it if you don't have classic features. You don't have to be pretty or handsome to be popular and successful, but you must learn to make the most of what you have.

Are you the size you would like to be? I don't mean up and down, I mean around. Shapes are inherited; figures are built. You may come from a short, stocky line, but you need not be Miss Five-by-five. Good figures depend on intelligent eating, exercise, good posture, rest, and sleep.

Now to get back to your wish to be popular. Who would think that what you ate would make any difference? Use good judgment in your choice of food. We are what we eat. Our appearance and also our disposition are affected by what goes in our mouth. Make temperance and variety your rule of eating. Too much food equals too fat a girl and too few dates. No one can correct this but you.

Eat slowly at meals and don't piece between time. If you are deciding to cut down and do away with all that fat, make it a rule to take smaller portions of food on your plate, then forget second helpings. Eating between meals is taboo.

unless it is just some celery or carrot sticks. It's worth the sacrifice when you see the real, attractive, graceful, beautiful you, come to light. Hearing a sincere compliment about how you look is much more thrilling and satisfying than a big gooey sundae. The wrong kind of food equals a bad complexion and a lack of energy. Get acquainted with your own needs. Know yourself and what you want to become then eat accordingly.

Exercise is almost a lost art and flabby muscles are starting mighty young these days. Walk whenever possible, play active games, and don't huddle endlessly in front of the television set. Daily doing is the answer.

Do you know a beautiful woman or a pretty girl who does not have good posture? It didn't just happen. Clothes don't make the girl, but good posture surely makes the dress. A wonderful lesson came home to us the other day. We had borrowed a manikin from a department store to use in a skit. She was supposed to look dumb and not attractive at all. In fact we wanted her to appear to be a real "dumb Dora." No matter what we put on her in the way of dowdy clothes she still looked smart. We were amazed and also baffled. We tried to analyze it and found that it was her beautiful posture and the proud way she carried her head high that caused this illusion. Nothing we could do to her took this queenly and very attractive look away from her. She stood tall, that was the secret. Stooping never makes a tall girl appear shorter, it just makes her less attractive. A girl with her head held high also gives a feeling of self-confidence. A good motto is stand tall, sit tall, think tall.

Rest and sleep also affect appearance and personality. When Mother or Dad insist on early hours for you, it is because they love you and want you always at your best, wide-awake, and glowing. Enough rest and sleep equal pep and add to your personality.

The quest for good looks is as old as life on this earth. We can do something about it. It is not all in the lap of fate. Go in for first impressions and work hard at it but don't expect them to last. These first impressions must be backed up by a wonderful, wonderful you. More about this next month.

Melchizedek Priesthood

(Continued from page 669)

to believe that it has strengthened many individually.

"We would prefer not to have to come to your home for the visit (except in cases of sickness). This interview does not include other members of your family. This is a matter between you and a member of the quorum presidency only.

"If this arrangement is not satisfactory with you, would you kindly call a member of the presidency.

"This invitation is extended with our kindest regards and best wishes in the gospel.

"Respectfully yours,
South Davis Stake
High Priest Quorum"

BARRELS AND BARRELS

by Mabel Jones Gabbott

The earth basks in the autumn sun;
Another harvesttime is done.
I have captured row on row
The golden peach's amber glow;
And apricot nectar, bottled tight,
A tangy drink for a storm-filled night.
Potatoes and carrots are pressed in sand;
Apples await a schoolboy's hand;
The pitted cherries seem to sing,
"We shall make a pie next spring. . ."

We ate fresh cherries, my sons and I,
In the tree's cool shadow last July;
And I can still see the joy in each face
As they pressed small carrot seeds in place;
The day was new when we picked the cots;
And the dew was deep in the orchard lot;
A strong wind came and a storm in September;
And we picked fallen peaches, bruised—remember?

Oh, I have a binful of love this year
Stored against dark days of doubt and fear.

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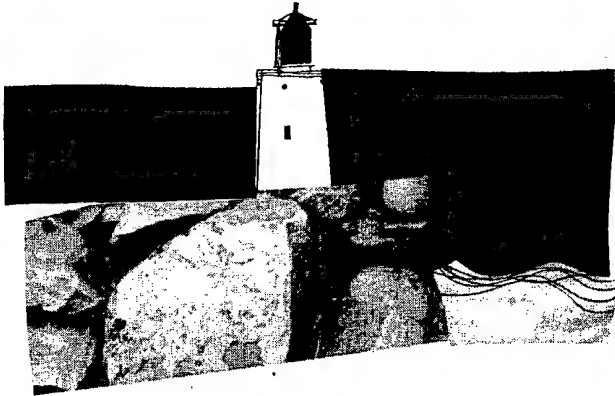
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AT YOUR GROCERS

The Last Word



We who know the truth of life must first change the world in ourselves internally before the world can be changed in others externally. If we know the truth of life and do not live it, we are as a lighthouse set upon a hill in which the light has gone out.

—L. A. Mallory

Little nameless acts of kindness, little silent victories over favorite temptations—these are the silent threads of gold which, when woven together, gleam out most brightly in the pattern of life.

—Smiles

Johnny was taking part in a local concert. He was only seven, but performed so well that he was encored.

“Well, Johnny, and how did you get on with your part?” asked the proud father when he returned home.

“Why, I thought I had done it all right,” replied Johnny, “but they made me go and do it again.”

Learn this and you'll get along, no matter what your station: An ounce of keep-your-mouth-shut beats a ton of explanation.

* * * * *

About the time you are important enough to take two hours for lunch, the doctor limits you to a glass of milk.

When a man boasts of what he has done in the past and what he will do in the future, you may conclude that as a rule his present deeds are by no means important.

* * * * *

Happiness only comes to those who try to make others happy.

The discovery of what is true and the practice of what is good are the two most important objects of all philosophy.

—Socrates

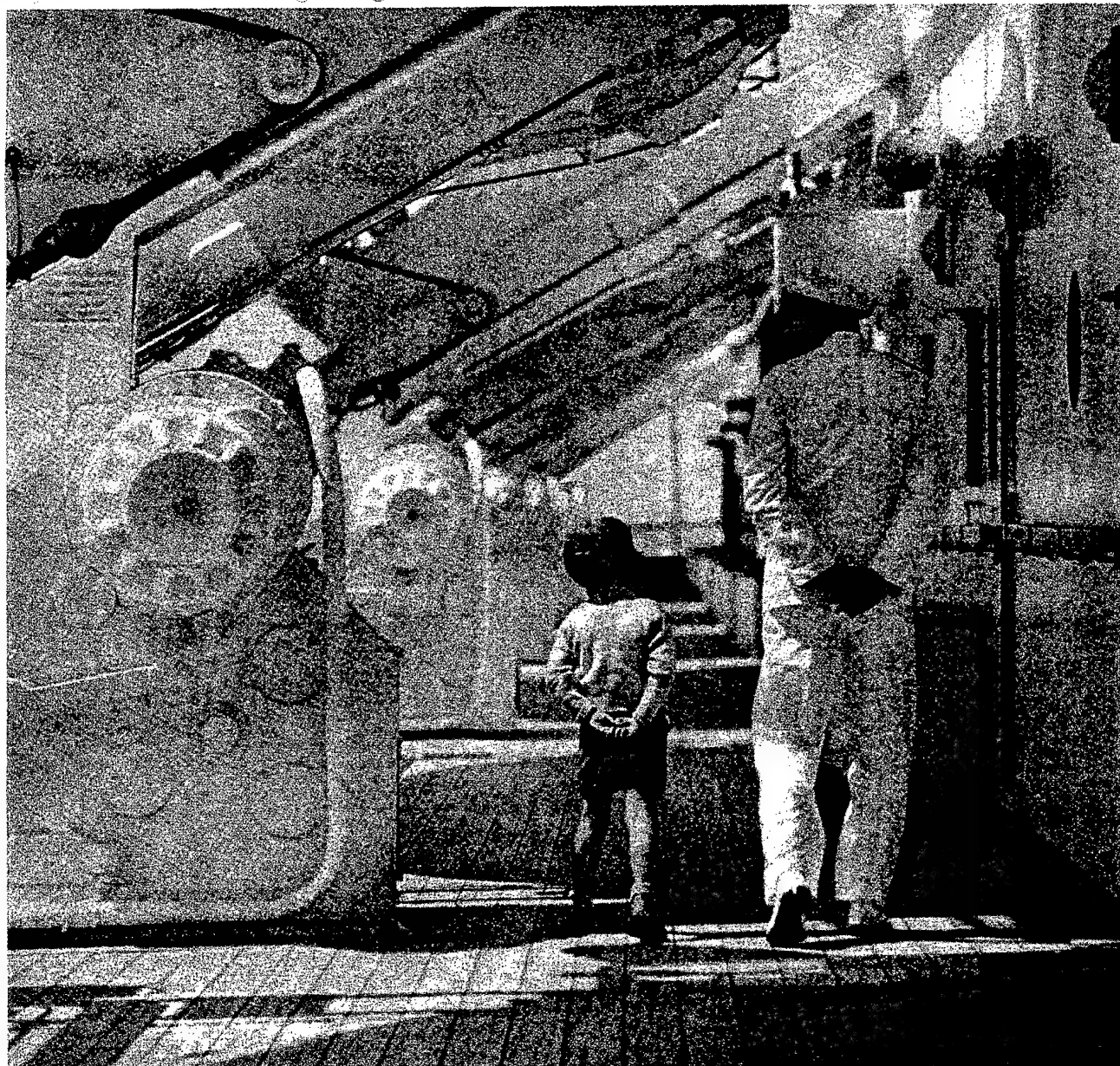


Make such a habit of well doing in you, that you shall not know how to do evil.

—Sir Philip Sidney

He who sticks to a lie for self-protection is as if he clung to a lightning rod in a thunderstorm.

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A few dollars invested today in a Beneficial "Planned Futures" program can assure the advanced training for your children that they will need to


meet the competition and challenges of the complex world of tomorrow.

But don't put it off. The days and months pass swiftly . . . and there are just a few "golden years" during which we can best provide for our family's future. Let your Beneficial agent advise you about just the right plan for your age, your family, your income.

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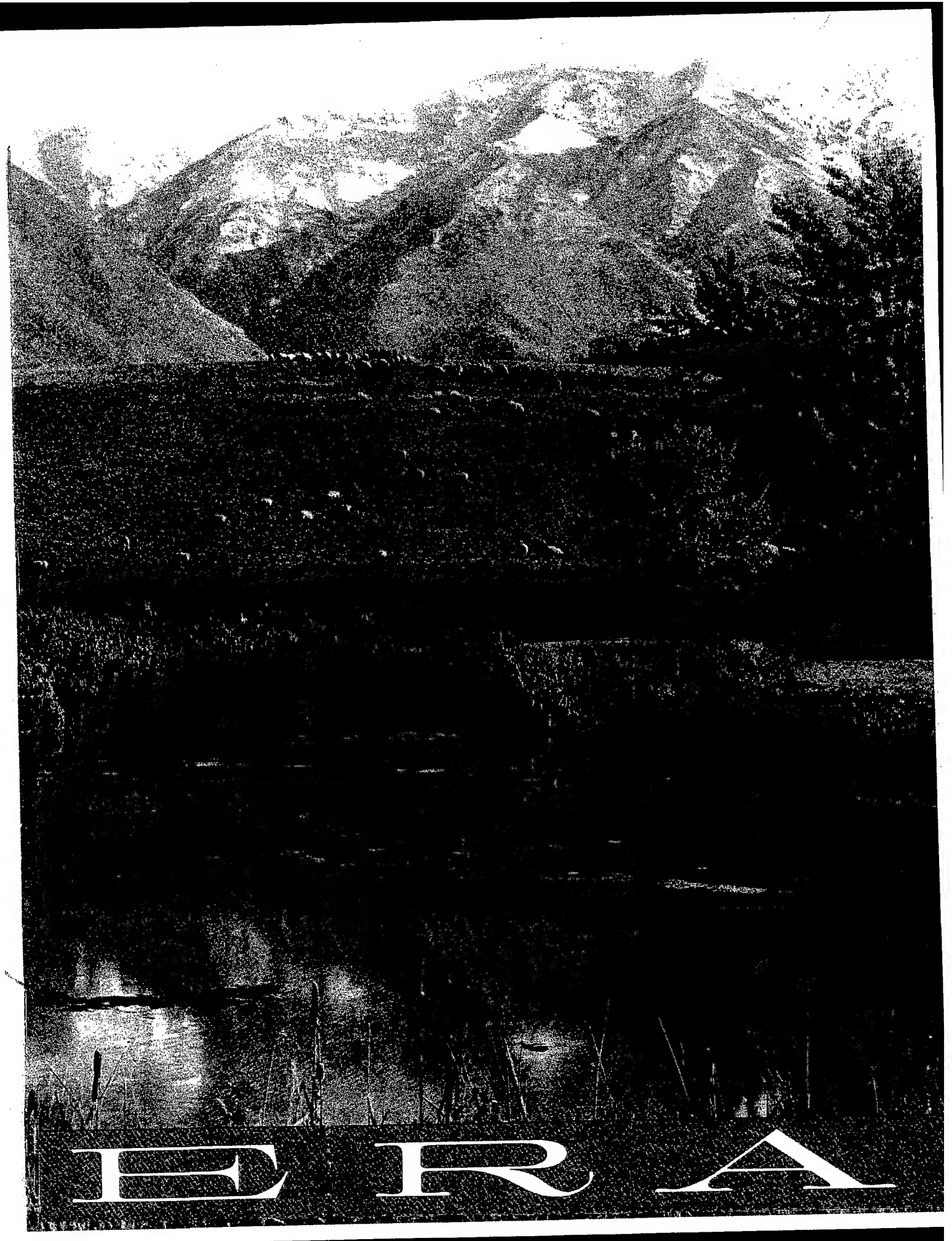
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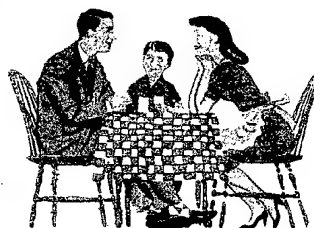
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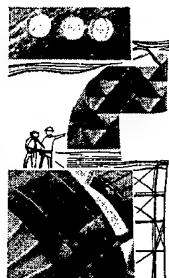
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Exploring the Universe

by Dr. Franklin S. Harris, Jr.

Tibet Water Power Potential



Dr. Hans Thirring, Austrian physicist, in his *Energy for Man* has called attention to the little publicized greatest water-power opportunity in the world at the Tsangpo bend in Eastern Tibet. The

Tsangpo River as it is called in Tibet is then called the Dihang then the Brahmaputra before it joins the Ganges River and empties into the Gulf of Bengal and the Indian Ocean. By constructing a dam and a 10 mile tunnel a drop of 7000 feet would be available and an annual flow of around 14 cubic miles of water would produce about three times the total hydroelectric power of the United States. Dr. Thirring suggests that a joint Pakistanian, Indian, Tibetan, and Chinese project with United Nations technical and economic assistance could make the project a reality within two or three generations.



Barnacles

Barnacles attach themselves to the hulls of ships and rocks and make a limestone shell. There are, however, barnacles which are found only on the shells of turtles, and others which are especially adapted to cling to the bodies of whales, and some which attach themselves to the bodies of sharks and dogfish.

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More Saltines by Purity are bought and enjoyed than all other brands combined in the Salt Lake Metropolitan Area

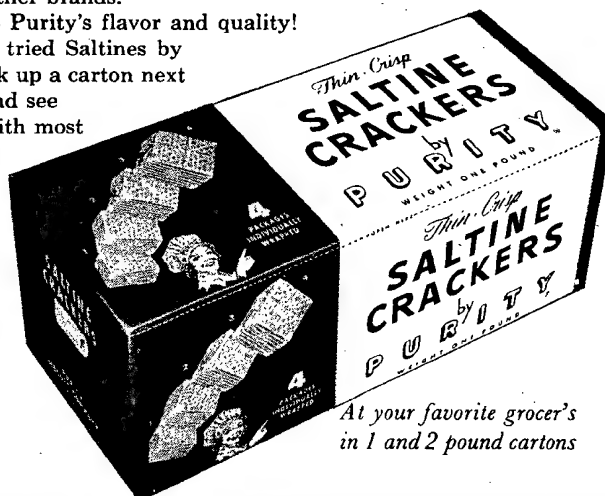
There is nothing new about this. For many years, Saltines by PURITY have been the run-away best seller in this market, according to the annual Deseret News-Telegram-Tribune Consumer Analysis.

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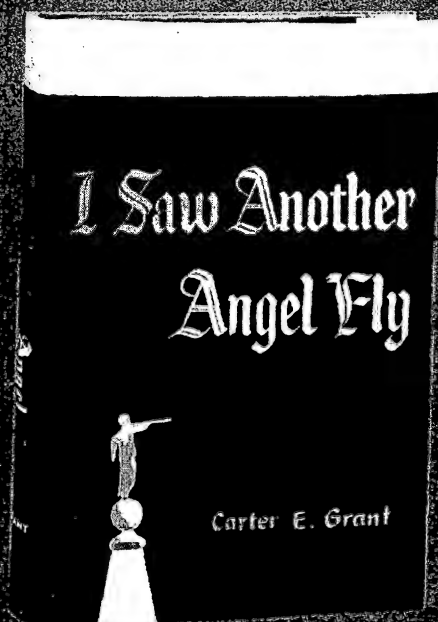
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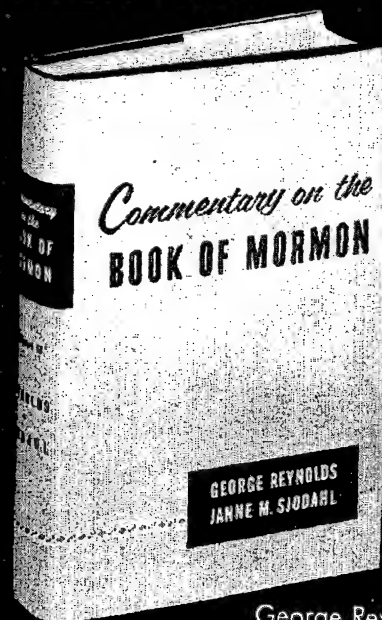
"Salem Pond," an autumn pastoral setting, is the photographic art of Bill Ratcliffe of Orem, Utah.

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1. **I Saw Another Angel Fly -- New!**



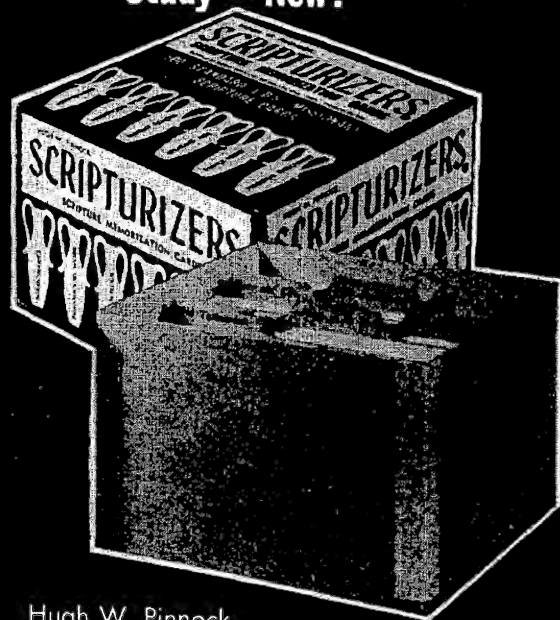
2. **Commentary on the Book of Mormon -- New!** Vol. IV



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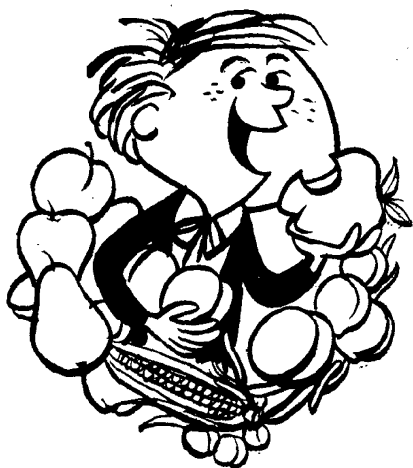
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These Times



THAW In the Cold War

by G. Homer Durham
Vice President, University of Utah

The "big thaw" in the cold war seemed to come in the summer of 1959. The immediate occasion, to observers in the United States, was the visit of Vice President Richard M. Nixon to Russia. Nine governors of nine states of the American union visited Moscow on the eve of Mr. Nixon's visit. Mr. Herter, Mr. Gromyko, and the foreign ministers of France and the United Kingdom met in Geneva from May until August. There was much talk at Geneva. The future of Germany was the principal subject. Berlin remains as it was. The Geneva talks accomplished little but talk. Yet the "big thaw" was apparent in the heat of August.

Walter Lippman coined the phrase "the cold war" in 1946. The phrase was an effort to describe the tension between the USSR and the western powers. Earlier, Lippman wrote his book, *US Foreign Policy*. Here he opined that the world could be better off after World War II than in 1918. The reasons were simple. There was no fundamental conflict of physical interests between

the United States and the Soviet Union. To be sure there were cultural differences.

As *US Foreign Policy* came from the press, a rupture occurred in British-Russian discussions over the proposed Polish boundary. By April 1945, the new President Truman and his Secretary of State, James F. Byrnes, were conscious of the future difficulties. Since then we have seen the Marshall Plan, NATO, missile-rearmament, and all the features of the cold war, including the tremendous fear of the power of communist doctrine.

What has caused the shift towards the feeling evidenced by midsummer of 1959? Was it Gromyko's flight from Geneva to attend the funeral of John Foster Dulles in May? Was it the opening of the Russian exposition in New York? The American counterpart in Moscow? The visit of the governors? Of Mikoyan, Koslov, and Nixon? The announcement, August 3, 1959, that President Eisenhower would visit Russia, and that Premier Nikita Khrushchev would (Continued on page 771)



Police Chief Skousen at the training grounds of the Salt Lake City Police Canine Corps.

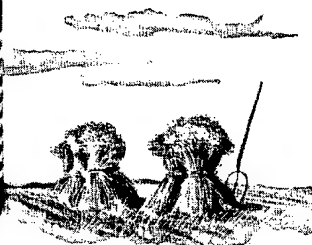
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The Church Moves On

July 1959

29 The First Presidency announced the appointment of Elder Warren E. Pugh, bishop of the Holladay Eighth Ward, Holladay (Utah) Stake, as president of the Northern California Mission, succeeding President J. Leonard Love. President Pugh is a former member of the Stratford (Salt Lake City) bishopric and a former member of the high council of the Holladay Stake. Mrs. Pugh and their two sons, Lorin and Donald, will accompany him to his field of labor. They also have a married daughter, Mrs. Robert C. (Carol Jean) Matheson.

August 1959

4 The appointment of Dr. Richard T. Wootton as president of the Church College of Hawaii was announced by the Pacific Board of Education under the direction of the First Presidency. Dr. Wootton has been serving as acting administrator of the college for the past year and previously was a member of the faculty there for three years. He has taught in the Church seminaries in Salt Lake City.

6 "America's Witness for Christ," the Book of Mormon pageant began its eighteenth annual presentation at the Hill Cumorah near Palmyra, New York.

7 "America's Witness for Christ" was again performed at the Hill Cumorah.

8 Announcement was made that the Bee Hive House, on State and South Temple streets, would be restored as far as possible to its condition in 1877—the year that President Brigham Young died. The house was his home. After the restoration of the building, it will be opened to the public.

The final performance of "America's Witness for Christ," was presented at the Hill Cumorah. Ideal weather was enjoyed during all three evenings. This year's performances were attended by more people than ever before.

13 The First Presidency announced the formation of the Brazilian South Mission from portions of the Brazilian Mission, and the appointment of Elder Asael T. Sorensen, a former president of the Brazilian Mission, as president of the new mission. Elder Harold B. Lee of the Council of the Twelve will go to South America to direct the organization of both the new Andes Mission, announced earlier, and the Brazilian South Mission. President Sorensen has a home in South San Gabriel, California. He was released as president of the Brazilian Mission in December 1958 after serving for five years. He had previously been a missionary to Brazil from 1940 to 1942. In East Los Angeles Stake he has served as a stake missionary, as president of a quorum of seventy, and as head of the stake mission. Mrs. Sorensen and their children will again go to Brazil with them. The Brazilian South Mission comprises Paraña, Santa Catarina, and Rio Grande do Sul states of that nation. It is a Portuguese-speaking area.

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His Many Mansions Comparative Chart

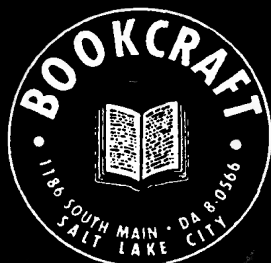
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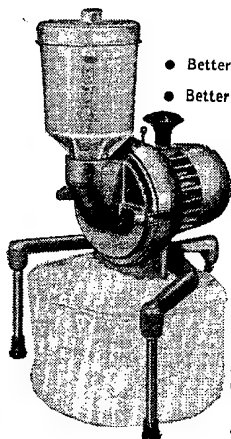
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Happiness — and the Paradox of Comparison

Richard L. Evans



A sentence written some two or more centuries ago is significant in the search for the happiness that all of us so much seek. "If one only wished to be happy," it says, "this could be easily accomplished; but we wish to be happier than other people, and this is always difficult, for we believe others to be happier than they are."¹ This suggests, of course, that the comparative element always enters in—that we are happy or unhappy merely by comparison with other people—with what others are or aren't, with what others have or haven't. This paradox is both fact and fallacy, because for real happiness, there must be some set standards, some basic essentials. Yet neither can we quite keep out comparisons. In the later years of the late world war, the latest models of many things were old and outdated, by present comparisons. Yet if we had the latest, we felt comparatively pleased—until later and better things again began to be. Then what we had was soon again not good enough. This is not necessarily a negative quality of character. We ought to want progress and improvement. We ought, in a reasonable way, to want not only the better but the best. And a controlled, intelligent, discontent is a constructive quality of character, and a complete complacency is a negative quality of character. But if we make ourselves unhappy, or run ourselves deeply into debt, or restlessly run from place to place, simply for comparative purposes, we shall not likely find the peace, the happiness, the contentment, the accomplishment we so much seek. And when the discontent of wanting something is with us, we should be sure it is something worth wanting. We should be discontented with ignorance. We should seek wisdom, understanding, seek learning, "even by study and also by faith."² We should seek improvement both of mind and of matter, and be grateful for gifts and talents and opportunities and all the Lord God has given. But because we can't be everything that everyone else is, or have everything that everyone else has, we should not brood about it. Nobody has everything that everybody else has. To conclude with our opening quote: "If one only wished to be happy, this could be easily accomplished; but we wish to be happier than other people, and this is always difficult, for we believe others to be happier than they are."¹

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, August 9, 1959. Copyright 1959.

¹Charles de Secondat Montesquieu.

²D&C 88:118.

UNBURNED CANDLE

by Helen Myrtis

If you keep your candle new,
You keep the darkness, too.
Only lighted, giving itself away,
Does it hold your hope toward day.

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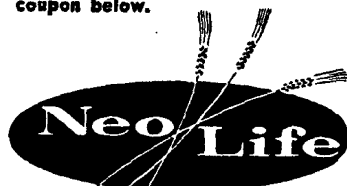
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Letters and Reports



Susan Watson, daughter of Elder Oswald Ezra and Mrs. Margaret Tarbet Watson of Duncan Ward, Park (Salt Lake City) Stake, has completed the requirements for all ninety badges in her Beehive work, taking an average of twelve hours for each badge.

At the age of five Susan and her family immigrated to Canada from Australia. When she was ten, the family moved from Canada to Salt Lake City where they are presently residing.

Susan has taught Primary in the summer, teaching knitting and crocheting. She is an active member of Sunday School and MIA and was recently graduated into the ninth grade of Roosevelt Junior High school.

Mesa, Arizona

Dear Editors:

I am writing to tell you of what I call a missionary family. William Winterton was converted to the LDS Church in England and came to Utah in the 60's. He had a family of fourteen children and has helped many a missionary. He lived to see one son go back to his native land and fulfil a mission. He also had thirty-five of his own family, including children and grandchildren who have been on missions and are now at home, also at the present time he has in the mission field, viz. a son and wife, one grandson

and wife, two granddaughters and their husbands, one great granddaughter, and ten great grandsons, making a total of nineteen out now and thirty-five that have returned home.

I feel this a remarkable record.

Sincerely,
Mrs. Sheila C. Winterton

B.F.P.O. 53, England

Dear Sir:

It is a great pleasure to receive the Era in Cyprus. Maintaining the excellent standard it is renowned for over the years is truly an earmark of the sincerity and faith of all those engaged in its publication. Thank you—!

Never an uninteresting page, always the joy of good reading, inspiring articles. . . . Indeed the Era is a living reminder of the instructions: ". . . yea, seek ye out of the best books words of wisdom; seek learning, even by study and also by faith."

Receiving the *Millennial Star* along with the Era I was most interested in last month's copy depicting the building program. Both very timely articles, and excellent in layout. Thank you again for a wonderful publication.

Very sincerely,
Leonard C. Morley

Ogden, Utah

Dear Editors:

"Where, oh, where has our poetry page gone."

"Oh, where, oh where can it be?"

This page added such nice variety to our wonderful magazine. A poem tells so much in such a short space. I looked forward to this page in every issue. So many of my friends have told me how much they enjoyed it, too, and are so sorry it has been discontinued.

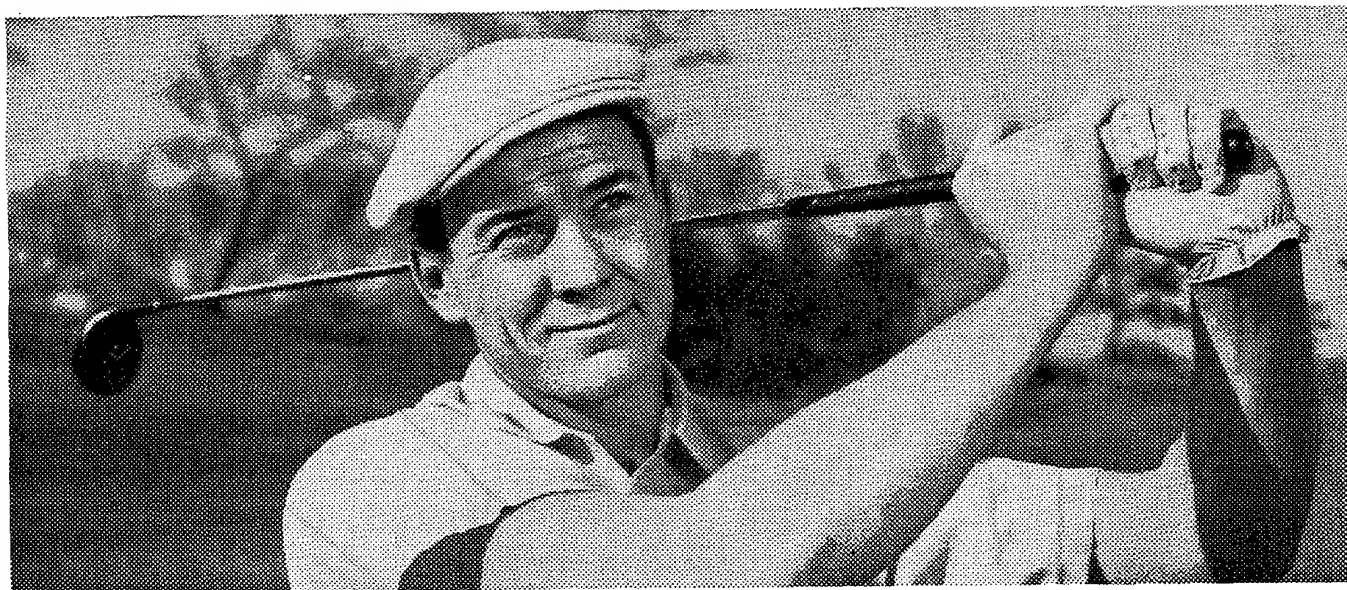
"So bring back, oh, bring back."

Oh, bring back the poetry page if you possibly can, dear editors.

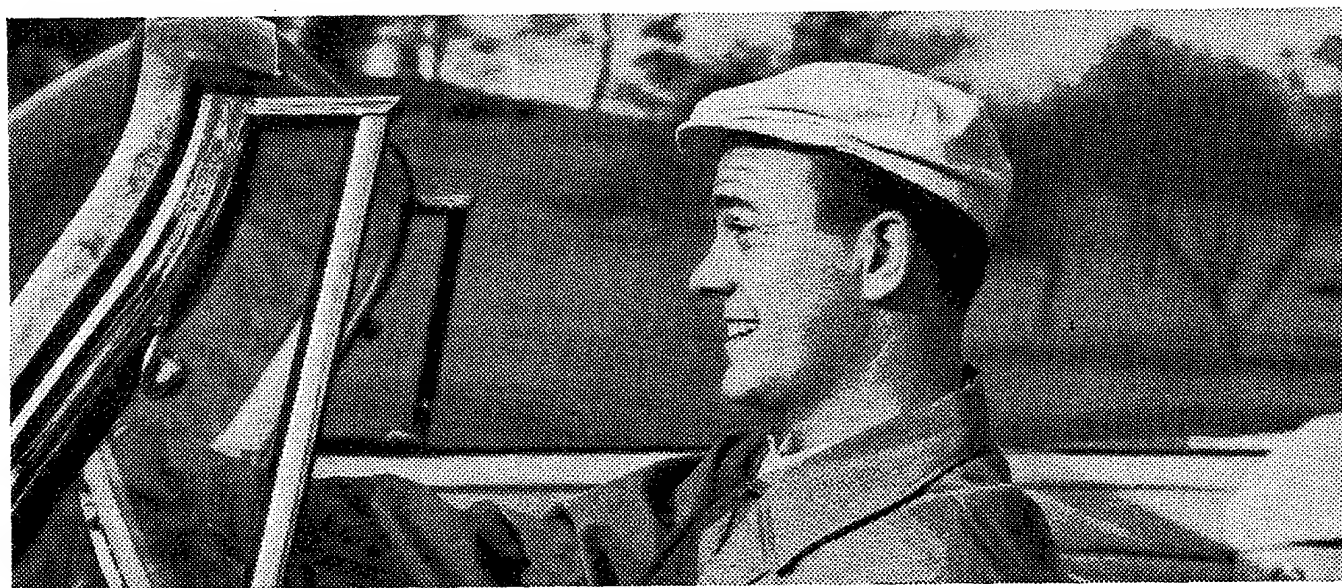
Thank you for this special magazine.

Sincerely yours,
Leone E. McCune

MAN! WHAT A WONDERFUL FEELING

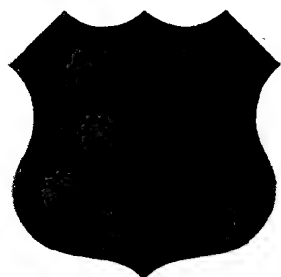


...the way you feel when you make a great golf shot



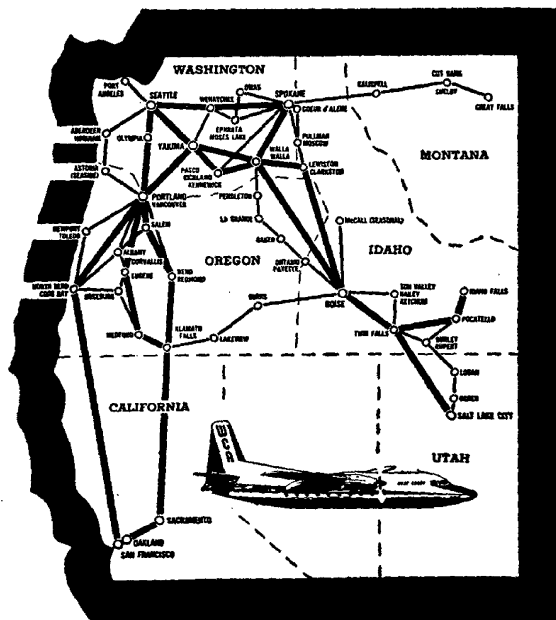
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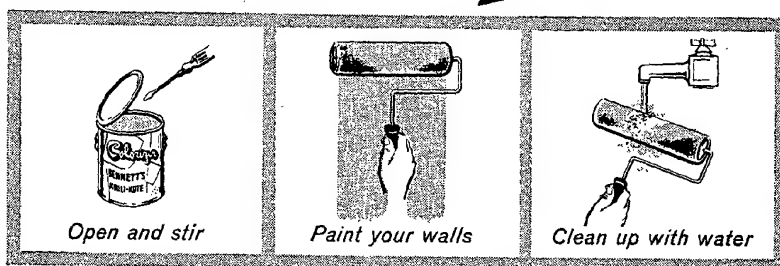
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Mrs. Millie Cheesman and daughter Lee Ann (above) wearing costumes for the "Pioneer Day-Spirit of '59" celebration held in Miami, Florida.

The Miami Second Branch in the South Florida District of the Southern State Mission planned the celebration to raise funds for their new building. The event was well publicized in the newspapers and a local television station televised the old-time relays, tug-of-war, and pie-eating contest.

A tableau and music by the branch chorus depicted scenes called "A Camp Circle on the Plains," "Nearing the Mountains," and "Brigham Young Looking at a Silhouette of the Salt Lake Temple."

In the evening an old-time "hoe-down" featured authentic square dances. Homemade pies, jams, and bread were washed down with punch from a wooden barrel.

The affair, a two month continuous effort of eighty members of one little branch, was witnessed by an estimated crowd of 650.

Birmingham, England

How good it is to see Hugh Nibley back in harness again! Now here's a man that opens new horizons to my mind! One thing does bother me, though: where on earth does he find the time to read all those books so impressively listed in the bibliography at the end of each article?

Yours sincerely,
Derek Dixon

Kanapolis, N. C.

Dear Editors:

I hope Police Chief Skousen is going to publish a book about boys. His articles in the Era have been a light in the darkness to us—the parents of boys 12, 7, 4, and 2 months. We'll be his first customers. It's getting so when our 12-year-old perplexes us we say, "Now what does Mr. Skousen say?"

Very sincerely,
Mr. and Mrs. Melvin Barringer

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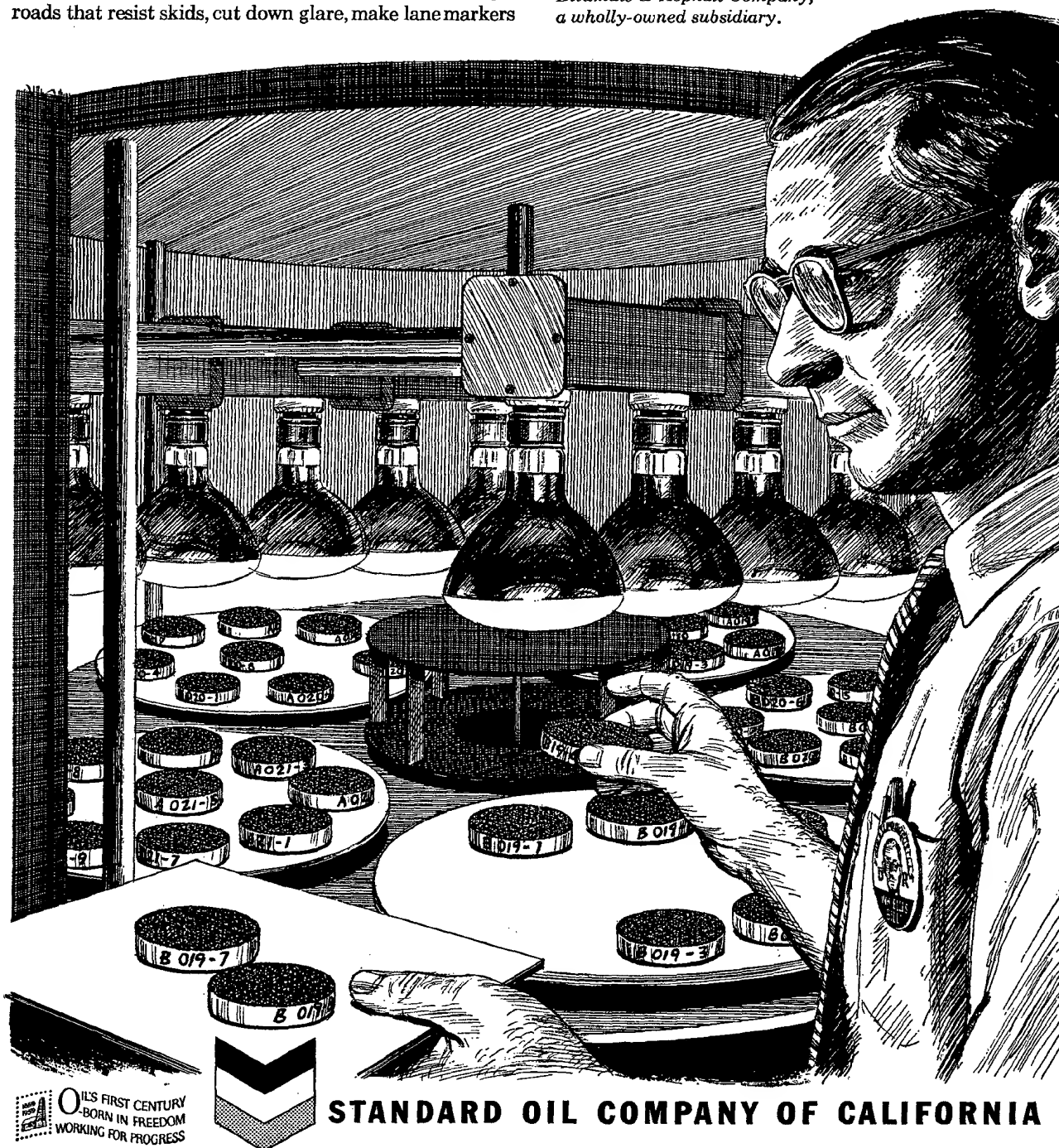
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Editor's Page



"Whate'er thou art"

by President David O. McKay

In my study I have a little book that contains what I call "literary nuggets," taken from Church works, from poets, writers such as Scott, Burns, Longfellow, and others. May I share several of them with you?

"The greatest battle of life is fought within the silent chambers of the soul."

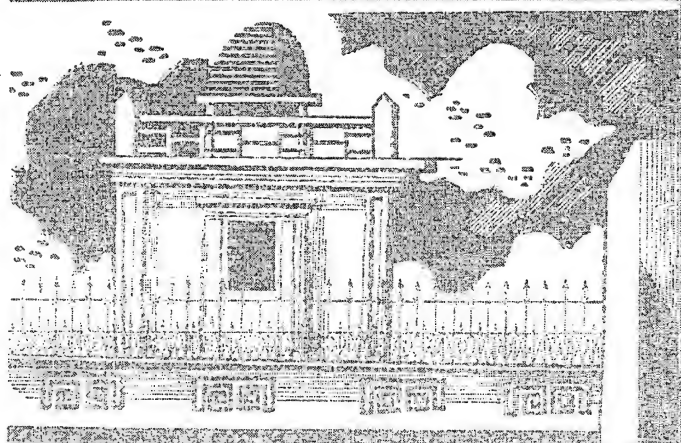
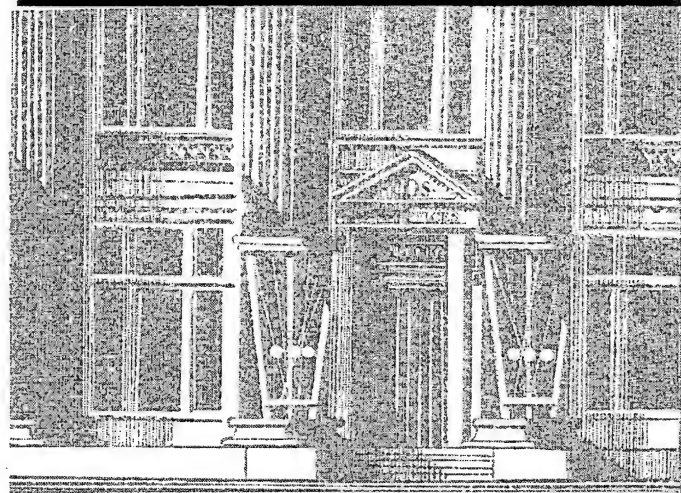
I ask you fellow workers of the Church to do again what undoubtedly you have done frequently—sit down and commune with yourself. Life is a battle for you and for me each day. Fight this battle with yourself, and decide upon your course of action regarding what your duty is to your family, to your Church, and to your fellow men.

Associated on that page was this comment found in *The Simple Life*: "First, be of your own country, your own city, your own home. . . your own workshop. Then, if you can, set out from this to go beyond it. That is the plain and natural order, and a man must fortify himself with very valid reasons to arrive at reversing it. Each one is occupied with something else too often than what concerns him. He is absent from his post. He ignores his trade. That is what complicates life, and it would be so simple for each one to be about his own matters."

Decide what your duty is, ever remembering that the greatest battle of life is fought within the silent chambers of your own soul.

The second that I picked out is this: "Whate'er thou art, act well thy part."

That, of course, applies to moral and lawful endeavors, and not to harmful or villainous actions. That influenced me more than fifty-nine years ago when, as I have told some of you before, Peter G. Johnston and I were walking around Stirling Castle in Scotland. I was discouraged. I was just starting



, *act well thy part*'

my first mission. I had been snubbed that day in tracting. I was homesick, and we walked around the Stirling Castle, really not doing our duty. As we re-entered the town I saw a building, half-finished, and from the sidewalk to my surprise I saw an inscription carved in stone on the lintel of the front door. I said to Brother Johnston, "I want to go over there and see what that inscription says." I was not more than halfway up the pathway leading to it when this message struck me: "Whate'er thou art, act well thy part."

As I rejoined my companion and told him what I had read, do you know what came to my mind first? the custodian at the University of Utah, from which school I had just graduated. I realized then that I had just as great a respect for that man as I had for any professor in whose class I had sat. He acted well his part. I recalled how he helped us with the football suits, how he helped us with some of our lessons. He was unassuming, unostentatious, but did his duty well. To this day I hold respect for him.

When an ordinary man is set apart in his community as a sheriff, there is something added to him. When a policeman holds up his hand, you stop. There is something more about him than just an individual; there is the power that is given him.

And so it is throughout life. No man can be given a position without being enhanced. It is a reality. So, too, is the power of the priesthood. It was so real in the days of Peter, that Simon the sorcerer, who was making money by his tricks, wanted to buy that which Peter had, and offered the apostles money: "Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost."

Oh, what a denunciation Peter gave him! "Thy

money perish with thee, because thou hast thought that the gift of God may be purchased with money. . . .

"For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. . . .

"Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee."

And so strong was the denunciation given by Peter that Simon the Sorcerer said, "Pray ye to the Lord for me that none of these things which ye have spoken come upon me." (Acts 8:19-24.)

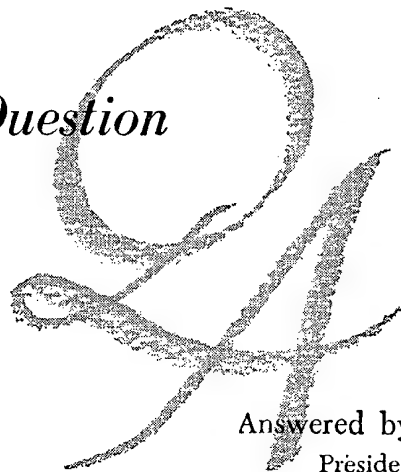
There was no doubt in Peter's mind about the reality of the power of the Holy Ghost. "Whate'er thou art, act well thy part."

The third: ". . . there is none other name under heaven given among men, whereby we must be saved." (*Ibid.*, 4:12.) It was a most dramatic scene when that sentence was uttered, and so you have this thought expressed as follows: The world's hope and destiny are centered in the Man of Galilee, our Lord and Savior, Jesus Christ.

In the moment when you are fighting the battle of the day, will you look introspectively and see whether you really believe that? Paul Kane once asked this question: "Is Jesus only a legendary figure in history, a saint to be painted in the stained glass of church windows, a sort of sacred fairy not to be approached and hardly to be mentioned by name, or is he still what he was when he was in the flesh, a reality, a man of like passions with ourselves, an elder brother, a guide, a counselor, a comforter, a great voice calling to us out of the past to live nobly, to guide bravely, and keep up our courage to the last."

What is he to you, my fellow laborers? When you kneel down to pray (Continued on page 770)

Your Question



Answered by Joseph Fielding Smith
President of the Council of the Twelve

THE THREE DAYS OF DARKNESS

Question: *"In Luke 23:44, it states that at the crucifixion of Jesus there was a period of darkness over all the earth until the ninth hour, but in the Book of Mormon, 3 Nephi, 8:22-23, it states that a three-day period of darkness came upon the land at the death of Jesus. Which of the two accounts is considered accurate, or are they both accurate? If so, how could this be?"*

Answer: It is a well-established fact that the earth is a sphere, or a globular body, and that it revolves from west to east making one revolution in twenty-four hours according to man's reckoning. This being true, we have day and night as the earth revolves. If you will look at a globe representing the earth, you will discover that the Western Hemisphere is on the opposite side of the earth from Palestine where the Savior was crucified. The Lord revealed to Nephi nearly six hundred years before the birth of our Redeemer, that at the time of his death there would be three days of darkness on the Western Hemisphere,¹ and a few years before the crucifixion, the Prophet Samuel, also predicted the three days of darkness and that there should be thunders and lightnings and great earthquakes so that the whole

face of the earth should be changed and broken up for it was in a solid condition at that time.²

Surely no one who believes in the scriptures and is acquainted with the great and varied miracles performed by Jesus when on the earth, can consistently feel that he could give eyesight to the blind, cleanse lepers, command the storms to cease, and raise the dead, and would be unable to control the light and the darkness on any part of the earth. It would be just as easy for him to cause darkness on one hemisphere for three days as it would on the other for three hours. This greater period of darkness and terrible punishment came upon the people in the Western Hemisphere because of their extreme wickedness and because they had, in the course of a very few years, turned away from the truth to follow Satan, and it is written of them that they did not sin ignorantly, for they knew the will of God concerning them, since it had been taught them; therefore they did wilfully rebel against God.³

Not only was there a period of darkness at the death of Christ, but the prediction that there should be a day and a night and a day of no darkness on the American Continent, also occurred, at the time of the birth of our Savior.

¹1 Nephi 19:10.

²Helaman 14:20-21.
³3 Nephi 6:18.

Beginning in this issue...

a series of three articles taken from a forthcoming book, *Marriage, Fact and Fantasy*, by Elder Hugh B. Brown, reproduced by the Era through special arrangements with the publisher.



Editor's Note. In his introduction to his new book, Elder Brown observes that he is not a psychiatrist, a psychologist, or a medical practitioner but writes "as one who has had some experience through the years, both secular and ecclesiastical, with both premarital and postmarital counseling." He continues, "These simple essays are written from the practical point of view of an observant father, grandfather, and friend and counselor of youth. Having officiated at many marriage ceremonies, and having, by appointment, investigated and tried to save and succor thousands of 'shipwrecked mariners' who, feeling discouraged, disillusioned, and defeated, have from time to time sent out an urgent SOS, the writer wishes to share some of the lessons learned along the way. Also the prayerful hope is expressed that some who are about to 'set sail' may chance to read and heed a word of caution and encouragement from one who has sailed the seas of matrimony for more than fifty years."

What's the Hurry?

by Elder Hugh B. Brown
of the Council of the Twelve

We are often asked the question, "What is a proper age for young people to marry?" There is, of course, no age at which each young person should marry, and we cannot therefore give a blanket answer to the question.

Calendar age of physical and biological development are not the only, or, in fact, the primary considerations. Marriage calls for physical, mental, moral, and spiritual adulthood, or maturity. While it is not possible to say when a person is sufficiently mature to marry, there are many case histories of marriage failures due to immaturity. In the Western States, including Utah, there were almost one-third as many divorces as marriages in 1958. Three and one-half times as many teen-age marriages ended in divorce as in the 22-28 year group. With these statistics in mind, we ask, "What's the hurry?"

Marriage presupposes at least some measure of adulthood and maturity. Teen-agers are still in the process of maturing, physically, mentally, socially,

psychologically, and spiritually. They are still in the transition stage, still growing and whatever their calendar age or physical size, they are still infants. When two such persons marry, if they continue to grow, they sometimes grow apart rather than together. If their interests, their objectives, and personalities grow farther and farther apart, a break becomes inevitable. They who marry while still in the transition stage are gambling—with their own and other's happiness at stake.

They who are emotionally immature, childish, and cannot behave as grown-ups, should not assume life's most serious responsibility. Marriage is an enterprise for adults. They who do marry in infancy—and some infants are more than twenty years old—find themselves in almost constant conflict. In such cases each should go to work on himself rather than on his mate and try to fit himself into the pattern of a joint life. Much can be done by recognizing the problem, finding the source of the trouble and in a mature



manner, undertaking to overcome and correct the habits, attitudes, and eccentricities with which he entered the new partnership.

Too many make the mistake of thinking mere infatuation is real love. Too many rush into marriage with the first one for whom they feel an emotional, and often fleeting, attraction. Short acquaintance, lack of dating experience, and failure to use the head as well as the heart are responsible for the fact that approximately one-half of all marriages of girls under nineteen years of age end in unhappiness, separation, or divorce.

"Love at first sight" should take a second and longer look in a less glamorous setting. The person who is the object of one's love should be examined against his or her background in search of a better understanding of his character. It is generally desirable that both parties to the intended contract should first have a relatively large number of so-called dates to enable them to choose rightly and wisely from among the larger group. In this way they will learn to distinguish between passing infatuation and real affection. Real and lasting love is a developing relationship rather than an abrupt awakening and should be tested by acquaintance, friendship, and association.

The wise gourmet, when going into a first-class restaurant, asks for a complete list of what is available, takes time to study it, and then orders what experience has taught him will give pleasure, satisfaction, and sustenance without any sour aftereffects. How much more discriminating he would be if he were selecting a daily diet for the balance of his life.

While physical attraction is essential to love between man and woman, it should not be allowed to become paramount. Mutual emotional responses do not guarantee love or assure a good marriage. Infatuation may be romantic, glamorous, thrilling, and even urgent, but genuine love should not be in a hurry. The young and immature are too often motivated by impulse and emotion. The young girl who ecstatically exclaims, "He has that certain something," may see the day when she will wish he had "something certain."

How often the hopes and wishful thinking of unwise and immature young people are wrecked in the quiet calm of better acquaintance, leaving heartache, emotional and spiritual scars, and sometimes ineradicable stains.

After marriage, mature judgment and wise decision are called for almost daily, and weighty problems must be met and solved. We speak not only of calendar age, or merely physical age, but also of actual maturity, mental, emotional, and spiritual. Statistics on marriage show that the best levels of adjust-

ment are found when men marry between the ages of twenty-five and thirty and women between the ages of twenty-three and twenty-eight.

The Apostle Paul gave the best definition of love when he wrote, speaking of charity, or love:

"[Love] suffereth long, and is kind; . . . envieth not; . . . vaunteth not itself, is not puffed up.

"Doth not behave itself unseemly, . . . is not easily provoked, thinketh no evil;

"Rejoiceth not in iniquity, but rejoiceth in the truth;

"Beareth all things, believeth all things, hopeth all things, endureth all things.

"[Love] never faileth: . . ."

(I Corinthians 13:4-8.)

"When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." (*Ibid.*, 13:11.)

Frequently when parents or marriage counselors undertake to dissuade impetuous youth from sudden emotional decisions regarding marriage, they are met with the statement, "But we are truly in love. We've been going steady, and we can't stand to be separated."

We wonder how

often they are

blinded by the

glittering dia-

mond on the

finger of a friend, or prodded by the boasting of the giver. But when circumstances, or call to duty, result in separation—i.e. military or mission service, one or both of the parties frequently form new attachments, write "Dear John" letters, and are grateful that circumstances intervened and prevented what might have been a sad mistake.

And later when the same marriage counselors, again dealing with impetuous youth, are trying to dissuade them from sudden and emotional decisions regarding divorce, they hear the plaintive cry, "We're congenial in a way, but somehow our marriage isn't what we expected. We still love each other—we think—but things just don't go right. We had a beautiful wedding, and a wonderful honeymoon, but we aren't happy. Perhaps we should not have married at all."

Such people seemingly expected passionate and impetuous association to continue unabated, without being fed, nurtured, and kept growing during storms as well as in sunshine. All living things need sustenance, and if they stop growing, they begin to die. Love is a very tender plant; when properly nourished, it becomes sturdy and enduring, but neglected it will soon wither and die.

Childish love, though it be a sweet and beautiful thing at times, is often (Continued on page 769)

What's the Hurry?

TOBACCO

and Cancer of the Lung

by Alton Ochsner, M.D.
Past President, American College of Surgeons
President, American Cancer Society

Cancer of the lung is a disease which thirty or forty years ago virtually did not exist. It was so infrequent that one almost did not consider its occurring. I went through four years of medicine and saw one case of cancer of the lung. It was such a rarity that the whole student body went down to the autopsy room to see this case autopsied. Now cancer of the lung has become the most frequent of all cancers. Up until 1955, when one considers all cancers, cancer of the lung was second to one other cancer, namely cancer of the breast. Now it is the most frequent of all cancers. This disease has gone from negativity up to the most prominent of all. Cancer of the lung affects males primarily about 85 percent of our patients are men. However, up until the mid-1930's it affected women and men with equal efficiency. About the mid-1930's, there was a tremendous increase in the incidence of cancer of the lung in men, and there has been a slight increase in cancer of the lung in women.

Why did that occur? It occurred because twenty years earlier, at the beginning of World War I in 1914, men began to smoke cigarets heavily, and the twenty-year lag between 1914 and the mid-1930's was just about the length of time necessary for the cancer-producing effect of cigaret smoke to exert itself. That is the reason why it is a disease of men today. However, it is increasing in women. I'm frequently told that women smoke as much as men. They do not. Of all the people who smoke a pack of cigarets a

day or more, two-thirds of them are men. But it isn't the people that smoke today who necessarily develop cancer today. It is those that began twenty years ago, because there is a lag period in the production of cancer by a cancer-producing agent.

We know several cancer-producing agents, coal tar is one of them. There are a number of chemical agents that are known cancer-producing agents. And when we produce cancer experimentally, we breed up animals so that they all react the same way. We can breed up animals (guinea pigs or mice) so that every one of them will develop cancer spontaneously. Conversely, we can breed animals so that none of them will develop cancer even though one applies the most powerful of cancer-producing agents. When we work with animals to determine the cancer-producing agents in smoke, for instance, or other agents, we breed up animals that develop cancer when the cancer-producing agent is applied, but will not develop cancer spontaneously.

In the experimental production of cancer, if we apply a cancer-producing agent to the skin of animals and apply it every day, we will get a cancer in X number of days. If we apply it every other day it will take 2X number of days; if we apply it every third day it will take 3X number of days. In other words, we can determine with mathematical precision just when cancer will develop.

Frequently I hear, "My uncle who is ninety-five years of age has smoked all of his life, and he doesn't





Dr. Alton Ochsner

Because of the vital importance of this subject, and our desire that the valuable information contained in the article which follows may reach as many of the Church members and others as possible, it is being printed this month in both *The Improvement Era* and *The Instructor*.

Dr. Alton Ochsner is president of the Cordell Hull Foundation for International Education, past president and a regent of the American College of Surgeons, president of the Alton Ochsner Medical Foundation, and consultant to numerous organizations and medical societies. A lengthy list would enumerate other important medical and surgical societies of which Dr. Ochsner has been past president. He is known worldwide for his service, and has received many honorary degrees from Europe, Central, and South America. He has authored over four hundred articles which have appeared in current magazines and journals. Few people are as well informed with the factual evidence of cigaret smoking as a causative factor in lung cancer.

This article is taken from an address delivered by Dr. Ochsner at Brigham Young University on May 20, 1959. The Editors.*

have cancer." I'm sure that is true, and we see some people who have never smoked who develop cancer of the lung spontaneously, which is extremely rare.

Humans are not bred the way experimental animals are bred. Some of us are susceptible to cancer; some of us are extremely resistant. Those who are susceptible require a cancer-producing agent for a relatively short period of time. Those who are resistant require it for a long period of time.

To demonstrate that lung cancer has increased tremendously, in the state of New York, where vital statistics are extremely valid, from 1935 to 1950 cancer of the lung increased in men 386 percent, during which time all other cancers increased only 2 percent. During this same period of time, cancer of the lung increased in women 68 percent, during which time all other cancers decreased 15 percent. It is the only cancer that is increasing in both sexes.

This is true not only in our own country, but it is also true in other civilized countries where smoking is prevalent. In England, for instance, where until about ten years ago smoking was much more prevalent than here, from 1934 to 1954 cancer of the lung increased thirty-eightfold. In Holland during this same period of time, cancer of the lung increased tenfold in women and twenty-fourfold in men.

The statement is frequently made that there can be no causal relationship between smoking and cancer because if there were, we would have more of it than they do in England because we smoke more

than they do in England. It is true that the incidence of cancer of the lung is higher in England than it is here, and also it is true that we smoke more than our British cousins do. But we have smoked more than the British only for the past ten years. Prior to ten years ago, they smoked much more than we, and they are paying the price for their excessive smoking for the past twenty-five years.

It is frightening to me to think what is going to happen to us in another ten or fifteen years when our smoking habits catch up with us. To show how serious it is in England, in 1954, of all the deaths in men between the ages of forty-five and fifty-five, the most productive years of a man's life, ten percent died of cancer of the lung; that is, one out of every ten men dying between forty-five and fifty-five died of cancer of the lung. It is going to be much worse here in another fifteen or twenty years.

You hear people say, "It is not cigaret smoke; it is the smog." One of the arguments given for the high incidence in London is the smog. One might accept this argument were it not for the fact that immediately across the North Sea in Denmark, where people smoke the same as they do in England and where the incidence of cancer of the lung is the same as it is in England, there is no smog, whatsoever. According to the United States Public Health statistics the incidence of cancer of the lung is higher in New Orleans than in any other city in the United States.

*Extra copies of this address are available at BYU at 15c a copy.

New Orleans has no smog. And if smog were the cause, women should have cancer as frequently as men.

Cancer is primarily a disease of older age. It is one of the prices that we pay for longevity, and although more children between the ages of three and fifteen die of cancer than any other cause, cancer is rare in children. Of all the persons ninety years of age, a greater percentage will have cancer than those eighty and so on.

There is only one cancer that doesn't follow this pattern, that doesn't increase with advancing age, and that is cancer of the lung.

Cancer of the lung goes up very sharply to reach a peak age at fifty-five, following which, with the advancing years, there is a decrease in its incidence. It is the only cancer in the body that doesn't follow the pattern of all other cancers. The reason it doesn't is that individuals who have smoked heavily have subjected their heart and blood vessels to the deleterious effects of tobacco and as a result develop coronary thrombosis, die, and don't live long enough to develop cancer of the lung. A dubious advantage of smoking, therefore, is that you can spare yourself a cancer of the lung death by smoking heavily and dying early of a coronary disease.

One might carry this ludicrous analogy a little bit farther and say, "You might spare yourself death of both of these causes by shooting yourself at forty," which no one would suggest. But it is suicide, no matter how you look at it. Whether you put a bullet to your head or whether you smoke, it is suicide. The only difference is that you could put a bullet through your head quickly and cheaply. If you smoke, death is prolonged; it is expensive, and it is painful; but it is still suicide.

Many people say that there is no relationship between smoking and cancer. They say it hasn't been proved. I have yet to see the physician who will *not* admit that there is a causal relationship, except two individuals who are in the employ of a tobacco company. I can assure you that smoking is an addiction. When I tell a man, as I have, that he must stop smoking or lose his legs, and he tells me he would rather lose his legs than stop smoking and continues smoking and loses his legs, that is an addiction.

About seven years ago, the American Cancer So-

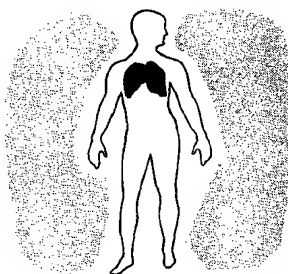
cietiy embarked upon an investigative program. In the determination of statistics there are two types. One is a retrospective method, which is the method we used originally. We found that of all our patients with cancer of the lung, 98½ percent were heavy smokers. That is the retrospective method, and it is criticized by biostatisticians because they say it concerns a selected group. In other words, those are individuals who have cancer of the lungs.

The prospective type of statistical study consists of taking a large number of well people, such as you and I, and getting their smoking histories, if you are interested in the effects of smoking, and then following them for long periods of time to see what happens to them. That is exactly what the American Cancer Society did. Twenty-two thousand volunteer workers, young women throughout the United States, interviewed two hundred thousand men between the ages of fifty and seventy. Those are the ages in which cancer of the lung occurs. Each of these young women had each of the men fill out an elaborate questionnaire concerning his smoking habits—whether he smoked at all, what he smoked, how much he had smoked, if he had ever stopped, if he had ever taken it up again. These questionnaires were filed with the Cancer Society head-

quarters in New York. Each year, each of the young women re-interviewed each of the men she had interviewed the year before. After the six-year period of time, twelve thousand of the men had died. When a man died, she got a photostat of the death certificate. If he had died of cancer and an autopsy or biopsy had been performed on him, she got a section of the tissue and sent that into the Cancer Society headquarters.

The result of that study showed that not only was there a difference in the incidence of cancer of the lung in the smoker and the nonsmoker, but also the incidence of cancer of the lung varied with the amount smoked. It was the lowest in the nonsmoker, next higher in those who smoked up to a half a pack a day, still higher in those who smoked from a half a pack to a pack, higher in those who smoked over a pack a day, and highest in those who smoked over two packs a day. It was almost like a mileage ticket. One could determine how soon he was going to develop cancer by the amount he smoked.

This study showed that the over-all death rate



among cigaret smokers was 105 percent higher than among the nonsmokers. The death rate from heart disease was 125 percent higher among cigaret smokers than among nonsmokers, and the death rate from cancer of the lung was 800 percent higher among cigaret smokers than among nonsmokers. And yet there are still people that say it has never been proved.

Frequently I am told by men who smoked for a long period of time, "As far as I am concerned, it won't do any good to stop because the die has already been cast." That is not necessarily true. It may be true, as it was in the case of Dr. Evarts Graham. Dr. Graham, who was a great scientist, professor of surgery at my alma mater, Washington University in St. Louis, used to chide me about the relationship of smoking and cancer. He himself was a heavy smoker. He did not think there was a causal relationship. I must admit that from the beginning my reasons for my claims were pretty nebulous. They were based upon two facts: one, at that time I had never seen a patient with cancer of the lung who had not been a heavy smoker; the other was that there was a parallelism between consumption of cigarets and incidence of cancer of the lung. Dr. Graham used to say, "Yes, there is a parallelism between the consumption of cigarets and the incidence of cancer of the lung, but there is also a parallelism between the incidence of cancer of the lung and the sale of nylon stockings," which there was about fifteen years ago. Dr. Graham, however, subsequently became convinced (and I will tell you later about some research he did) that there was a causal relationship; and he stopped smoking. He died of cancer of the lung. The saddest letter I ever got in my life I got from Evarts Graham three weeks before he died. He said, "I just want to let you know, since I know of your interest, that they've just found that I've got cancer in both of my lungs. You know, I stopped smoking four years ago, but after smoking two packs of cigarets a day for over fifty years, too much damage had been done."

The American Cancer Society study showed, however, that the changes that occur in bronchial mucous membrane are not necessarily irreversible. They have shown that whereas the incidence of cancer of the lung is lowest in the nonsmoker and highest in the smoker who has smoked heavily and continued

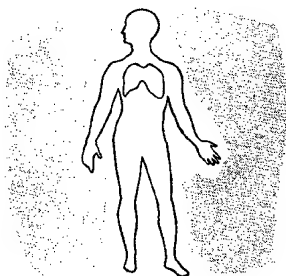
smoking, if the heavy smoker discontinues smoking, the incidence of cancer becomes less. If he has discontinued fewer than ten years, the incidence is not as high as if he continued. If he discontinued more than ten years, it is lower than if he discontinued less than ten years. The study the American Cancer Society made has been corroborated by two subsequent, independent studies; one by the Veterans' Administration in which a much larger group of men was investigated with exactly the same finding. It was also corroborated by two Englishmen, Dahl and Hill; the only difference there is that the latter study was limited to the medical profession. One cannot disregard these studies.

There are six cigaret companies in the United States that spend a million dollars a day in federal tax alone. The taxes paid by the industry amount to over two and three quarter billion dollars a year.

That does not include the cost of the raw product; that does not include the labor; that does not include that very inconsequential item of advertising, which last year amounted to about \$125,000,000. We are talking about a multibillion dollar industry. Far be it from me to want to interfere with the economy of our nation, but what good is our economy if we destroy the health

of our nation? And that is what we are doing. We are certainly undermining the health of our nation.

There is additional evidence that cancer is produced by smoking. I attended a cancer-of-the-lung committee meeting of the American Cancer Society in New York several years ago. Someone made the statement: "There can be no causal relationship between smoking and cancer because if there were, why don't we see precancerous conditions?" Not being a pathologist, this worried me a great deal until I returned to New Orleans and talked to Dr. Dunlap, our professor of pathology at Tulane, and asked him about it. He thought for a moment, and then he said: "We don't look for them." So he started one of the young pathologists in the department on this project. He took pieces of tissue out of the bronchial tubes of men being autopsied and examined the tissue. In the nonsmoker, the mucous membrane looks just as mine does. In the moderate smoker, there is definitely abnormal increase in the number of cells. In the heavy smoker, definite precancerous conditions are present. (Continued on page 766)



■ **Editors' Note:** Salt Lake City born John Melvin Goddard, a former LDS missionary and combat flier with the Army Air Corps during World War II, ranks as one of the country's foremost young explorers.

At the early age of sixteen he had already begun his career by plumbing the wilds of the Okefinoke Swamp and the Everglades and, at 21, the dense jungles of South America with his father. He has climbed the Matterhorn, Vesuvius, Popocatepetl, Kilimanjaro, and the Grand Tetons. He has explored and photographed the Nile, Colorado, and Congo rivers.

The Improvement Era here presents the beginning of a series of previously unpublished articles from a forthcoming book on the first of the young explorer's river safaris. This was the daring exploration of the River Nile.

Wendell Phillips, president of the American Foundation for the Study of Man, ranks Elder Goddard's Nile adventure "... alongside the epic 'Kon Tiki,' and the recent Mount Everest expedition," as one of the "... great feats of exploration and physical endurance of all time. ..."

The Nile is the life's blood of Egypt and the Sudan. It vitally affects all of Uganda, one-third of Ethiopia, and parts of Kenya, Tanganyika, Ruanda-Urundi, and the Belgian Congo. Elder Goddard and his two French companions, Jean LaPorte and André Davy, conquered its entire 4,160-mile length in small, light kayaks.

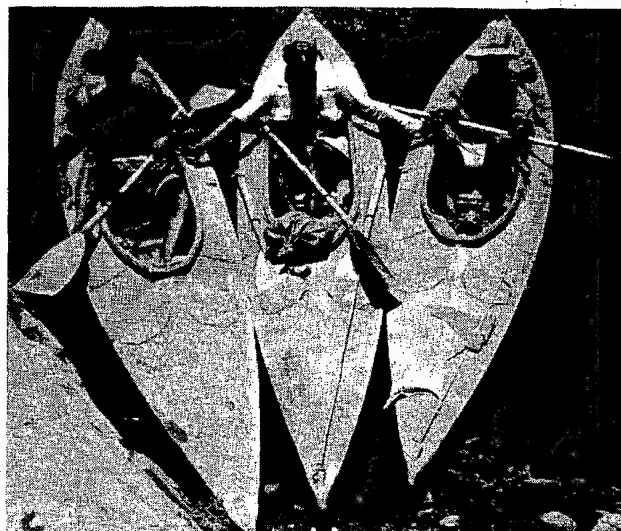
Mixed emotions filled our hearts as my two French companions, Jean LaPorte and André Davy, and I stood solemnly surveying the vast African panorama stretched before us. After months of exhausting research, preparation, and travel, with frequent setbacks and disappointments, we had at last reached the threshold of the French-American Nile Expedition—a wind-swept mountaintop, 6,700 feet high in the heart of Africa. Here, four degrees below the equator, in the grass-covered highlands of Urundi, a pint-sized country bordering the Belgian Congo, we located the fountainhead, the most remote source, the very birth of the Queen of Rivers, the mighty Nile!

"A trip down the whole Nile in those cockleshells?"

Impossible! Why you must be crackers!" I had to laugh as I recalled the derisive exclamation of a British customs officer at Mombasa the day we landed on African soil. His gibe, tactless as it was, exemplified the general thumbs-down attitude toward the Nile expedition which we three had come to accept as inevitable. It seemed every official, authority, and expert, self-styled or genuine, we met, from Paris to the Congo, responded with skepticism and disfavor when they learned that we had dedicated ourselves to the never-before-accomplished feat of exploring the entire 4,160-mile length of the longest river on earth. They unequivocally condemned our project with words like "A foolhardy attempt to do the impossible," "a journey hazardous beyond expression," "a triple suicide by kayak."

Though at all times helpful and hospitable they were unwaveringly pessimistic about the outcome of our unprecedented undertaking, and seemed duty-bound to detail the obstacles which turned back explorers of old and which would face us during our

The three Nileteers (left to right): John Goddard, André Davy, and Jean LaPorte in their 60 lb. 15 ft. specially constructed kayaks—the boats that took them down the entire length of the longest river on earth.

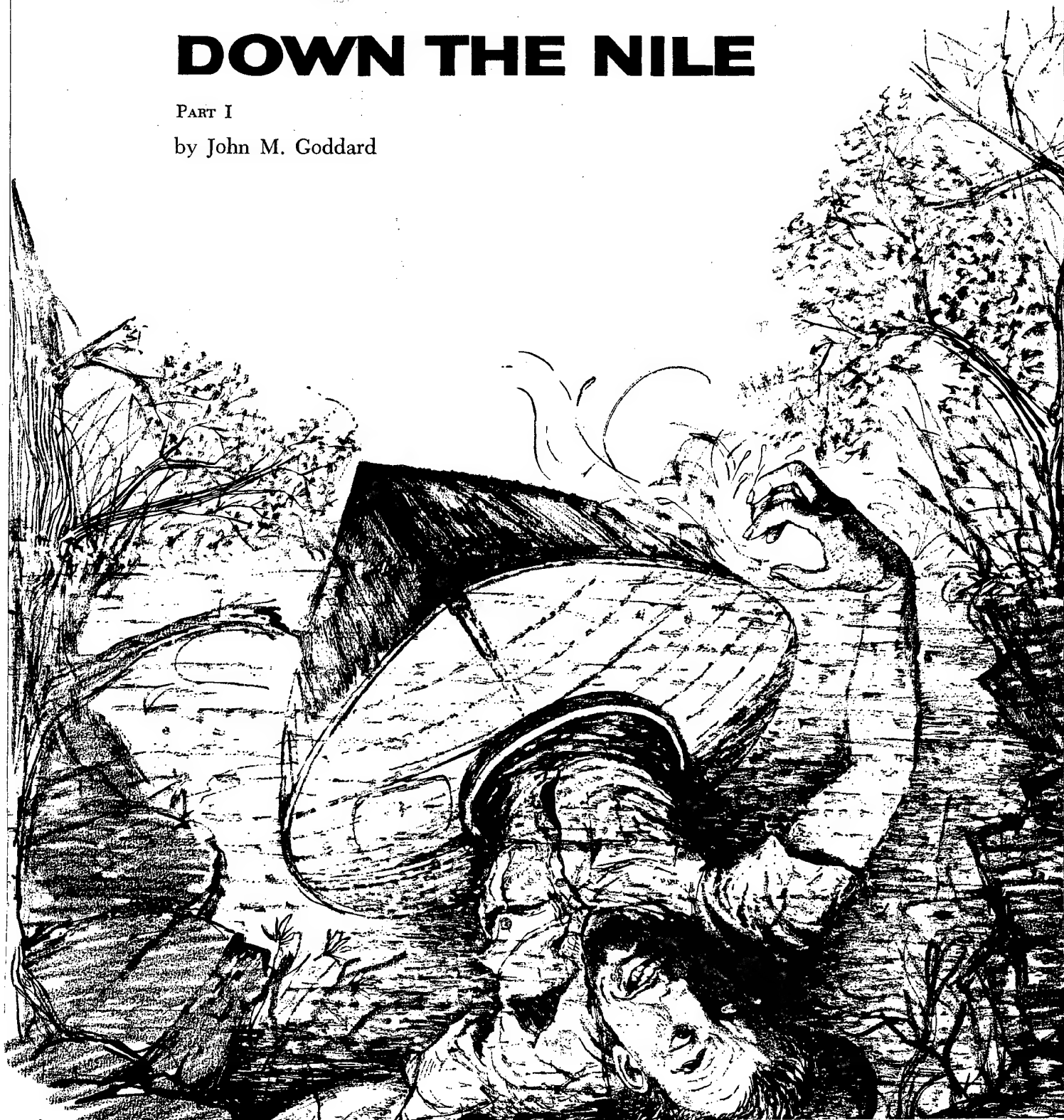


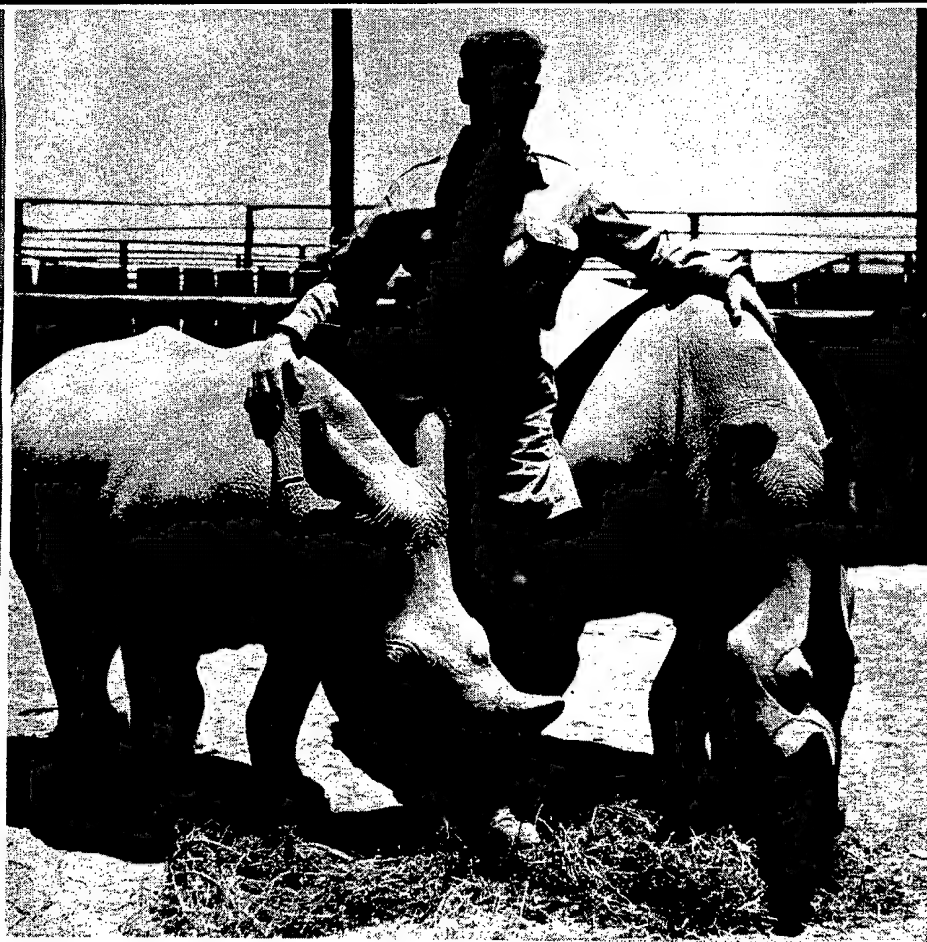
Down the Nile

DOWN THE NILE

PART I

by John M. Goddard





John Goddard makes friends with two newly captured, rare white rhinos.

expedition unchanged: the same fever-ridden jungles, the trackless swamps, treacherous cataracts, deadly diseases, suffocating sandstorms, the hostile natives, and the incessant heat, hunger, and hardships.

Pondering all these formidable stumbling blocks we couldn't deny they had a sound basis for their gloomy convictions. However, we had carefully weighed all these negative factors during our painstaking research before setting forth and had reached the firm conclusion that with careful planning, common sense, and divine guidance we could surmount all difficulties.

Since the dawn of human history the Nile has fired the imaginations of men with its fascinating challenge. Over the centuries numerous expeditions had been sent out to trace its interminable channel through Africa and to solve one of the most ancient and perplexing enigmas of geography—the mystery of its sources. Despite the many attempts, it wasn't until 1770 that a Scotchman, James Bruce, a great scientific explorer of Africa, discovered the source of the Blue Nile near Lake Tana in Ethiopia, and less than a hundred years ago that Lake Victoria was discovered and recognized as the head reservoir of the White

Nile, when in 1862 the British explorer John Speke became the first white man to behold its colossal expanse.

Considering the Nile has functioned for over 5,000 years as a most supremely important and influential watercourse, it seemed unbelievable that no expedition had ever succeeded in traveling the full length of the great river. It was a fact that made our own attempt a transcendental challenge.

Originally we planned to start our Nile odyssey at the point where the river first debouches from Lake Victoria, since the lake is generally accepted as the most distant source; but after much study and thought I decided that we must embark at no other place than at the earliest beginning of the Nile, which was not Lake Victoria but, from a technical, geographical view, the head-springs of its main feeder, the Kagera River. I realized at the time that the decision, if followed, entailed considerably more time, effort, and hardship, but a Latter-day Saint upbringing had taught me that

nothing really worth while in life is ever attained without concomitant sacrifice and struggle, and a thing worth doing at all should be done thoroughly and to the best of one's ability.

With Jean and André in complete accord with this crucial change of plans we proceeded to track down the isolated headwaters of the Kagera, most important feeder of the dozen or more tributaries flowing into Lake Victoria, to their origin in Urundi, little dreaming that our efforts would bring us to a near-fatal disaster.

From Mombasa, the chief port of Kenya Colony, we had penetrated into the African hinterland in several stages by means of the jeeps and lorries of accommodating government officials, until now, three weeks later, we stood at the head of the Kagera River, exulting in the momentous success of reaching the first of our two supreme goals yet awed by the sight which few white men have ever had the privilege of beholding, the birthplace of the Nile.

Certainly the actual appearance of the source—ten little springs gently gushing out of the rocky hillside at our feet—was far from dramatic. Few important rivers in fact have a more humble, unpretentious

beginning. By comparison the start of the immense Mississippi, a healthy brook flowing out of Lake Itasca in Minnesota, was more impressive to me though I was able to wade across it in four strides during an excursion through Itasca State Park the year before. Yet I regarded the occasion of our visit a priceless and cherished experience. When I thought of the countless multitudes that had puzzled over, theorized, and conjectured about this one all but inaccessible spot, I realized even more what a rare privilege was ours.

Perched on the hilltop above the dark, lush stripes of vegetation, separately running down the steep slopes, was a ten-foot whitewashed pyramid of concrete, a remarkable landmark for this part of Africa, erected in 1938 by Dr. Burkhart Waldecker, a German explorer, to commemorate his discovery of the Kasumo Springs and to attest their significance as the southernmost boundary of the Nile basin. The weather-beaten triangle also marked a continental divide, for the watershed to the north drains into Lake Victoria and that of the south empties into Lake Tanganyika, the deepest and second longest lake in the world.

Our arrival at the pyramid was the curtain raiser on the Nile expedition and the most fantastic experience of our lives. Henceforth, from Alpha—this lowest reach of the Nile basin, we would be moving steadily towards Omega—the small Egyptian town of Rosetta at the mouth of the Nile and the end of our journey. To reach it we would have to cover a distance equivalent to one-sixth of the earth's circumference. It would be like traveling from Los Angeles to Lima, Peru, or from New York to Naples, Italy; not by train, ocean liner, or airplane, but in three little Eskimo-type boats operated solely by our own muscle power.

Two weeks later we had made our way to Kakitumba, a tiny custom's station at the border of Ruanda and Uganda, a British Protectorate in East Africa, where our kayaks and the bulk of our gear had been shipped and stored while we sought out the Kasumo Springs. Our plan now was to travel from Kakitumba down the Kagera River to Lake Victoria, then along the western shore to the northernmost extremity where the Victoria Nile is formed in the lake's only outlet, hydrologically a continuation of the Kagera. We would then paddle down the Victoria Nile and continue all the way to the far-off Mediterranean.

The day dawned hot and clear. We awakened to the chatter of monkeys, feeling a sense of excitement and urgency, for this was the day we were to test our kayaks on an African river for the first time.

Little did we realize that it was nearly to be the last time.

It is a queer paradox that we should choose, as our mode of transportation down a tropical river through jungle, swamp, and desert, a craft designed and developed by the Eskimos of the frigid arctic regions; but time proved that our kayaks were the most practical and ideally suited boats we could possibly have used. They were small and light, compact and collapsible, only fifteen feet long and sixty pounds in weight, consisting of a canvas and rubber envelope which stretched over a wooden framework of flexible ash. Each one was capable of accommodating two hundred pounds of equipment in addition to the paddler.

Not bothering with breakfast we threw ourselves into the job of assembling our boats with mounting enthusiasm. We unlaced and removed their brown canvas shrouds and stretched out the thin gray and white sheaths full length on the ground. After dusting a coat of talc on the rubber inside and along the varnished surfaces of the wooden skeleton to prevent the wood from sticking to the rubber in the heat, we fitted and locked the sections together, thirteen separate pieces for each kayak, and inserted them inside the skins. With the kayaks intact we carried them through the swampy border of papyrus to the river's edge then, in several more trips, brought down and loaded the three hundred pounds of waterproof baggage. There were twelve bags in all, four for each boat, containing the barest essentials for our long voyage, selected after months of planning and countless eliminations. The heaviest sack of all contained our precious store of photographic film—12,000 feet of 16mm Kodachrome and 1500 feet of black and white for our movie cameras and 100 rolls of film for our three still cameras. In the other sacks, which were made of waterproof, rubberized cloth, were a three-man tent, our light kapok sleeping bags, an aluminum cooking outfit, a small store of food staples, a compact but well-stocked medical kit, a water filter, and our own personal belongings, which included clothes, trade goods for the natives, insect collecting equipment, knives, ammunition for our three guns, maps, journals, repair kits, etc.

I gave André my luger pistol to carry and handed Jean the .22 caliber rifle to keep with him while I kept the 12 gauge shotgun, so each of us would have a weapon in case of emergency. Then with everything securely lashed inside our kayaks, André and Jean set their boats into the silty water, jumped in, and pushed off into the current while I stood on the bank and filmed their departure. The Kagera, one of the swiftest rivers in Africa, (Continued on page 760)

"Today, Today I Am a Man!"

(Behavior Patterns and Problems of the 21-year-old)

by W. Cleon Skousen
Chief of Police, Salt Lake City

When a boy stretches himself to full height, takes a deep breath and says, "Mom, today, today I am a man!" it sounds like a Tarzan call coming from the topmost timbers of a very tall tree. However, Junior is broadcasting a very special kind of call on this, his 21st birthday. He is trumpeting for destiny to meet him any time, anywhere, and preferably in the next twenty minutes!

Age 21 is a year of thrust, a year of arriving, a year of budding adulthood. It normally radiates confidence, exuberance, poise, spunk, and big dreams. Psychologically, it is a great year.

Portrait of a 21-year-old

Although traditionally age 21 is the threshold of manhood, Mother Nature knows the job is not quite done. Junior is simultaneously both a boy and a man. In swimming trunks, slacks, or work clothes he can pass for a well-developed 17-year-old. In his Sunday go-to-meeting clothes he can pass for 24.

Last year Junior was very anxious to impress people with his being a man. This year he occasionally likes to slip back briefly into his old teen-age ways of being an irresponsible gay blade. It may happen only two or three times during the year, but when it does happen, it will seem so out of character it may shock the whole family. For Junior it is simply a nostalgic backward glance over his maturation shoulder to taste for the last time the carefree ways of "the good old days." Like a grown colt, he instinctively feels that this is perhaps his last opportunity to kick up his heels before settling down to the daily chore of pulling his share of life's load.

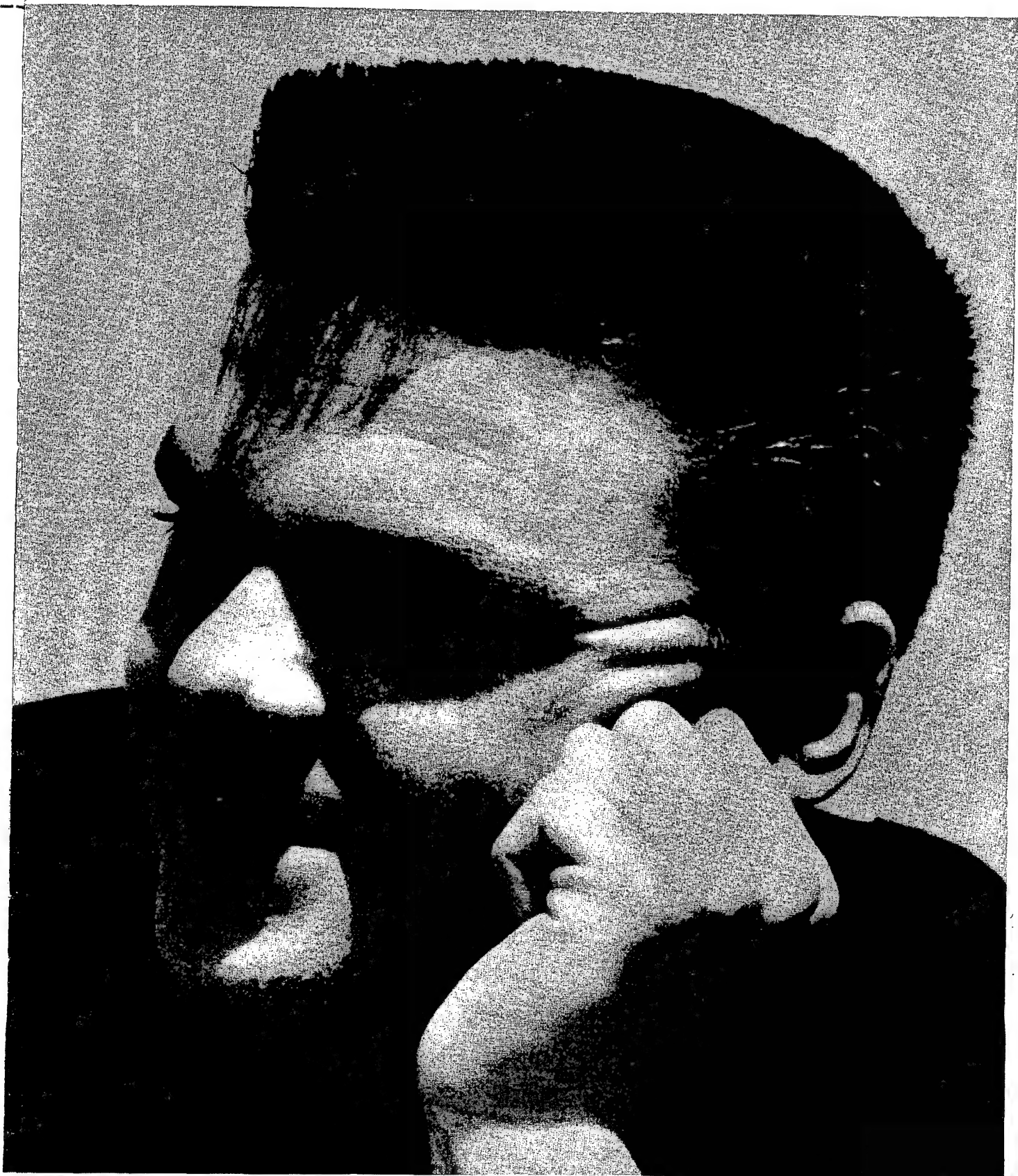
Essentially, however, Junior is remarkably well equipped to play the role of a full grown man if circumstances require it. In pioneer days early maturity was one of the demands. A 21-year-old was frequently the owner of a farm, father of a young family, and already attracting attention as a force for good in the bustling frontier community. This shows the potential of a 21-year-old. However, modern life tends to postpone these demands. Therefore some 21-year-olds will still be marching up and down the earth acting like uninhibited teen-agers.

Birth of a Citizen

Nevertheless, as far as the law is concerned, Junior has now arrived. All the laws which formerly protected him as a "minor" are now inapplicable. No longer does his mom or dad have the responsibility of providing his board and room. They may help out once in a while just because they love him, but, legally speaking, Junior is paddling his own canoe. Many a night he will lie awake thinking how nice it used to be when Dad was at the oars.

No longer can he buy an expensive sports car and then get out from under the payments by turning it back and claiming he was under age when he signed the contract. From here on his contracts can be enforced with a vengeance, even to the extent of garnisheeing his wages if he gets in arrears.

Junior is on his own in other ways. If he successfully avoids the nicotine habit with its risks of cancer, it will be to his own credit. The tobacco laws stopped protecting him the day he became 21—in some states even earlier. If he avoids (Continued on page 756)



President Levi Edgar Young

Fifty years of

by Albert L. Zobell, Jr., Research Editor

Five decades, a full half-century, is a long span in a man's life. This October conference time, President Levi Edgar Young, senior president of the First Council of the Seventy, completes that length of service as a member of the presiding councils of the Church. He was called a member of the First Council of the Seventy on October 6, 1909. He was in the East at the time, on sabbatical leave from the University of Utah, pursuing his own academic studies, and he was not set apart for his office until January 23, 1910, when Elder John Henry Smith of the Council of the Twelve was in New York City.

President Young's has been a lifetime of study, a lifetime of aiding others with their studies. He was born in Salt Lake City, February 2, 1874. As a youth, he remembers establishing a lending library in the old Twelfth Ward School, where he lent books to his friends at a flat fee of five cents a volume. He was graduated from the University of Utah in June 1895, and taught in Salt Lake City. In 1897 and 1898-99 he studied at Harvard University. (It was the practice for the Church in those days to set apart selected young people as missionaries before they went away to study, and so Elder Young was called as a missionary.)

In 1899 he joined the faculty of the University of Utah as an Assistant in the Department of History, beginning an association at that university extending forty years. He closed his academic teaching career in 1939 as professor of Western History and head of the Department of History and Political Science at the University of Utah. He holds the title of professor emeritus of history there.

He was called to labor in the German Mission in 1901. The following year he was appointed president of the Swiss Mission which then included part of France, northern Italy, and all of Switzerland and Austria.

Of his early experiences as a member of the General Authorities, President Young has said: "I remember many times when I hurried from my last class on Friday afternoon to catch a train. I would travel to a stake conference assignment, get on a train for the return trip Sunday evening, and arrive just in time to teach my first class on Monday morning."

For twelve years, from 1922 to 1934, he presided at the Temple Square Mission. During that time he selected several beautiful quotations that are lettered

on the walls at the Bureau of Information. "The glory of God is intelligence" and "Seek ye out of the best books words of wisdom" are two taken from the Doctrine and Covenants.

During the summer of 1924, he studied at McGill University, Montreal; and at Laval University, Quebec. He spent many weeks making a study of the old French manuscripts pertaining to early American history.

He served as president of the New England Mission of the Church from 1939 to 1942. Serving as a churchman he accomplished much good by making himself at home with the scholars amid the institutions of higher learning in New England.

President Young possesses one of Utah's largest collections of books. He loves to study books; he loves to write them; and his books will eventually be shared with the Church Historian's office, the State Historical Society, and the University of Utah. All of these—and many more—have been recipients of his generosity with books over the years.

He is widely known and respected as the author of numerous writings on western Americana.

Presently, he is serving as a member of the National Advisory Council of the American Christian Palestine committee. For a near lifetime he has joined with the religious leaders of the nation in their efforts to understand each others' purposes and goals.

This is a brief word picture of a scholar who daily studies and writes and learns.

Fifty years is a long time for a man to give of himself in one of the great leadership positions of the Church. Still, it is but a tradition in the Young family. President Levi Edgar Young's grandfather, President Joseph Young, was one of the first of the brethren to be chosen as president of the First Council of Seventy by the Prophet Joseph Smith, February 28, 1835, at Kirtland, Ohio. President Joseph Young served as senior member of that Council beginning in April 1837, until his death in Salt Lake City, July 16, 1881.

President Seymour B. Young, the son of President Joseph Young, was called as a member of the First Council of the Seventy at the October 1882 general conference. In April 1892 he became the senior member of the Council, serving until his death at Salt Lake City, December 15, 1924. His son, President Levi Edgar Young has served in that same capacity

Service

since May 1941.

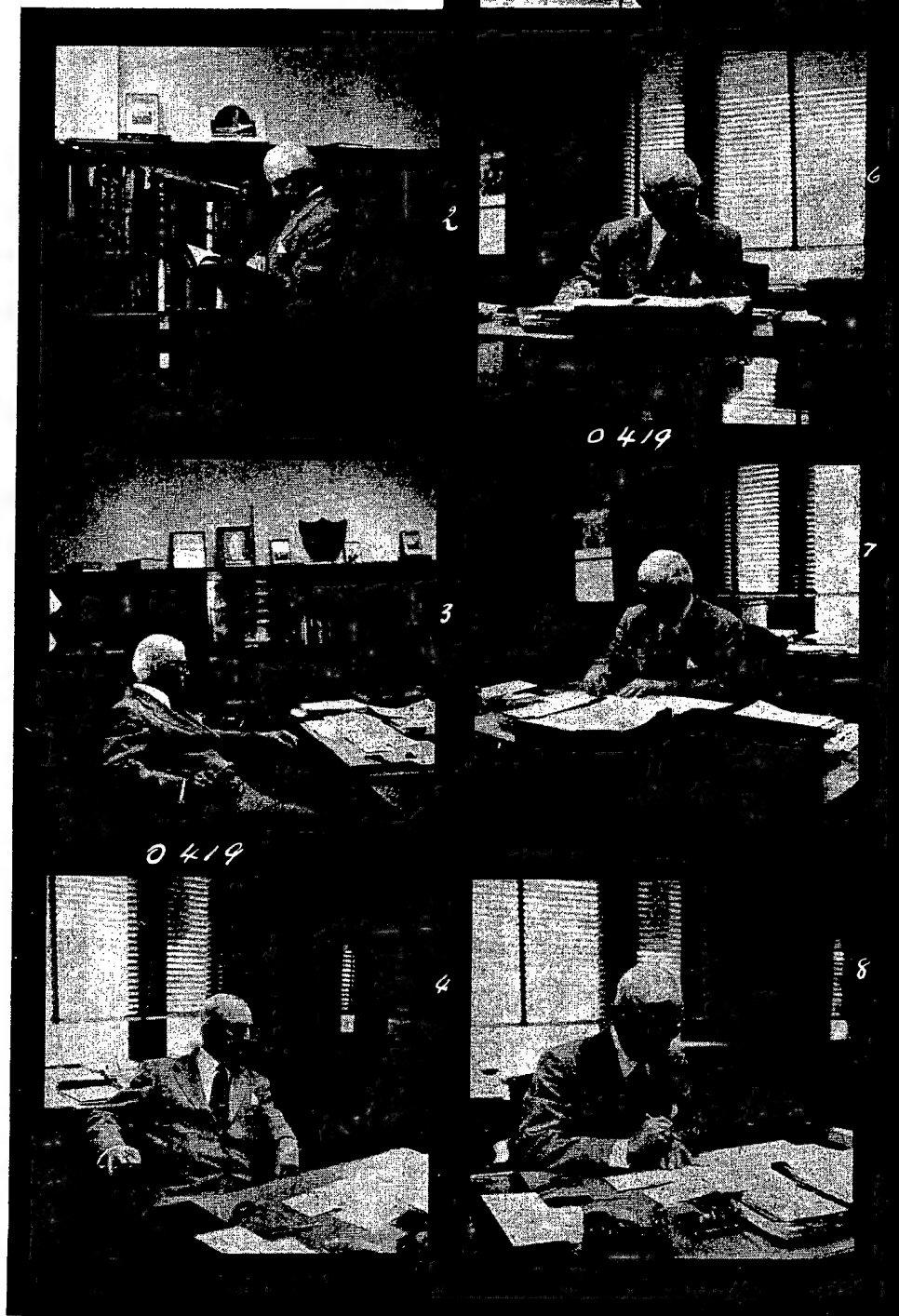
President S. Dilworth Young, a grandson of President Seymour B. Young and a nephew of President Levi Edgar Young, was called as a member of the First Council of the Seventy at the April 1945 general conference.

Four men of one family have given more than 152 years of service as members of the First Council of the Seventy of the Church in a period extending back to the time when the seventies were first organized in this dispensation by the Prophet Joseph Smith. Three of those men, grandfather, father, and son, served as the senior member of the First Council for a total of more than ninety-four years!

And that is not all. Another son of President Seymour B. Young was Elder Clifford E. Young who served as an Assistant to the Council of the Twelve from April 1941 until his death, August 1958.

President Levi Edgar Young lives quietly on East South Temple with Mrs. Young, his companion of more than fifty-two years. Together they share many happy hours, various interests and activities. Three daughters make their family circle: Harriet (Mrs. Mitchell Kline); Jane (Mrs. Rulon Rawson); and Eleanor (Mrs. Harris Van Orden).

President Levi Edgar Young finds work, study, and reflection at his office.



"Mixed Voices"
A Study on Book of Mormon Criticism

by Hugh Nibley

The Comparative Method

as such is neither good nor bad. It can be abused (as what tool can not?), but to condemn it outright because of its imperfections would put an end to all scholarship.

The fundamental rule of the comparative method is, that if things resemble each other there must be some connection between them, and the closer the resemblance the closer the connection. For example, if anyone were to argue that the Book of Mormon was obviously stolen from Solomon Spaulding's *Manuscript Story* (the document now at Oberlin College) because the word "and" is found to occur frequently in both texts, we would simply laugh at him. If he brought forth as evidence the fact that kings are mentioned in both books, he might not appear quite so ridiculous. But if the *Manuscript Story* actually referred by name to "cureloms and cumoms" we would be quite sure of a possible borrowing (though even then we would not have proven a direct borrowing). This hypothetical case illustrates the fact that there are degrees of significance in parallels. Recently a Protestant minister pointed to seventy-five resemblances between the Book of Mormon and the *Manuscript Story*: None of them alone is worth anything, but his position is that there are so many that taken altogether they must be significant.⁹⁰ The trouble is that it would be very easy to find seventy-five equally good parallels between the Book of Mormon and any other book you can name. As an actual example, to prove that the Book of Mormon and the *Manuscript Story* are related, this investigator shrewdly notes that in both books "men arise and make addresses," "both [books] pronounce woe unto the wicked mortals," "both mention milk," in both "adultery was a crime," "both had counsellors," etc. What kind of "parallels"

are these? Seventy-five or seven hundred fifty, it is all the same—such stuff adds up to nothing.⁹⁰

But the most publicized list of parallels of the Book of Mormon and another work is B. H. Roberts' comparison of that book with Ethan Smith's *View of the Hebrews*.⁹¹ Commenting on this, Mrs. Brodie wrote: "The scholarly Mormon historian, B. H. Roberts once made a careful and impressive list of parallels between the *Views of the Hebrews* and the Book of Mormon, but for obvious reasons it was never published."⁹² The most obvious reason for not publishing it would be to any textual critic as it was to Elder Roberts, that the "careful and impressive list of parallels" is quite worthless either to prove or disprove the Book of Mormon.

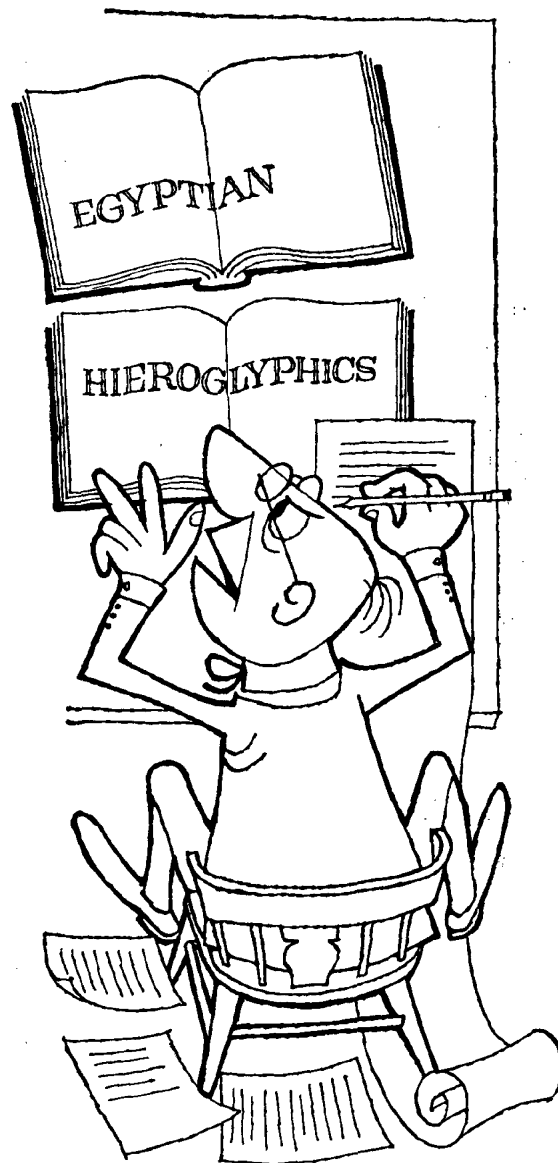
In the first place, only eighteen parallels are listed, and neither Mrs. Brodie nor Mr. Hogan adds anything to the list. This, then is the best we can do for Ethan Smith's parallels. If there were only eighteen ideas in all the Book of Mormon and about the same number in Ethan Smith's book, then the eighteen parallels would be indeed suspicious. But there are not only eighteen ideas in the Book of Mormon—there are hundreds! So if we are going to use such a tiny handful as evidence they had better be good. But when we consider the Roberts' parallels, we find that they are not only very few, but without exception all perfectly ordinary. In fact, Mr. Hogan in his recent treatment of the subject has unwittingly robbed the eighteen parallels of any significance by going to considerable pains to point out in his introduction that the ideas shared by Ethan and Joseph Smith were not original to either of them, but were as common in the world they lived in as the name Smith itself. He would agree with Mr. Cross that "neither Solomon Spaulding, for whom some have claimed authorship of a manuscript which became the Book of Mormon, nor Joseph Smith required any originality to speculate in this direction. . . ."⁹³ No originality was required in these matters because these things were public

property. This being the case why would Joseph Smith need to steal them from Ethan Smith?

Take Parallels Number 2 and 4 in Roberts' list for example: *Both claim a Hebraic origin for the Indian.* But so did everybody else. In 1833 Josiah Priest wrote, "... the opinion that the American Indians are descendants of the lost Ten Tribes, is now a popular one, and generally believed. . . ."94 In that case Joseph Smith must have known as much about it as Ethan Smith—no need for pilfering.

No. 5 *The idea of a lost or buried book* is found in both documents. Again what could be commoner? This is Mr. Hogan's prize exhibit and parting shot: Ethan Smith had suggested that the best evidence for a connection between the Indians and the ancient Hebrews would be the finding of an actual inscription "on some durable substance in evident Hebrew language and character." Of course it would; inscriptions in ancient languages on durable material (they could hardly be in modern languages on perishable materials) have been throughout history the best-known link between ancient and living civilizations. Yet Ethan Smith's idea that a Hebrew inscription would be the best tie-up between the Jews and the Indians is presented here as a brilliant and novel idea, the provocation that set Joseph Smith on the high-road to forgery, according to Mr. Hogan, who concludes his study with the weighty words: "If an enterprising and imaginative writer needed any final provocation, this would seem to be it." As if "an energetic and imaginative writer," of all people, needed to be told that it is ancient writings that tell about ancient people.

No. 14. In Ethan Smith's book is reported that an Indian chief once said that "he knew it to be wrong, if a poor man came to his door hungry and naked, to turn him away empty. For he believed God loved the poorest of men better than he did proud rich men." Again, would Joseph Smith or any Christian have to go to Ethan Smith's book to learn this? If



... but if you put the two together, what do you get? Another parallel, Egyptian hieroglyphics!

the Indian's words were quoted in the Book of Mormon it would be a different thing; but what compassionate human being, Christian or not, has not held this philosophy? Here is another version of the same thing:

No. 16. An early traveler quoted by Ethan Smith tells of some Indians who were "loving, and affectionate to their wives and children. . . ." The Book of Mormon reports indirectly that the Nephites also loved *their* children. And this, believe it or not, is taken as strong proof that the Book of Mormon was stolen from the *View of the Hebrews*.

No. 15. It is the same with polygamy: in Ethan Smith's book a Delaware chief deplores the recently adopted practice in his tribe of picking up a number of wives and casting them off as soon as one grew tired of them. The fact that the Indian recognizes such a practice as immoral can only indicate according to Ethan Smith the influence of "Israelitish tradition . . . as taught by the Old Testament as if mankind had no other source of morality. Yet here his naive reasoning is sounder than the proposition that the prohibition of more than one wife to the Nephites must have come from this particular source. Actually, this is no parallel at all since there is no resemblance between the practices described.

A number of parallels in the list are attributed to Joseph Smith's stealing from the *View of the Hebrews*, when he could more easily have found the same material in the Bible. This reaches the point of absurdity in parallel No. 12 where Joseph Smith gets the idea of quoting Isaiah from Ethan since the latter "quoted copiously and chiefly from Isaiah in relation to the scattering and gathering of Israel." This is the equivalent of accusing one scholar of stealing

from another because they both quote "copiously and chiefly" from Homer in their studies of Troy. Since ancient times Isaiah has been *the* source for information on the scattering and gathering of Israel. Any student writing a term paper on that subject would deserve to be flunked if he failed to quote from the prophet without ever having heard of Ethan Smith!

Parallel No. 11 is a related case: "The view of the Hebrews has many references to both the scattering and the gathering of Israel in the last days. The second chapter is entitled 'The Certain Restoration of Judah and Israel' and in this section are quoted nearly all the references to Isaiah that are referred to and quoted *more fully* in the Book of Mormon. Which would Joseph Smith be more likely to go to in treating this subject, Mr. Ethan Smith or the Bible? Obviously the Bible is the source used since it is here quoted more fully than it is in Ethan's book. But did Joseph need Ethan to tell him to consult the Bible in the first place?

Again, No. 10, the first chapter of the *Views of the Hebrews* is devoted to the destruction of Jerusalem. Since the book claims to be searching out the lost tribes, it is hard to conceive how it could begin otherwise. There have been many dispersions from Jerusalem, as the Book of Mormon tells us, and many destructions: the one told of in the Book of Mormon is a *totally different* one from that described by Ethan Smith, which took place hundreds of years before it. It is hardly likely that the Bible-reading Smiths first discovered that Jerusalem was destroyed by perusing the pages of Ethan's book. Neither did Joseph need Ethan Smith to tell him (No. 6) that God's people anciently had inspired prophets and heavenly gifts. This has always been a conspicuous part of Indian

PEACE

by Ruth K. Kent

A storm is threatening the beach today;
The screaming sea gulls swoop in weird delight
While gleeful waves tattoo a roundelay
Against the restless sands, the clouds benight
The sun and playful winds conspire to strum
The branches on the stalwart pines as Thor
Beats thunder drums; all nature must succumb
Whenever tempests frolic near the shore.
There was a time on earth when Jesus said,
To seas that foamed in fury, "Peace, be still."
Then all was quiet as the sacred dead;
The elements are subject to his will.
So why should not the struggling nations cease
Their bickerings, and pray to God for peace?

tradition, but given the popular belief that the ancient Americans were of Israel, Joseph Smith would have no choice but to attribute to them the divine gift possessed by God's people. Among these divine gifts was the Urim and Thummim (No. 7) *described* in the Bible, and only dimly and indirectly hinted at by Ethan Smith in describing an article of clothing worn by medicine men—quite a different article from the Urim and Thummim of either the Book of Mormon or the Bible.

The trouble with this last parallel is that it is not a parallel at all, but only something that is made into one by egregiously taking the part for the whole. The same faulty reasoning characterizes the first of the parallels in the list, No. 1: *the place of origin of the two works*. Ethan Smith's book was written in Vermont, and Joseph Smith was born in Vermont. That would be a very suspicious coincidence were it not that Joseph Smith left Vermont as a child at least eight years before the *View of the Hebrews* was published. The time scale which invalidates the argument of place of origin is actually given as another parallel between the two books. Parallel No. 3: *the time of production*—it is held to be most significant that the publication of Ethan Smith's first edition and the appearance of the Angel Moroni occurred in the same year. We must confess our failure to detect anything in Ethan Smith's book that might have suggested the Angel Moroni. All that is proved by the dates is that the *View of the Hebrews* came out first, so that Joseph Smith *could* have used it. Of course, if *View of the Hebrews* had appeared *after* the Book of Mormon there would be no case—though Mrs. Brodie tries very hard to hint that Joseph Smith stole from Josiah Priest, whose book did not appear until 1833!⁹⁵ Even Mrs. Brodie concedes that "it may never be proven that Joseph ever saw the *View of the Hebrews*," but even if he had seen it, that would prove nothing unless we could discover something in the Book of Mormon that could not possibly come from any other source.

What the critics seem to consider the most devastating of all the parallels in the list, the one most often mentioned and on which B. H. Roberts concentrates most of his attention, is No. 9, which deals with the general relations of the ancient Americans to each other. The most obvious and immediate objection to the popular theory that the Indians were the ten tribes was that the ten tribes were civilized and the Indians were not. Since colonial times there were two things that everybody knew about aboriginal America: (1) that it was full of savages, and (2) that it was full of ruins left by people who were *not* savages. If the Indians were from the ten tribes, then they must have fallen from a higher estate, and that estate was mutely

witnessed by the ruins. Using these general speculations as his starting point, Ethan Smith, like any intelligent man, goes on with his own surmises: When the civilized ten tribes arrived in the New World, they found themselves in a wilderness teeming with game, (1) "*inviting them to the chase*, most of them (2) *fell into a wandering* and idle hunting life," while "the more sensible parts of this people" continued in their civilized ways and left behind them the ruins that fill the land. "It is highly probable," Ethan Smith continues to speculate, "that the more civilized part of the Ten Tribes of Israel after they settled in America, became (3) *wholly separated* from the hunting and savage tribes of their brethren; that the latter (4) *lost the knowledge* of their having descended from the same family with themselves; that the civilized part continued many centuries; that (5) *tremendous wars were frequent* between them and their savage brethren." Then gradually (6) "*in process of time* their savage jealousies and rage annihilated their more civilized brethren." No other explanation is possible, he thinks: "What account can be given of this, but that the savages exterminated them, after (7) *long and dismal wars*." As to the state of the savages, "We cannot so well account for their evident degeneracy in any way" except the Bible way: "as that it took place under the vindictive Providence, as has been noted, to accomplish (8) *divine judgments denounced against the idolatrous Ten Tribes of Israel*." (Italics ours.)

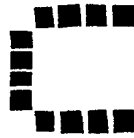
Now consider the eight points from the viewpoint of the Book of Mormon. (1) It was *not* the joy of the chase that led the Lamanites into the wilderness—the greatest hunters in the Book of Mormon are Nephites; (2) the less civilized group did *not* upon arriving in America "fall into a wandering . . . life," they were wanderers when they got here, and so were their brethren. (3) In the Book of Mormon "the more civilized part" of the people *never* becomes "wholly separated . . . from their brethren," the two remaining always in contact. (4) The more savage element never "lost the knowledge" of their descent: The Lamanites always claimed in fact that the Nephites had stolen their birthright. (5) The wars were neither tremendous nor frequent—they are almost all in the nature of sudden raids; they involved small numbers of people, and, except for the last great war, they are brief. (6) It was *not* the savage jealousy and rage of an inferior civilization that destroyed the higher civilization—that higher civilization had broken up completely before the last war by its own corruption, and at the time of their destruction the Nephites were as debased as their rivals. (7) It was *not* a process of gradual extermination (Continued on page 759)

Conducted by
the Unified
Church School System

creating classroom atmosphere

by Paul H. Dunn

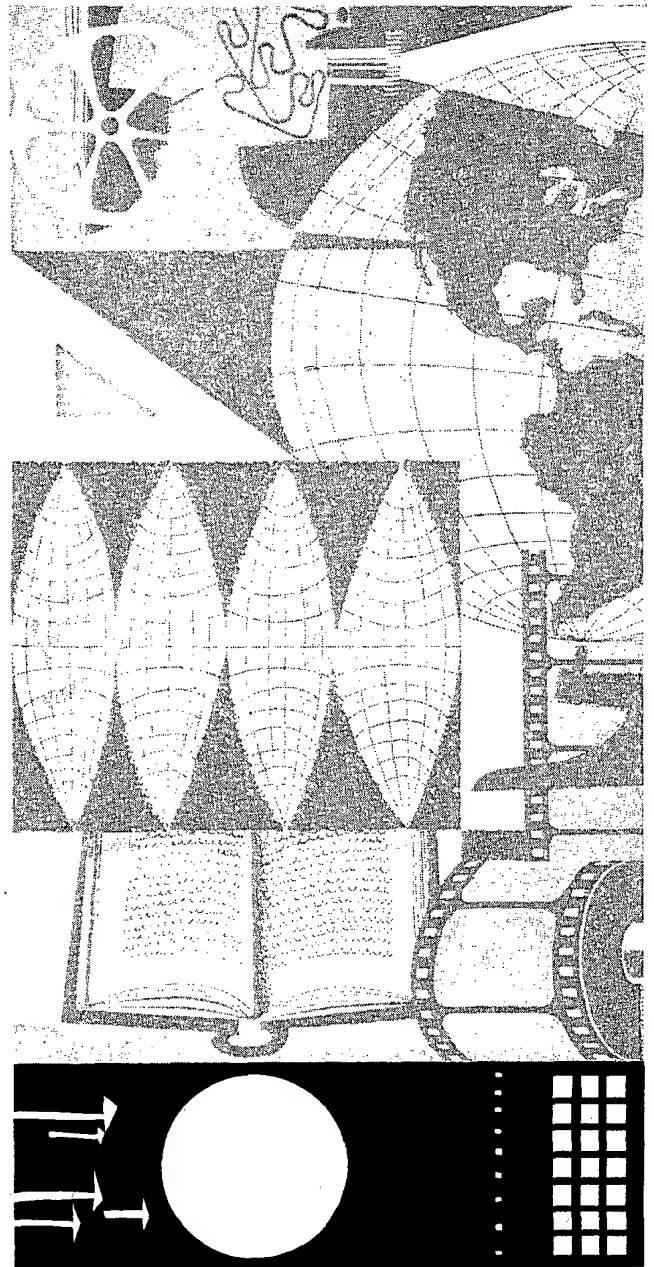
Director of the Los Angeles (USC)
Institute of Religion



A college professor once asked his students why so few of them went to their church Sunday School classes. "For one thing," they said, "the teachers don't know any more about teaching than we know. And most of them don't know any more about knowing how to make religion interesting and inviting."

George Betts says, "All teaching has two objectives, the subject taught and the person taught. When we teach John grammar (or religion), we teach grammar (or religion), of course; but we also teach John. And a greater of these two objectives is John. It is easy enough to attain the lesser of the objectives. Anyone of fair intelligence can master a given amount of subject matter and present it to a class; but it is a far more difficult thing to understand the individual, to master the inner secrets of the mind, the heart, and the springs of action of the learner."¹

¹Betts, George Herbert, *How to Teach Religion*. (The Abingdon Press: Copyright 1910).



The writer's father-in-law, Dr. C. F. Cheverton, gave him this bit of advice several years ago and it has proved invaluable ever since. He said, "religion is caught, not taught." In other words, if we, as teachers, are to achieve the goals and objectives outlined for our educational program by our leaders, we must first establish or create the proper classroom atmosphere so that learning can take place.

Since many of our wards, like most of the churches in this nation, have had for many years some kind of an educational program with teachers that range in personality and ability to teach from superior to the lowest levels of inadequacy, and with programs that all too often have had no particular relationship to the needs of the students; the result has been that our religious educational programs have often made little impression upon the minds and hearts of our participants. Surely we should not want these con-

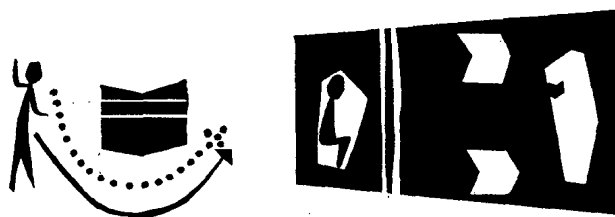
ditions to exist. So this article is offering you, the teacher, the opportunity, not as a "producer" but as a "consumer" to examine the quality of our classes.

In teaching the gospel of Jesus Christ, regardless of the age-level, there are four basic teaching questions that should be kept in mind if we are to achieve the proper classroom atmosphere which will enhance the learning process.

First, do we create a class in which the basic psychological needs of each class member will be met? Teachers need to know and to recognize early, the organic and/or physical requirements. Proper attention should be given prior to the class time to the heating, lighting, ventilation, and cleanliness of the room. Attractive rooms are made by a satisfactory seating arrangement. The seating arrangement should be selected which will provide a maximum of face-to-face contact. Students enjoy seeing each other—not staring at the back of someone's neck. Where possible, chairs or desks ought to be arranged something like first and second arrangements in Figure 1.

Do not always arrange the chairs in the traditional style like third arrangement in Figure 1.

By arranging the seating in a semicircle or as shown in one of the heretofore mentioned diagrams, the



teacher has not only set the stage for class members to get better acquainted with one another, but he has also created a situation where the need for individual recognition can be met. Students tend to respond more naturally in classrooms where they have been made to feel "at home" and where they can be regarded as individuals of worth. It is not uncommon in many of our programs to have students attend the same class for a year or more and still not know personally, several of their classmates. A real part of our learning experience comes from associating with others and feeling their spirit, enthusiasm, and vitality.

It has been the writer's experience that in classes where a greater sense of belonging has been achieved by rearranging the seating, the need for discipline has declined remarkably. The teacher should also remember to keep a permissive atmosphere in the class in order that class members will always feel

free to express themselves. If a teacher has made adequate preparation of his lesson material, knows the interests, talents, and ambitions of his class members, and then sets the stage in the classroom by arranging the seating so that the best possible personal contact can be realized, he is well on his way to accomplishing his goal.

Second, do we keep our classes "gospel-centered"? By this is not meant that the welfare of the student is slighted but rather that the gospel or subject to be taught should be our point of interest instead of the teacher. All too often teachers in the Church feel that it is their responsibility or duty to become authorities on every subject and that they must be in a position to answer every question asked by a student regardless of the outcome. This, of course, is foolish. It is true that teachers need to be properly prepared and current in their research, but no one can be expected to know all the answers. When students can come to realize that even the instructors are still learning, they are not as apt to lose their respect or admiration for them if the instructors have to say in answer to a question, "I don't know." The teacher in the gospel-centered class, in a sense shifts the burden of "being on-the spot" himself to the entire class who finds it their equal responsibility to seek and to find out. The teacher, then, becomes the senior student. Instead of feeling inadequate or embarrassed when a difficult or impossible question arises, the teacher can say in all honesty, "I don't know but I will find out" or "we will seek the solution together." In this way the students not only have a greater amount of respect for the teacher but they are motivated more in the learning process. Thus our diagram of the gospel-centered class would look like the first part (A) of Figure 2.

Rather than like the second part (B) of Figure 2.

The gospel-centered class places a greater amount of emphasis on the "doing" phases of the activity approach which leads us to our third question.

Third, do we recognize the psychology of participation? It is a well-known fact that people will support activities and programs in which they feel they are a part. By following our second principle of having a gospel-centered class, students, through the guidance of their teacher, will find many opportunities to perform or to take an active part in classroom activities. Students learn to solve real problems by actually participating in class projects, service projects, individual research, etc., instead of relying on the teacher to do all the work. Teachers and students, by planning together and working as a team, become partners in fulfilling (Continued on page 779)



WOMEN of the MORMON BATTALION

by Mabel Harmer

Shortly after the arrival of the Mormon Battalion in California the commanding officer, Lieutenant Colonel Philip St. George Cooke, issued a statement congratulating the members upon the successful completion of their journey in which he remarked, "History may be searched in vain for an equal march of infantry." Most certainly history reveals no march of such great distance and almost unbelievable hardship which was also shared by women.

None of them could foresee that the journey would entail such trials as living for weeks at a time on half rations or less, marching over miles of hot desert sand without water, and having to cut their way literally through mountain passes, and yet these were people who knew well enough the vicissitudes of

traveling over unbroken trails. Probably the main reason why these forty women (most of them with young children) were willing to risk the perils of this long journey was to prevent being separated from their husbands for a long period.

More than five hundred members of the Battalion began from Council Bluffs on July 20, 1846. From the very first their way was beset with difficulties. The weather was extremely hot, and the day's marches were unreasonably long. No cooking utensils and very few supplies of any kind were issued until the company reached Fort Leavenworth some ten days later. At one time supplies failed to reach them, and they were without flour for two days. In spite of difficulties, Zaddock K. Judd reports in his journal



they "traveled down the Missouri River for Fort Leavenworth, happy and cheerful, dancing and singing."

The companies were outfitted with arms, ammunition, and supplies at Fort Leavenworth, where they camped for twelve days. On the first leg of the journey from Fort Leavenworth to Sante Fe, they were overtaken by a severe wind and thunderstorm which blew down nearly every tent in camp. The experiences of two of the wives—probably typical of all—is recounted by Daniel Tyler in his history of the Mormon Battalion. He says that Mrs. Melissa Coray was in her carriage when the storm broke, and the force of the wind began to drive it away. She jumped to the ground and faced the driving rain and hail

rather than trust her safety to a wind-driven carriage. In another wagon was Mrs. Celia Hunt, ill with chills and fever, while her twin babies were being cared for by their father Jefferson Hunt, in a tent. When the tent blew down, the babies were in danger of being either suffocated or drowned, but fortunately they escaped without injury.

On the twenty-eighth of August occurred the first death among the women when elderly Jane Bosco passed away. Before daylight the following morning John, her husband—not a soldier—died also, and the two were buried in one grave.

Along the heartbreaking trail they marched, sometimes as many as twenty-five miles in a single day. The oxen and mules were not in fit condition for such a journey since most of them had come all the way from Nauvoo that same year and were worn out before starting. At times the water was extremely scarce, and what could be found was so revolting in taste as to be almost unfit for use. At one time they drove hundreds of buffalo out of a pond before they could get at the water.

From Henry W. Bigler we learn of some of the ups and downs of the journey, shared alike by both men and women. He wrote:

"August 15. Company B. baggage wagon broke down and did not get into camp until the next morning. This left us without tents and supper. It was decided not to move our camp but to wait for the arrival of hospital wagons to carry our sick, but owing to our beef cattle getting in the corn of the Indians and destroying their patches, we moved on four miles.

"Lieutenant Smith ordered all the sick men out of the wagons and said that if they did not walk he would tie them to the wagons and drag them unless they took such medicines as Dr. Sanderson prescribed.

"Some of the boys went to the top of a mountain, south of our camp, and amused themselves by rolling large boulders down the mountain while the others in camp sang songs, fiddled, and danced. The Colonel swore that he did not see how it was that when the men who could hardly keep up with the command could keep the fiddle going with dancing when they got into camp."

Another member said that they had several good fiddlers in camp but only one fiddle. They would dance at night and felt more rested than if they sat still.

Of one day's journey, Tyler wrote:

"We traveled eighteen miles and camped again on the Cimarron and had to dig in the sand in the bed of the river for water for both man and beast."

Samuel H. Rogers wrote of the same day:

"It appears that the (Continued on page 754)

Sweeping That Long Driveway

by Ruth C. Ikerman



Her favorite possession seems to be a toy broom with which she can sweep like the older people in the block. Sometimes she ties a red ribbon on the handle, to match the bow in her own bouncing brown curls.

Together the little girl and the broom skipped up the sidewalk where my neighbor and I stood talking about the most recent community highway tragedy.

A little boy had been hit by an automobile. Its driver had misjudged the distance to the bicycle when he swerved to miss a piece of broken glass.

We hushed our voices as she arrived, but already she knew and said, "I heard the noise when the white car came to take him away. Say, what do you call that up and

down noise anyway?" she demanded. "Siren," we said, exchanging glances above her head. How well she had described what can happen within the home when the ambulance takes away a loved one because of an accident, and the hopes of the heart go up and down with the report of the doctors.

She began to imitate the siren sweeping steadily with her little broom. My neighbor said, "Something has got to be done about these accidents. They come too close to home for comfort." Then we talked of other things.

Suddenly we missed our little friend. Turning we saw her in our own driveway, squatting down on the pavement, looking over a tiny pile of trash she had swept up with her little broom.



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We walked over curiously. There was a nail big enough to damage an automobile tire if hit at the proper angle. A piece of jagged green glass had probably been carried here by one of the larger dogs of the neighborhood to be buried near his favorite bone in the nearby hedge. There was a scrap of paper which could well blow up to obscure the vision of a windshield.

With her broom she had swept them into one neat pile, and now she wondered what to do next. Stooping to pick up the debris for her, I asked, "Whatever made you decide to sweep my driveway for me this morning?"

Gravely she looked at me and said, "It was because of the boy who got hit. You both said something had to be done about accidents. So I thought I'd take care of the first driveway. But it's sure awful long."

She sat down on the grass, holding her tiny broom almost as a doll in her arms. And I went inside for a larger broom to clear off the curb and gutter in front of my own house.

"Say, how long is your driveway?" she called to me from the lawn.

I remembered how we had started from this driveway to enjoy the roads in our own state and across the nation into foreign countries.

Looking at her sweet, unscarred face, I wondered how to tell her that she had just shown me something about how long my driveway is. Now I know it extends from my home into the community, the state, and across the entire homeland of America into her neighboring countries.

Because her little broom had shown me that my own driveway must first be made safe and clean, I would try on her behalf and that of the injured boy to learn to treat every highway as my own home driveway.

Who sends the elders? The God of Israel sends them. It is his work. There is no mortal man that is so much interested in the success of an elder when he is preaching the gospel as the Lord that sent him to preach to the people who are the Lord's children.

—President Lorenzo Snow



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reasonable
darling...
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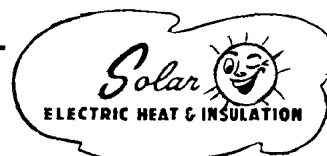
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Women of the Mormon Battalion

(Continued from page 751)

Colonel and Surgeon are determined to kill us, first by forced marches to make us sick and then by compelling us to take calomel and to walk and do duty." It soon became apparent that the journey could be completed by only the strongest of the men. Therefore on the sixteenth of September a detachment of families and invalid men were ordered to return to Pueblo, farther up on the Arkansas River, and spend the winter at that small trading post. Captain Higgins was placed in command. On this journey one of the members, Norman Sharp, accidentally shot himself in the arm and died, leaving his widow and her young sister to go on alone.

The rest of the Battalion marched on to Santa Fe, the first town of any importance on their route, and arrived there between the ninth and twelfth of October. Here they were met by Colonel Cooke, who had been appointed commanding officer following the death of Captain Allen. After taking command, one of his first acts was to order the rest of the families and ill persons to turn back to Pueblo. The order read in part:

"Captain Jas. Brown will take command of the men reported by the Assistant Surgeon as incapable from sickness and debility of undertaking the present march to California. The Lieutenant Colonel, commanding,

deems that the laundresses on this march will be accompanied by much suffering and would be a great encumbrance to the expedition. It is ordered that all be attached to Captain Brown's party."

Captain Brown was ordered to draw rations for twenty-one days and to march within two days.

The order produced considerable dissatisfaction. None of the families wanted to be separated. In some cases the husbands wanted to go back to Pueblo with their families, and in other instances, the wives pleaded to be allowed to continue to California. At length some of the men were permitted to return and, according to Colonel Cooke, "five wives of officers were reluctantly allowed to accompany the march." In the records we have been able to find the names of only four. They are Susan Davis, the wife of Captain Daniel Davis; Lydia Hunter, the wife of Captain Jesse D. Hunter; Phoebe Draper Palmer Brown, the wife of Ebenezer Brown; and Melissa Burton Coray. They were allowed to continue only on the condition that their husbands paid all of their expenses; hence, it is to be supposed that they no longer acted in their original capacity as laundresses for the various companies.

Captain Brown's company made fairly good time to Pueblo, considering the weakened condition of both men and teams. In nearly every case, it was only men who were considered unfit to journey farther

west who were allowed to return. They were exactly one month the way, which was unfortunate considering that they had provisioned for only twenty-one days. At Pueblo they enjoyed a happy reunion with the Higgins detachment, already settled for the winter. They were also welcomed by a company of Saints from Mississippi who were spending the winter there.

They immediately began to build log cabins for the winter, the able-bodied doing the work for the sick and turning the first cabins over to them for their use. Several babies were born during the winter, two of them died the same day and were buried together. Several deaths were recorded among the men but none among the women.

They spent the winter in a comparatively pleasant manner and left early in the spring of '47 to join the Saints from Winter Quarters in the final trek to the Rockies. The Mississippi Saints, as they were called, were slightly in advance of the first company, and the Battalion members were a short distance behind. They had been on the march for about two weeks when they learned that the vanguard company was just ahead of them.

Some of the Mississippi Saints arrived in the Salt Lake Valley ten days ahead of Brigham Young, and included in the company were several women. They were Elizabeth Crow, wife of Robert Crow, and their five daughters, Harriet, Elizabeth,

MY TREE

by Jean Little

The King of Spain's daughter
Will stand for all time
Bewitched by the tree
In the nursery rhyme.
And Housman's ghost surely
Is caught even now
By the bright drifts of snow
On the cherry tree bough.

I, too, have been spellbound
And gaze at my tree,
Held there by a vision,
Which only I see,
—Of a vast arid valley
Infertile, save where
One green cedar grows
In the parched desert air.

One tree!—In its shadow
Spent creatures find rest,
And deep in its branches
The grateful birds nest.
No cities rise near it.
But winds blow from afar,
And it is companioned
By mountain and star.

Then, men come. It watches
Them struggle and build.
Soon, stretching around it,
Are fields they have tilled.
And as its life ebbs,
Other trees spring from seed.

But, Tree, you were first
Of the pioneer breed.
You stand in their shrine
Boxed away from the sky.
My tree, you are dreaming
The same dream as I.

beth J., Isa Vinda Exene, Isa Minda Almarene Crow, and Mrs. Mathilda Jane Crow Therkill. They were the first Mormon women to enter the valley of their future home.

On July 29th, five days after the main company had arrived, the Battalion company came in. According to the William Clayton journal, they had "twenty-nine wagons, and one carriage. The soldiers came in military order headed by fifes and side drums. They came to their future home in fitting style."

On August 9th the wife of John Steele, a member of the Battalion, became the mother of the first white child to be born in the Salt Lake Valley. The baby was named Young Elizabeth Steele in honor of President Young and Queen Elizabeth.

Immediately upon leaving Santa Fe, the main part of the Battalion, with the greater part of the journey still ahead, rations were reduced—the first of many times before they reached their final goal. Colonel Cooke issued very strict commands concerning the conduct of the camp, but the journey would never have been completed successfully without a stern commander and a people who could serve unflinchingly under the most adverse circumstances.

The few wagons in the company could be used only for carrying supplies and the men who were unable to walk because of illness. Indeed much of the time, the men had to help pull the wagons through the deep sand. Melissa Coray, who was a bride of only three months at the time she left Council Bluffs, said that at times Colonel Cooke allowed her to ride his white horse. She learned to carry a pebble in her mouth so that she would not get so thirsty during the long marches over the waterless desert.

Onward they toiled, through sand

and over mountains, until the beginning of 1847 found them well into California territory.

On the 1st of February, Nathaniel Jones wrote:

"We have now been one hundred sixty-three days from Santa Fe. We started with sixty pounds of flour to each man, thirty days' ration of pork, two-thirds rations of sugar. It was all claimed to be sixty days' rations but we lost several hundred pounds of flour on the Gila river. Thus we traveled under greater embarrassment than it is possible to realize, except by passing through them. We have opened roads through impassable mountains and trackless deserts, without wood, water, or grass and almost without provisions. We now find ourselves without clothes and are worn down by fatigue. For nearly thirty days we have had nothing but beef and not enough of that all the time."

The Battalion was ordered to encamp at San Diego. Shortly after her arrival there, Lydia Hunter, the wife of Captain Jesse D. Hunter, gave birth to a son, the first white child to be born of American parents in the Southwest. The child, who was named Diego Hunter, died soon after birth; two weeks later the mother also passed away, weakened, from the strain of the journey and the lack of food. She had another son, James, who survived her.

The only child mentioned as completing the entire march with the Battalion was the young son of Captain Daniel C. Davis by a former marriage. Four older children were left in the care of relatives in Winter Quarters.

Upon the discharge of the Battalion, one company of men re-enlisted for a period of six months in order to garrison the post of San Diego, and Captain Davis was put

in command. After their final discharge, he and his wife Susan, with his young son, traveled on to Utah and settled in Farmington, Davis County, so named in his honor.

Immediately upon their discharge, the majority of the Battalion members made preparations to return east to meet their families, either in the Salt Lake Valley or in Winter Quarters. They had traveled as far as the scene of the Donner tragedy when they met Samuel Brannan returning from the Salt Lake Valley. Later they met Captain James Brown who brought word from the Church Authorities that those who had not means of subsistence had better remain in California until the following spring, obtain work, and then bring their earnings home with them.

About half of the company turned back, many of them to go to work at Sutter's Fort, and among this group were Phoebe Brown and Melissa Coray with their husbands. They had been at Sutter's Fort only a short time when the discovery of gold in the millstream set the world racing toward the west coast and changed Sutter's peaceful ranch into bedlam.

The Mormons, including the two women, worked in the gold fields during the winter, and when they made the journey to Utah the following spring, they were able to bring considerable amounts of gold dust as well as some valuable seeds. Phoebe Brown rode the entire distance back to Utah on a mule, which was a very luxurious mode of travel compared to her previous travel. She and her husband settled in Draper. Their arrival in Utah brought the last of those valiant women who dared to undertake a journey which for toil and privation is without a parallel in the history of the country.

AUTUMN RAIN IS VISITING

by Robert Avrett

An autumn rain is visiting tonight,
Almost apologetically, it seems,
Like welcome but unbidden guest who deems
Arrivals things that should be timed just right,
Nor wants that his be taken for a slight,
But pardoned by old friends whom he esteems
And who in other days have shared his dreams,
While open fireplace cast its mellow light.

Yet autumn rain has need for no excuse
For ending summer's absolute do-
main;
So long postponed adieus find ready ears.

Protracted seasons may entail abuse
Of hospitality; and they, like pain,
Must be evicted to dispel old fears.

Today, Today I Am a Man

(Continued from page 740)

becoming an alcoholic, it likewise will have to be a credit to his own judgment. The "Minors Not Allowed" signs no longer keep him out. And, if he visits Las Vegas or Reno, he will learn that the law assumes that by this time he will have acquired enough sense not to gamble. Therefore, he will find there is no law to keep him out of the casinos and no law to help him get his money back after he has dumped it down the hungry gullet of a slot machine or into the trap-door lap of a dice table.

It is important for Junior to catch a whole new perspective of life. As a full-fledged citizen he is expected to be a patron of law and order, good government, and intelligent, happy living. Society no longer feels either the desire or the necessity of treating him like a baby. From here on he will be honored as a man; a man of judgment, controlled appetites, tempered emotions, and restrained conduct; a man of skill and ambition with a warm social sense and a genuine sense of service. Some 21-year-olds, of course, do not measure up. Some act at least part of the time like little boys indulging in emotional immaturity, explosive tempers, impulsive decisions, and childish antics. Some even go snorting across the fence line of the law. When this happens the fence-riding forces of law and order move into the gap like a charging bulldozer.

Society is far less patient with a 21-year-old who assaults, robs, cheats, or steals than with a growing boy. A 21-year-old hears the terms "adult criminal" applied to him, and he doesn't like it. It is the community's way of saying, "Stand up, Junior. Be a man!"

Fortunately, however, the vast majority of the nation's new citizens are ready for their responsibilities and can say with the Apostle Paul: "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." (I Corinthians 13:11.)

"My Vote Is as Good as the President's"

As a full-fledged citizen, Junior can now vote. When he was 18 he

may have wondered why the voting privilege had to wait until 21. Now he may be able to see the reason. Junior has certainly changed his thinking since 18. For some reason, 18 and 19 were revolutionary years. They were years of doubt and challenge. This was all to the good and an important part of growing up, but probably it was far from being a period of reflected wisdom.

In fact, dictators and imperialists nearly always try to capitalize on the reckless, revolutionary spirit of 18 and 19-year-olds. Hitler surveyed the youth of his own day and said: "Look at these young men and boys! What material! I shall eradicate the thousands of years of human domestication. Brutal youth—that is what I am after. . . . I want to see once more in its eyes the gleam . . . of the beast of prey. With these I can make a new world . . . and create a new order!"

Often, even at 21, we find there is still some of the revolutionary spirit

smoldering beneath the surface, but for the most part, it will have been sublimated by maturity and experience. Everything else being equal, a citizen of 21 will make a far more intelligent voter than he would have at 18. Recently, a 21-year-old reflected some of that intelligence when he commented, "Say, my vote is as good as the President's!"

Increased Capacity for Wor

Psychologists tell us why a 21-year-old makes a more responsible citizen. It is because of his increased capacity for worry. Not that Junior couldn't worry in his teens; he did. But his worries in those days were mostly about himself. Now he has developed a capacity to worry about things like the high cost of living, the international situation, inflation, civil liberties, the rising crime rate, union-management problems, juvenile delinquency, and the national debt.

A wholesome amount of worry is not only a necessary ingredient of good citizenship but the mainspring of action in getting community problems solved. Junior ought to be fully aware of what would happen if all of us refused to be bothered with unpleasant things like crime, inflation, and the boast of the Communists that they will soon conquer the world. Obviously, if we refused to be bothered, this would be the last generation to live in freedom. That is why political scientists select an alert, worry-motivated citizen as the kind which solves problems and therefore continually improves civilization.

We also want Junior to recognize the kind of worry that digs graves. Worry is a perishable commodity and must not be stored. It should be promptly turned into constructive action and thereby disposed of. Stored-up worries tend to turn into pickles and vinegar and consequently endanger sound mental health. This is the kind of worry most people have heard about and therefore conclude that all kinds of worry should be avoided. This, of course, is not true. We want Junior to recognize worry for what it is—fuel. When put to work it makes him successful, makes him a better citizen, a better parent, a better career man. On the other hand, it is volatile stuff. If stored, it explodes.

(Continued on page 75)

SEED OF PROMISE

by Betty Ventura

At Cumorah's close, like shattered stone,

Ten thousand Nephite warriors strewed the field.

The golden age is o'er, the record sealed:

Moroni walks a wilderness alone.

Gone the prophet-kings, the loyal few,

Gone those of burning faith, contriteness, trust.

White templed cities crumble into dust

Where kneeling throngs their Savior's blessing knew.

But yet shall Mormon's record be unearthed,

That to Lehi's seed it might declare
The destiny and honor of their birth;
That they, the once rebellious blood,
Might stand—

Where once stood Lehi's other sons—
and bear

Their father's witness in a Gentile land.

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"Mom, How's my Score Card?"

When parents see a boy reach 21, they always hope they have helped him acquire the habits, attitudes, skills, and social amenities necessary to become a successful adult. It is a time of unspoken evaluation, and, for some parents as well as boys, a time of regret. But for most parents and boys it will be a time of great hope and great pride. A boy may even respond to a sudden urge and say, "Mom, how's my score card?"

There are a number of things we certainly hope our boy has achieved by 21:

First, by this time we hope Junior has learned the difference between *being* a character and *having* a character. Character is like a personality. It involves the sum total of a man. Character is the development of a human being's best self; Lincoln called it "the better angel" in each of us. When we say a young man has character, we mean he stands for something. He is not a sniveling, servile, spineless parasite, but a hearty, friendly, honest, outgoing sort of person who makes good company, a good employee, a good husband, a pleasant neighbor, and a good soldier.

Second, we hope our boy has acquired a tremendous capacity for good hard work. In certain circles this may not be in style, but it is a popular commodity on the labor market. Those of us who have had to hire and train many hundreds of young men during our professional careers count capacity for hard work among the prime virtues of a 21-year-old who wants to go places. It is not merely that he will produce more and help the company stay in business. Equally important is the fact that a man with a good "work quotient" is a pleasure to have around. His work shows in his voice, in his handshake, in his stride, and in his pay envelope. He is available for an emergency, volunteers suggestions, carries the ball during his regular shift, and, where necessary, after his shift. His enthusiasm changes work into pleasure and a "job" into a "position." It is a great achievement to build a boy into this kind of man.

Third, we want our boy to be honest. He wasn't born honest. Nor was he born dishonest. Both are

learned. Almost any normal person is honest when it is convenient or self-serving to be honest. The test comes when it is embarrassing or a temporary disadvantage to be honest. A boy learns from his parents whether or not to hold the line. If they avoid social pressures both in and out of the family by telling "little white lies," then Junior does the same. If they face up to each situation without garbling the truth, Junior has a better target to shoot for.

The boy who is honest has a high survival rating. He may not be as flashy as the boy with a quick line and the ready lie, but he wears better. We want our boy to wear well. We want him to know that honesty is an attitude, and it should have become a habit. In the final analysis it simply means he can be trusted; trusted in what he says and what he does. Employers pay premium wages to employees they can trust.

Fourth, we want our boy to be morally strong. This may seem a little old-fashioned, but it is still civilization's best foundation for a

PROVIDENCE

by Patricia Duff McGinley

God, who made babies to fill loving laps,
In his wisdom and mercy, also made naps.

happy home and a solid family life. Mutual trust is built before marriage when a girl finds that a boy is morally disciplined and can keep his emotions under control. It helps her have implicit faith in him after marriage. Morality is therefore a special kind of honesty which permits a young husband to be trusted by the most important people in his life. Almost everyone admires moral integrity, even the less moral.

Fifth, we want our boy to have become a good student. He should have cultivated a sharp appetite for good books. We live in a technical world of extremely advanced cultural complexity. The boy who has not acquired a thirst for knowledge is likely to get left behind. There are thousands of bright youthful personalities in our land who appear overwhelmed by the world they live

in. Actually, this is the most favorable generation of the race. But only the good student will know about it. We want our boy to have a dynamic part in the throbbing heartbeat of modern history as mankind prepares to launch into the great new space age.

Sixth, Junior should have become a skilful problem solver. A young child attacks a problem by pulling a tantrum. Some grownups do the same thing. We want our boy to have acquired a sound sense of human engineering. We want him to have learned to attack a problem: 1—clearly defining it, 2—probing a studying until he has selected the most practical solution, and 3—generating the necessary steam to carry out the solution. We also want him to have learned the prayer of the ancient philosopher who said: "Give me strength to change what should be changed and the patience to endure what must remain."

Seventh, we would not want our boy to have attained 21 without acquiring a sense of belonging in the universe. This means a strong religious faith built on truth. A generation ago it was popular to say that a religious faith was for the weak. Time is proving that an enlightened religious faith is the supreme virtue of the strong. A boy of 21 should have already learned that he is part of a carefully designed universe governed by a God who personally loves him. Those who say religion is only for children are usually those who have never tried adult religion.

Eighth, we want our boy to have ambition. This, too, is primarily an attitude or an appetite which parents can help create. They create it by holding before a boy the vision of the man they know he can one day be. The vision must not be too bright, not beyond his capacity of attainment. And it must not focus too soon. In early youth he wants to be a policeman, a cowboy, or a deep sea diver. As he matures his interests change and so do his ambitions. Perhaps they turn to law, science, medicine, engineering, mechanics, aviation, or electronics. The important thing is to keep his searching "upward reach" scintillating and alive. A set of encouraging parents is the most vital single ingredient in this process.

Parents who think they have problems might consider the case of

Thomas A. Edison. Young Tom was expelled from school because of his ambitions. Before he could read he wanted to study high school subjects. He was labeled incorrigible by his exasperated teacher and sent home to his worried parents. Even at home his ambitions soon created a neighborhood panic. Finally his mother decided to guide all these big ideas into more constructive channels. By the time young Tom was 9 he and his mother had carefully read Gibbon's *Decline and Fall of the Roman Empire*, Hume's *History of England*, Sears' *History of the World*, Burton's *Anatomy of Melancholy*, and *The Dictionary of Sciences*. Such was the early guidance of a boy's career whose inventions later created industries worth more than twenty-five billion dollars.

Ninth, we certainly will not want to close this list of achievements without mentioning just one more—Junior's sense of humor. Most 21-year-olds have a fathomless capacity for humor, but like other human qualities it should have matured.

In his childhood days Junior responded to the "humor of absurdity." He loved the absurdity of slapstick comedy, pie-throwing contests, or seeing an elderly woman slip on the ice and crash to the sidewalk.

In later years Junior tastes enough of life to feel sympathy for people in unfortunate situations. He seldom laughs at people slipping or falling. He identifies his own feelings with those of the victim. His sense of humor now requires more subtle things. He graduates to the level of "hidden meaning humor."

Finally, however, Junior should attain the rich, warm glow of grown-up humor. Adult humor is hearty but not boisterous. It is not laughter to be heard but laughter to be felt. It grows out of the deep, golden depths of the human personality which reflect the vast richness of life. It is the laughter of a father who is smothered under an avalanche of welcoming arms as a bevy of little people shout, "Daddy's home!" It is the laughter of the happy hunter as he brings home the game at the end of the day. Adult humor is the music of the heart—tuned in on the universe.

Reflections of a Parent

But whether our son has attained all of these desirable things or

only part of them, the important thing is that suddenly he is 21! It seems almost impossible to realize it. He grew up so fast. Now we are sorry we didn't take time to enjoy him more. Perhaps in the twilight of a quiet summer evening we thumb through the pages of the family album. It sparks some happy memories for a mom and dad. As a baby he was the cutest little fellow in the town. At four he was a monkey on wheels—all over the place. At six the camera caught him proudly grinning without his two front teeth. Age 10 was truly his golden year. And wasn't he sprouting out of his Sunday suit at 13! Then there are all those wonderful high school pictures. You can almost see yourself in every scene and remember how it used to be in your day, at your school. The college pictures are great, too, but not quite so sentimental. And there is his picture in uniform. He made a handsome serviceman! No wonder the girls fell for him. Funny how he seemed sort of oblivious to it. Except, of course, for Jo Anne. How lovely she looks in her wedding dress. They make a marvelous couple. . . .

As a mom and dad look back over the past fifth of a century, they seem caught between the sentimental flood of happy memories and the relief they feel for a mission ac-

complished. They know they made some mistakes, but they marvel how well it turned out after all. One thing they can't help mentioning—how some of Junior's childhood vices turned out to be his grownup virtues. They remember how they worried over his destructive proclivities—how he took the family clock apart, unstrung the bedroom radio, wrecked the first family TV. Now he earns his living mending such things! Or they remember worrying about his reading so much but now they are proud as punch that he made the national honor fraternity. They think of Nancy Hanks Lincoln gently scolding her boy for being a dreamer and not splitting the rails for the farm fence. And all the time she was raising one of America's greatest presidents! Mother Nature surely has a way of fooling parents.

Perhaps this is why raising a boy so often seems like a chore. Only when the job is practically completed does it suddenly seem like the greatest happiness of a lifetime. And how great the reward of parents who were blessed with a boy who really tried. It makes a mom and dad know that it was all worth while, and they cannot help saying with the wisdom of the ages:

Raising boys is a partnership between parents and God; how much better to build men than mend them!

The Comparative Method

(Continued from page 747)

but of a quick and violent end.

(8) Finally the downgrading of the Lamanites is *not* the fulfillment of prophecies about the ten tribes after the pattern of the destruction of God's people (that would be the *Nephites*), their degeneracy is given a unique explanation that cannot be found either in Ethan Smith or the Bible. (To be continued)

FOOTNOTES

⁶⁰Jas. D. Bales, *The Book of Mormon*, (1958).

Even to work out the small number of seventy-five parallels Bales had to pad heavily. Thus, both the Book of Mormon and the Spaulding Manuscript talk about great civilizations, as what history does

not? This parallel is broken down into such inevitable points of resemblance as "both [books] refer to great cities," "both . . . represented as having some scientific knowledge," "Both knew something of mechanical arts," "both used iron," "both used coins" (the words "coin" and "coins" are *not* mentioned in the Book of Mormon), "both constructed fortifications," "both exceeded the present Indians in works of art and ingenuity," etc. Now all these things are inevitable accompaniments of any civilization: They are not separate and distinct points of resemblance at all. One might as well argue that since both books mention people, both imply that people have hands, hands have fingers, etc., and thus accumulate "parallels" by the score.

⁶¹M. B. Hogan, "A Parallel," a matter of chance versus coincidence," in the *Rocky Mountain Mason*, Jan. 1956, pp. 17-36. Elder Roberts' manuscript is still in manuscript form.

⁶²Brodie, *op. cit.*, p. 47, n. 2.

⁶³Cross, *op. cit.*, p. 81.

⁶⁴Josiah Priest, pp. 75-76.

⁶⁵Brodie, *op. cit.*, p. 47 cf. 49, 45, 101.

Kayaks Down the Nile

(Continued from page 739)

swept my companions far downstream out of sight by the time I finished and packed my camera away.

I no sooner pushed off, hurrying to catch up, than I was startled half out of my wits by the sudden violent appearance of a huge bull hippo. The monster bobbed to the surface with a great splash, blowing and snorting like a fairy tale dragon, forcing me to swerve close to the papyrus to dodge him. I was fully aware that hippos are the largest of all living, nonruminating land animals, yet I had always believed them to be good-natured though lazy critters with no malice towards humans unless wounded or defending their young. I had heard vivid accounts of hippos attacking boats and even killing people, but usually accepted them with a tongue-in-cheek attitude, crediting them to an overworked imagination.

But this private opinion, that unmolested hippos were not dangerous to man, was completely and everlastingly refuted when the hulking behemoth came plunging after me in a vicious charge that left no doubt as to his intentions. From his nostrils, flaring furiously, emitting a cloud of spray with every snort, to his stubby tail, he was nearly as long as my kayak and must have weighed well over three tons judging from his monstrous proportions; yet the enraged beast rushed through the water after me at a speed unbelievable for an animal his size. I expected any second to feel his long yellow tusks crunching down on me from behind, but with my arms working like a windmill in a gale, the double blades of my single paddle churning the water to froth in a desperate attempt to escape, I slowly pulled away from him until, finally, he broke off and dropped back, having successfully defended his domain against what must have seemed to him a fantastic intruder.

I was heaving a sigh of relief over my narrow escape when downstream a hundred yards I saw, to my horror, a whole family of hippos dotting the surface. They were strung out across the narrow river in a formidable blockade. At the swift rate I was being swept along by the rushing current, there was no way to

stop in time to avoid passing the big river pigs. My only alternative was to head for the widest gap between them and pray that I could get through before they closed the space. I had time only to get in a few quick, powerful strokes, but enough to send me streaking through the menacing "picket line" at a dizzy rate, leaving them behind before they were aware of what had happened. But the worst was still ahead.

At the head of a stretch of rapids I caught up with my companions and found them, too, in a state of nervous excitement from hippo encounters. André informed me that he counted 112 along the way in the river alone. The rapids were short but tricky and gave our kayaking ability a real test. The white water was a new experience to André and me, for though we had gone on a shakedown trip on the Marne and Seine rivers in France to familiarize ourselves with our kayaks, we hadn't encountered any rough water. Jean was a skilled paddler with several years of kayaking experience on all the prominent rivers of France to his credit, so we did our best to follow in his wake and imitate his technique. We were hard pressed in avoiding the masses of rock looming in our path with the boats sluggish and difficult to maneuver from their heavy cargo,

THEY PASSED ME BY

by Ivy Houtz Woolley

Men passed me by—
Their smiles I did not understand;
Their laughter seemed to be
A spark by gladness fanned
By fitful winds into a glow,
Whence they came, I did not know,
For smiles were just as strange to me
As melons on an apple tree.

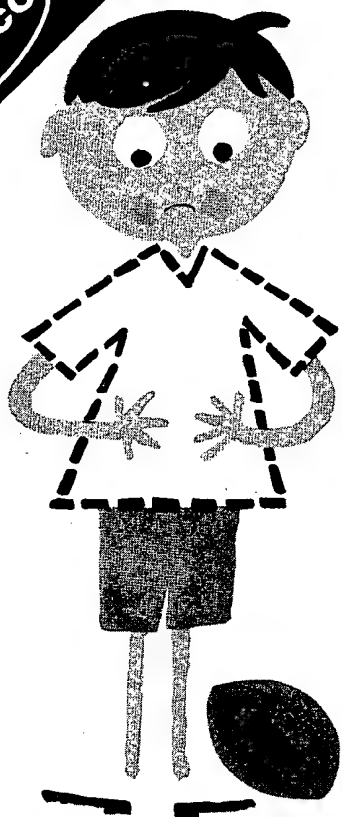
They passed me by—
Their smiles I did not understand;
Each time they passed, a cinder warm
Fell on my cheek, my hand.
I gathered up those cinders small
And held them for a while;
A wind came by, they burst to flame—
I, too, have learned to smile.

but we debouched free safely with only minor tears in the rubber hull from the submerged rocks we couldn't avoid.

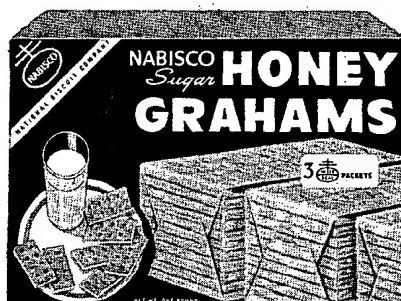
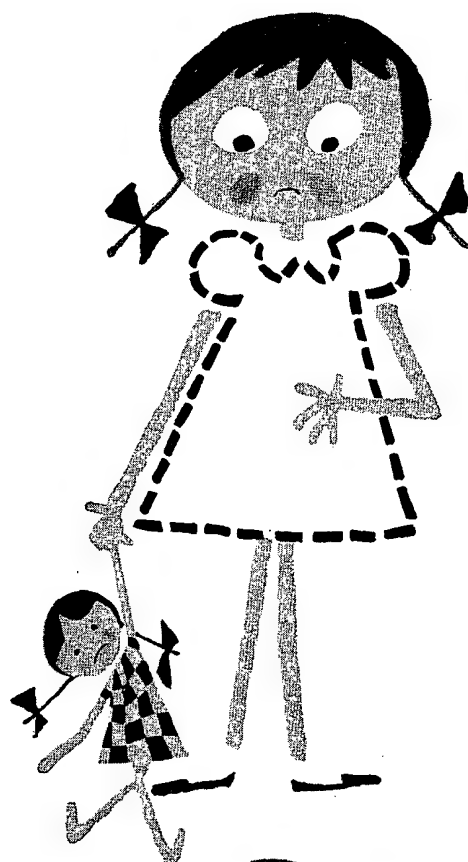
For about twelve miles we were kept in a constant state of hypotension with the threat of disaster from the unpredictable amphibians. They swarmed everywhere on the narrow stream and in the bordering papyrus swamps. One old bull watching as I glided towards him only his massive, battle-scarred head jutting out of the water, decided I didn't like what he saw, gave an indignant roar, and sank out of sight. A few seconds later I swept by the spot where he had submerged hugging the green bank as close as dared, every nerve in my body alert and tingling. Just as I thought I had seen the last of him he unexpectedly reared to the surface a few feet behind, scaring the daylight out of me and came lunging along in my wake intent on finishing me off. Again I was forced to flee for my life, whipping my little skiff through the water as fast as my aching arms could push it. In another nip and tuck pursuit I witnessed an animal with a build like a General Sherman tank and weighing as much as an automobile, charge through the water at a speed I never would have dreamed possible. I managed to elude the cantankerous beast, but farther along I was challenged by other rogues who took into their heads that it was their duty to run me off their premises posthaste.

My arms soon became stiff from my frantic efforts to evade and outstrip them. A trio of hippos lolling in the shallows in the papyrus raised their heads in amazement as I swept by. I stared back in equal fascination for one of them was a rare freak—an albino! Not really white but a light glowing pink all over. Watching hippos from shore or even from the deck of a substantial launch is a fascinating pastime, but paddling in the midst of them in a fragile "bite-size" midget boat while they played "ring-around-a-rosy" with me as "rosy," was one of the most unnerving experiences of my life. At times it seemed I was in the water with them, positioned as I was; with the rubber seat of my kayak actually below the waterline and the top of the cockpit a scant eighteen inches above.

(Continued on page 762)



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Kayaks Down the Nile (Continued from page 760)

Once past the rapids, it was exhilarating to be whisked along so rapidly on the boiling current without exerting myself save to dip my paddle to keep heading straight. The pleasure of the moment quickly left me when I analyzed our dangerous predicament; the three of us racing single file down a slender, hippo-infested corridor between solid walls of papyrus at speeds up to twelve knots, with no place to make a landing and no practical way of stopping without upsetting our skittish craft. It was uncomfortably like being on a ski slide; a start is made and from then on there is no turning back; the course must be followed to the end. For us the end came as stark catastrophe.

I was wracking my brain for solution to our plight when I became aware that downstream the river seemed to be obstructed by a low-lying screen of scrubby vegetation. As we glided closer, my kayak the lead, I could see this phenomenon was caused by two dinky islands lying parallel to each other across the river, both so rank with luxuriant tropical growth that their vines and branches intertwined to form an almost impenetrable living web. Before I had a chance to survey the situation properly I found myself upon the islets with only two courses of action open; I could either attempt to plough through the ivy-choked channel separating the islands, or I could dodge around a gamble on squeezing through the span of water between the right bank and the first island. So making

The basis of credit and confidence . . .

Richard L. Evans



Last week we talked of the feelings of self-sufficiency that sometimes seem to assert themselves when people feel sure that they no longer have need of others, and we reminded ourselves that no man can be sure he will not have need of others, ever, nor be sure that he will not need someone soon, no matter how successful or how assured life looks. In pursuing this theme we must come to an inevitable conclusion, indeed to one of the foremost lessons of life: that the quality of humility is one of the great qualities of character, and there is no real greatness in anyone without it. And now to follow back the thread by which we come to this conclusion: Sometimes when men lose the quality of humility, when they become cocksure, they may feel that they are above the rules and principles that apply to others. And in this misconception they may cast off friends, cast off obligations, cast off principles and conventions, and use all circumstances to suit themselves, even as an opportunist. But the opportunist is always, in a sense, in a precarious position—and may indeed cast off many things, the need of which he knows not until perhaps he knows the need a little too late—for the time to make friends is all along the way of life; the time to build credit is before we are urgently in need of credit; the time to become acquainted with the Lord God is before the pressure of necessity is upon us. We ought to establish the basis of confidence, the basis of credit, the basis of trust, with our friends, our family, with all men, and with the Lord God before we find ourselves in too deep a deficit—before we find ourselves at an inconvenient time, and under urgent necessity seeking for the credit, the favors, the friendship, the blessings, the understanding, that we shall surely sometime have need to seek.

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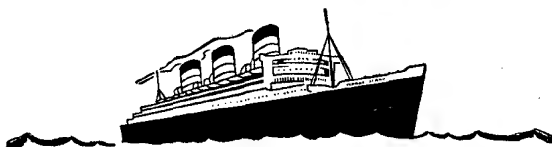
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split-second decision, I held to a straight course and shouted back to the boys, "Take the right channel," trying to sound confident. I hesitated until the last possible instant then lay back as far as possible to avoid the tangle of vines and limbs clogging the gap.

The most horrible minutes of my life followed my entry into the lead tunnel. I had just flattened myself when the kayak smashed to a halt deep in the growth. Submerged roots snagged the prow of my boat causing it to heel over sharply. Instantly the torrent rushed over the tilted craft, filling and engulfing it. As the kayak settled, it turned turtle and broke free of the clinging vegetation. I found myself being dragged along upside down with my legs ensnared in the lashings which secured the bags. I was in poor condition for the heart-bursting ordeal which followed. For several days I had been suffering from an attack of dysentery which had sapped my vitality. What strength remained I had squandered in the exhausting escapes from the hippo attacks. To make matters worse I was momentarily stunned when the shotgun, which I had stuck down between the bags of equipment in the bow, came hurtling out and struck me full in the face. When my senses cleared I gave one mighty heave, desperately summoning all my strength and wrenching free of the canvas coffin.

As I kicked away from my capsize-sized kayak I was viciously seized by the madly swirling torrent, which buffeted and bowled me along in such overpowering turbulence I was completely powerless and too dazed even to determine in which direction the surface was. I nearly strangled as the raging water tore at my hair still strapped around my neck. With both hands I ripped it off with a fleeting moment of regret and ironically, with a picture flashing across my mind of a sweltering man in bareheaded misery under a blazing African sun. My heavy boot dragged me down like lead weight. I clawed at them frenziedly to tear them from my feet, but without success. I was drowning, and I knew it. "So this is the way I go, 'like a fly being washed down a drain,' was my thought as I felt my life ebbing away.

My fervent petition, "Dear God

please help me," seemed miraculously answered, for I broke the surface just as my lungs seemed on the verge of exploding. For a glorious moment I stayed on top greedily breathing in great gulps of delicious, resuscitating oxygen, then was sucked under again. The brief "breather" was all I needed. The will to live was enkindled, and this, added to a growing anger at such a needless death, enabled me to exert every ounce of strength I possessed in a final desperate struggle to survive.

I fought back to the surface using just my arms—kicking only seemed to make matters worse—and managed to keep from going under again. As I was swept along downstream, wondering how far I could get before the crocodiles came after me, I caught a glimpse of the river behind and saw that I had been whirled through a stretch of rock-studded rapids, just beyond the islands; Jean and André were nowhere to be seen. The current, though still fast and forcible, calmed enough to let me work my way close to the right bank where I tried to grab hold of stalks of papyrus. I made several attempts before I succeeded in getting a firm grip and hauled myself painfully out of the racing water. I collapsed on a floating mass of rotting vegetation and lay there gasping, half dead with fatigue, when through waves of nausea I felt a jolt then heard an anxious French voice asking if I was all right. It was Jean. I rolled over and said weakly, "I think so, but where is André?" He responded in silence, gravely holding up a sodden hat and one dripping bag, all he had been able to retrieve from the river, but sufficient evidence to let us know that André had also met with disaster and perhaps had not been as fortunate as I.

(To be continued)

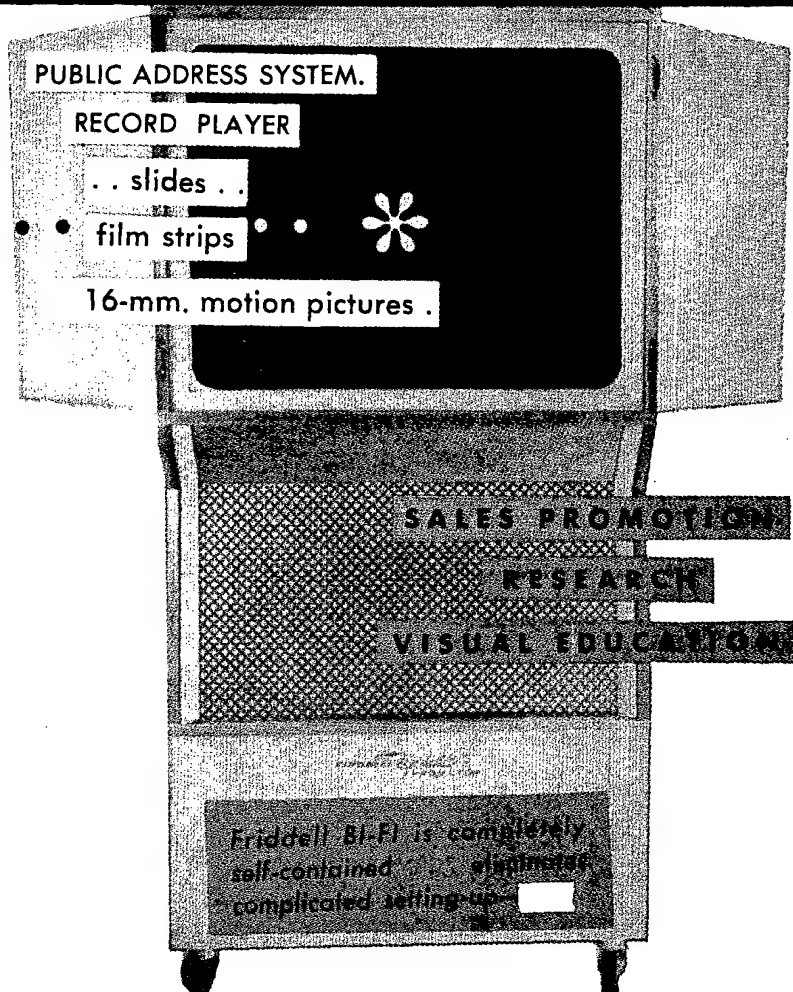
IRONY

by Craig Jensen, age 11

Autumn is the time for leaves
To fall and enrich the earth;
Winter is the time I wish
That summer was in birth.
Spring is gay in all her beauty
Rippling through the land;
Summer is the time I wish
That winter was at hand.

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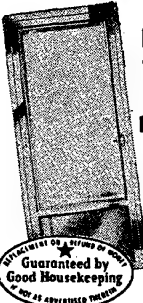
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Tobacco and Cancer

(Continued from page 735)

This work subsequently was corroborated by two independent workers, Dr. Auerbach in New York and Dr. Cowdery and his associates in St. Louis. Both have shown that changes which vary according to the amount one smokes, from chronic irritation to invasive cancer, occur in the bronchial mucous membrane (the lining of the bronchial tubes where cancer develops). Furthermore, our studies show that these precancerous changes revert to normal if smoking is discontinued. They are reversible. But there does come a time, as in the case of Evarts Graham, when they are irreversible.

Dr. Graham and Dr. Wynder did a very fine piece of experimental work showing without any question or doubt that there is a cancer-producing agent in the smoke of cigarettes. They had a robot-smoking machine that looked like a giant candelabrum. It smoked a hundred cigarettes at a time, using the same method as humans would. Every sixty seconds it would take a long drag of two seconds. The smoke was collected, and a tar residue was obtained. This was added to a solvent and applied to the skin of animals. At the end of eight months, one non-cancerous tumor developed at the site of application of the tar out of about 500 applications. At the end of the year, one real cancer, which was indistinguishable from human cancer in that it spread beyond the body and killed the animal, developed at the site of application of the tar. At the end

of two years 44 percent of the animals developed a cancer which was indistinguishable from human cancer at the site of application of the tar. In the control group to which only the solvent was applied three times a week, not one animal at the end of two years developed either a non-cancerous or a cancerous tumor.

This shows without any question or doubt that there is in the smoke from cigarettes a cancer-producing agent.

We know that cancer of the lung is increasing more than any other cancer of the body and is now the most frequent cancer of all. We also know that there is a cancer-producing agent in the smoke of cigarettes, and the only logical conclusion is that there is a cause relationship.

I am frequently asked whether filters help. I always answer in the affirmative. They do. They help sell more cigarettes. That is all they do.

We took five popular brands, four with filters and one without, and collected the tar from these five cigarettes. And I would challenge anyone to pick out the one that does not have the filter. There is no difference at all.

I sincerely hope that I can convince all of you, and particularly you youngsters, never to smoke. I would say that if any of you do smoke, you should get an X-ray of your chest at least every three months, so that when you do develop cancer—and you will just as surely as I am standing here before you—it can be detected in time, while it is still curable!

GIFT OF SOUND

by Anobel Armour

When I was just a child I knew
The song of birds
And sound of leaves when wind blows through,
All in my mother's words,
Shaped by her patient loving hands.
Through her I found
Music in all our meadowlands,
Though shut away from sound.
Now in the night when I hear stars,
Which takes an ear
Which knows no limit and no bars,
The very hemisphere
Orchestrates infinity,
For silence is a song to me.



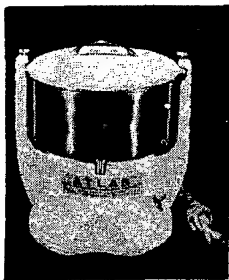
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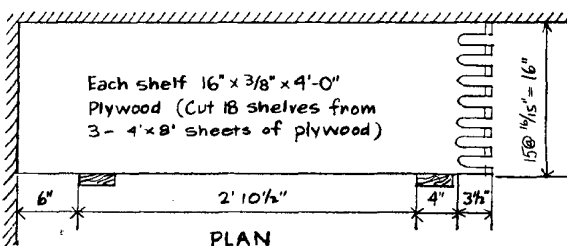
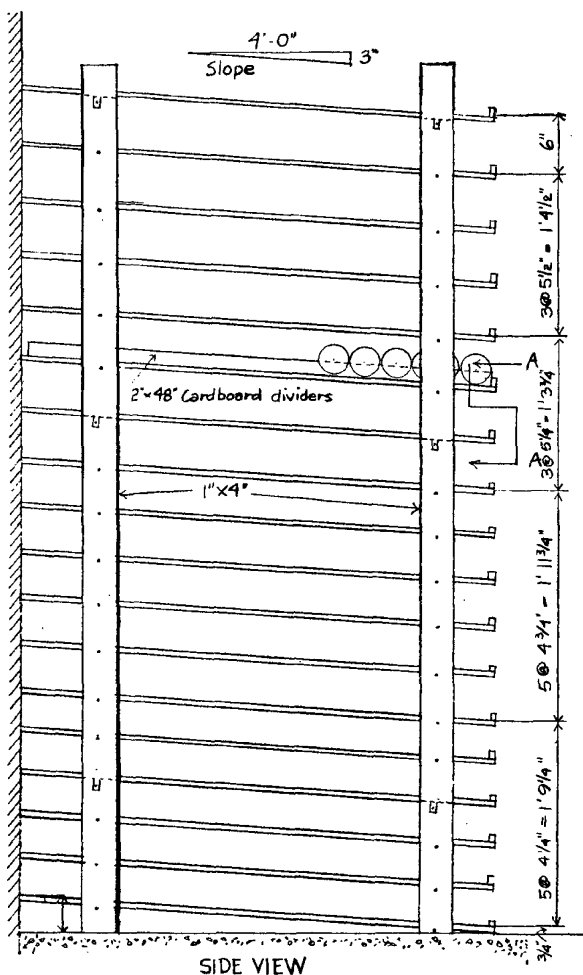
A practical plan for Food Storage Shelves

by George S. Nelson

Almost all of us realize the importance of preparing for the future—and of following the counsel of the leaders of the Church in storing foodstuffs away against a time of want—caused either by personal tragedy of community-wide disaster. But the ever-present problem has

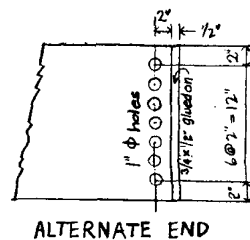
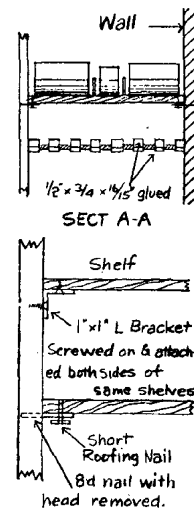
always been how to store in such a way that the oldest of the foodstuffs may always be used first, as the supply is constantly being replenished with fresher goods.

Bishop Richard S. Tanner of the Yale Second Ward, Bonneville (Salt
(Continued on page 778)



CAN STORAGE SHELVES

Notes: Place cans at rear of shelves. Remove cans from front. Date rear can with crayon. Capacity: Up to 900 cans of assorted sizes.



What's the Hurry

(Continued from page 731)

selfish and self-centered. Mature love, if it be real, desires not merely self-satisfaction, but thinks first of the satisfaction of the mate.

Many young couples overemphasize the seriousness of problems which arise in the first years of their marriage, and, in a sense, make "mountains out of molehills." This is not to say there are not many very serious problems to meet and solve. But if they will consider such problems together, as adult people should, if they will bring all their misunderstandings out into the open, discuss them frankly, and in a sort of mutual compromise face up to the trouble zones in married life, pinpoint and analyze them, and keep them in proper perspective, they may discover that they have been looking through magnifying glasses.

Where there is deep and mature love, which is being nurtured and jealously guarded, the couple will confide in each other and discuss all matters of joint interest—and in marriage everything should be of interest to both—they will stand together in adversity, will lean on, support, and give strength to each other. They will find that their combined strength is more than double the strength of either one of them alone. Trouble and adversity, when jointly met, will strengthen the marriage and bind the couple together sometimes more closely than if all the days were sunshine and ease. Just "talking things over" goes far toward reaching a solution, it keeps the couple in rapport but if the line of communication between husband and wife is severed, by sulking, or temper tantrums, what was once exuberance and joy gives way to indifference, misunderstanding, and, if not corrected, active dislike and hatred. Inhibitions and weakened relationships can be avoided and stress and strain can make us stronger if met and handled on an adult level.

Sincerity and frankness are to marriage what honesty and integrity are to business. Their presence insures success; their absence leads to bankruptcy.

In view of all of this, again we should ask the question "What's the hurry?"

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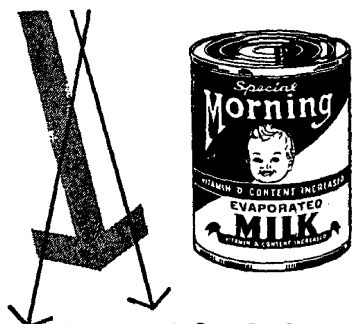
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The Editor's Page

(Continued from page 727)

his personality, that he hears you; do you feel a power that operates perhaps as the radio or a greater power so that you feel that you are communing with him? You are not just saying your prayers, you are

praying. Do you know that he is real, our Savior, the Head of the Church? I know that he is!

He is a weak man who flies into a passion, whether he is working a machine, plowing, writing, or whatever he may be doing. A man of the priesthood should not fly into a passion. Learn to be dignified. You

The ignorance that shuts out understanding

Richard L. Evans



We spoke last week of happiness, of discontent, and of the problem of comparisons, and cited this two-century-old sentence: "If one only wished to be happy, this could be easily accomplished; but we wish to be happier than other people and this is always difficult, for we believe others to be happier than they are."¹ One of the greatest barriers to happiness is ignorance. And this we say despite the old saying that "ignorance is bliss." If it is, it is a bliss founded on false foundations. Happiness should be, must be—indeed basically has to be—founded on fact—on truth and intelligence. And today we should like to consider in a few sentences the ignorance that pertains to the problem of getting along with people—the ignorance that shuts out understanding—that creates mistrust, intolerance, and contention. "The earth and the fulness thereof has been placed at the disposal of Man," wrote Hendrik Van Loon in his *Geography*. "This home of ours is a good home. It produces . . . benefits in . . . abundant measure. . . . But Nature has her own code of laws. . . . Nature will give unto us, and she will give without stint, but in return she demands that we study her precepts and abide by her dictates. It will take time, it will take . . . slow and painful education to make us find the true road of salvation. But that road leads towards the consciousness that we are all of us fellow-passengers on one and the same planet. Once we have got hold of this absolute verity—once we have realized and grasped the fact that for better or for worse this is our common home . . . that it therefore behooves us to behave as we would if we found ourselves on board a train or a steamer bound for an unknown destination—we shall have taken the first but most important step towards the solution of that terrible problem which is at the root of all our difficulties. We are all of us fellow-passengers on the same planet . . . and we are all of us equally responsible for the happiness and well-being of the world in which we happen to live."² With this awareness we would plead with all people to penetrate the shadows, to dispel ignorance and invite understanding—because what affects any of us affects all of us. And earnestly we need, all of us, understanding—understanding ourselves, understanding other people and their problems. Ignorance is an enemy. It is not happiness. "This home of ours is a good home"²—but more and more we need to cross the chasms that keep us from understanding, from communicating as man to man, for we are, all of us, fellow-passengers on the same planet. We need to learn to get along.

"The Spoken Word," from Temple Square presented over KSL and the Columbia Broadcasting System, August 16, 1959. Copyright 1959.

¹Charles de Secondat Montesquieu.

²Hendrik Willem Van Loon, *Van Loon's Geography*.

cannot picture Christ flying into a passion. Indignant with sin? Yes. He drove out the moneychangers when they insulted God and defiled the temple. Yes, but he was so dignified and noble that when he stood before Pilate that ruler was impelled to say: "Behold, the man."

"Whate'er thou art, act well thy part."

SUNDAY SCHOOL IN AN OLD MILL

by Louise Darcy

Where once a mill wheel turned,
now Sunday School
Is held above the water as it flows
With steady current; from a nearby
tree

Bright leaves drift down; this scene
of calm repose

Upon a Sabbath day makes Bible
words

Seem very plain, an atmosphere
That offers its abundant loveliness,
The gift of God in autumn of the
year.

These Times

(Continued from page 716)

come to see the United States?

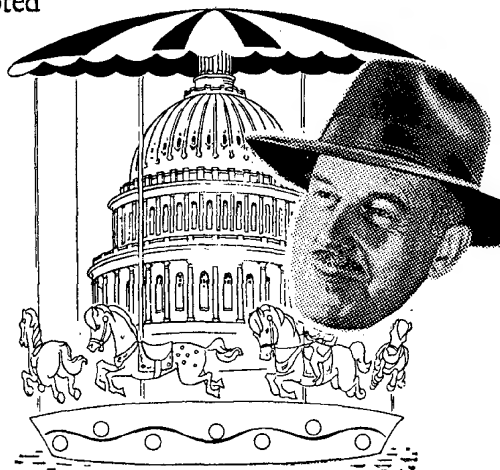
None of the foregoing are root-causes. Rather they are effects. A fundamental shift is taking place in the structure of world power. Following are some of the forces that have brought the world to the nervous point, half fearful yet hopeful, of the Eisenhower-Khrushchev exchange visits:

1. The rearmament of the United States and its resumption of the attitude of strength, very apparent by 1947.

2. The death of Stalin in 1953, followed by internal shifts in the structure of Soviet politics. These shifts reflected the needs and aspirations of the younger people of a rising industrial-scientific society.

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3. Technical developments, particularly in H-bomb and missile weaponry. The futility of war became more visible to the ignorant and unpracticed eyes of men who formerly thought in terms of places to hide, of escape. Now there was no place to hide, no escape.

4. The rise to world power of Red China, a factor unknown to either Russia or the world situation in 1945. Russia remembers Genghis Khan. The world, including Khrushchev, contemplates the new China, also remembering.

5. Most amazing of all, and most productive of all the forces has been the utilization of American rearmament and industrial power in unprecedented ways. The United States of America, contrary to its former behavior pattern, led out after 1945 in measures of collective security. There was the United Nations organization in New York City. Its affiliated agencies have all received vigorous US support. But more amazing, the United States constructed and led out in the formation of a series of "entangling" alliances outside of the western hemisphere: NATO, SEATO, ANZAC, and the other world-girdling pacts. All these alliances pledged the strength, will, and resources of the United States to keep the peace. This will was tested, 1950-53, in Korea. The United States did not shrink. It boldly led out in the third-most costly war of its history, a war undertaken to maintain principle.

The alliances have been a bipartisan effort and a bipartisan achievement. The names of Harry S. Truman and Dean Acheson as the architects of NATO, as the hard-tried decision-makers in the Korean crisis, are linked with those of Dwight D. Eisenhower, as first commander of NATO forces under the Truman administration, later as President, with John Foster Dulles his Secretary of State. The "posture" of strength advocated by George Catlett Marshall was built. Mr. Dulles' "brinkmanship" has been used, not only against protagonists as in Korea, but it has been used to uphold principle, as in the Suez crisis, against our tried and true friends of Britain and France.

The uses of power are many. They are complex. But there has been clear demonstration that power, dedicated to a durable world

order, can and will be used in pursuit of justice. The Russians understand this.

The task is only begun. Crisis will yet mount upon crisis. The crude instruments of world order are utterly dependent on the intelligence, goodwill, and spirit of the men who wield them, American, Russian, or Chinese. The ice often thickens, is harder, more slick, and difficult to manage, after a thaw. This, all must remember.

In the long run the better fire with which to melt the ice of suspicion, fear, mistrust, and hatred, is the torch of faith. The greatest

Our mission is to save, to preserve from evil, to exalt mankind, to bring light and truth into the world, to prevail upon the people of the earth to walk righteously before God, and to honor him in their lives and with the first fruits of all their substance and increase, that their barns may be filled with plenty and, figuratively speaking, that "their presses may burst out with new wine."

President Joseph F. Smith

human conception is the faith evidenced in the Christian message. Though the Son of Man gives his life on the cross, there is no surrender, no defeat, no letup. He rises again and continues the work. Others follow. The pattern spreads. If, in these times, men can harness the relationships between knowledge and faith, guiding the result with love, the big thaw may continue.

Ponder well the theme, in the age of Sputnik: "Ye shall know the truth, and the truth shall make you free." No man can be saved in ignorance. The replacement of ignorance with the light of knowledge of the cold war, and its causes, has only begun. The light of truth has constantly to be rekindled in such a quest. Fear has its necessary uses, including fear of communism. But faith in something positive must be stronger than such fear. The Christian faith asserts that good can overcome evil. Such faith is needed in these times, fortified by ever-growing knowledge of the relevant truth of the matter.



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Teacher Treats

Today's Family,
Florence B. Pinnock, Editor

"An apple for the teacher," is a time-honored saying. Today let's make a switch and say an apple or some other treat for the pupil. No, as teachers we won't be "polishing apples" in the negative sense of the phrase. But we will in little ways add interest to our class by surprising the young people with a treat occasionally. It's good to socialize with the group and build a "oneness."

When one YWMIA general board member was speaking to a group of stake leaders she said, "If you are good enough your ward leaders will attend leadership meeting," and one class member spoke up and said, "I am good, but they haven't come the first time to find out." Another man answered, "Serve them pie." Of course, he meant have a party, bring them together as a social unit then they'll come to leadership meeting and find out how good the leader really is. So this "piece of pie" or "teacher's

treat" extends to all ages and under different conditions.

To teach is a wonderful calling in our Church. A teacher has great power. She may even change the statistics in eternity, but it takes a great deal of "caring enough." She must care enough to know each girl personally, to be a friend to every girl, to prepare a good thought-provoking lesson, to build a oneness in the group, to be a good example, and to go the extra mile.

Maybe the extra mile would be an unusual invitation to come to Mutual. One leader wrapped a slice of thinly cut bread in Saran wrap with this note enclosed: Dear Jane—Here is the bread. Please come to Mutual next Tuesday night for the jam. With love—Sister Carr. She slipped this into an envelope and sent it on its way. Then the next Tuesday she held her class in the ward kitchen. While the lesson

was being given bread was baking in the oven, timed ready to come out just ten minutes before class was over. What a delicious aroma filled the room and what fun it was for the girls to cut into the hot bread and spread it with jam.

Another teacher held her class before a blazing open fire and finished off the lesson hour by toasting marshmallows.

Perhaps you would like to seat your girls around a large table and toward the end of class pass a big basket of popcorn, nuts, fruit, or even a dish of olives and dill pickles. The girls will love it.

Let's list a few "teacher treats":
cookies and cold milk
root beer floats
plate filled with candy
a beautiful cake on a high stand
bowl filled with Crunchies (see March Era for recipe, p. 200.)
basket of popcorn balls
tomato juice and cheese crackers
spiced apple cider
cheese straws and root beer

For a crunchie, hearty cookie try—

Salted Peanut Mounds
(delicious served with milk)

- 1 cup shortening
- 2 cups brown sugar
- 2 eggs
- 2 cups flour
- 1 teaspoon soda
- 1 teaspoon baking powder
- 1/4 teaspoon salt
- 1 tablespoon vanilla
- 2 cups quick cooking oatmeal
- 1 cup cornflakes
- 1 cup salted peanuts

Cream shortening and the brown sugar, then beat in the eggs one at a time. Sift the flour, soda, salt, and baking powder and add to



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CARAMEL TWISTS

- 1/4 cup soft Blue Bonnet Margarine or butter
- 1/3 cup brown sugar
- 1 teaspoon light corn syrup
- 1/3 cup chopped Royal Pecans
- 3/4 cup warm, not hot, water

Melt margarine or butter; stir in sugar, syrup, bring to rolling boil. Spread in large oblong pan. Sprinkle with pecans. Dissolve yeast in warm water in mixing bowl. Mix in Bisquick, beat vigorously. Turn dough onto board dusted with Bisquick. Knead until smooth, about 20 times. Roll into 12-inch square. Brush with 2 tablespoons melted margarine or butter. Sprinkle center third with one-half the sugar-cinnamon mixture. Fold one-third over center third. Sprinkle with remaining sugar-cinnamon. Fold remaining third over the two layers. Cut with

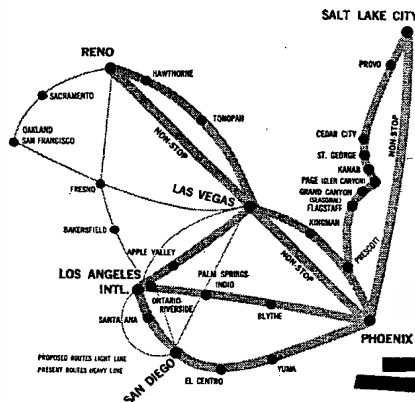
- 1 package Fleischmann's Active Dry Yeast
- 2 1/2 cups Bisquick
- 2 tablespoons melted margarine or butter
- 1/4 cup brown sugar
- 1 teaspoon cinnamon

sharp knife crosswise into strips about one inch wide. Twist each strip. Seal ends. Place in pan 1 1/2 inches apart. Cover. Let rise in warm place, free from draft, until doubled in bulk, about 1 hour. Bake at 400° F. about 20 minutes. Invert pan immediately.



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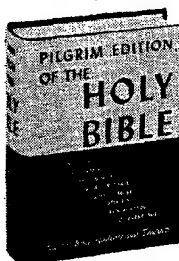
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creamed mixture. Then fold in vanilla, oatmeal, corn flakes, and salted peanuts. Put small mounds on a buttered cookie sheet and flatten with a fork. Bake at 350° F. Whole spanish peanuts, brown skins and all, can be used.

Another good cookie with a more delicate flavor is called

Pineapple Drops

- 1 cup white sugar
- 1 cup brown sugar
- 1 cup shortening
- 2 eggs well beaten
- 1 cup crushed, drained pineapple
- 4 cups flour (approximately)
- ½ teaspoon salt
- 2 teaspoons baking powder
- 1 teaspoon soda
- 1 teaspoon vanilla
- 1 cup chopped nuts

Cream the shortening and sugar well together. Add the eggs and other ingredients. If dough is too stiff to drop from spoon thin it a little with pineapple juice. Drop by teaspoon on a buttered cookie sheet. Bake at 350° F.

Golden Popcorn Balls

A good popcorn ball recipe comes in handy on many occasions. An appropriate Halloween treat would be popcorn balls.

3 gallons of popped corn

Combine 1 cup dark corn syrup, 1 lb. package of brown sugar, bring to a good boil, and add 1 square of butter or margarine. Stir constantly. Bring to a boil again. Add 1 cup evaporated milk and ½ cup white sugar. Boil to a soft ball, stirring. Pour over popcorn and gently press with buttered hands to form balls.

These cheese straws are wonderful as a snack treat and are just as delicious and special served accompanying a dainty luncheon salad.

Cheese Straws

- ¾ lb. nippy American cheese
- 1½ cups flour
- ½ teaspoon salt
- ½ teaspoon pepper
- ½ teaspoon cayenne pepper
- ½ cup butter

Grate the cheese finely. Sift flour and seasonings together. Cream butter until light and fluffy; add the seasoned flour and cheese. Blend thoroughly. Let stand in refrigerator at least an hour. Roll pastry ½ inch thick. Cut into strips 4 inches long and ¼ inch wide. Lift carefully with a spatula and place on ungreased cookie sheet. Sprinkle with paprika. Bake at 400° F. for about 8 minutes. Be careful not to brown too much. They burn easily. Makes about 3 dozen cheese straws.

Spun Peanut Brittle

- 2 cups white sugar
- 1 cup white corn syrup
- 1 cup water

Bring to boil with lid on. Remove lid and cook until it spins a thread. Add 2 cups salted peanuts and stir, cook to 300° F. on candy thermometer. Take from heat and add 1 square butter, 1½ teaspoons soda and 2 teaspoons vanilla. Stir. Pour out onto 3 well-buttered cookie sheets and begin stretching it out with forks until it is *very, very* thin. Cool. Break into pieces and fill large basket.

Nut Nibbles

- 1 lb. salted nuts
- 1-12 oz. pkg. shredded wheat squares
- 1-10 oz. pkg. Cheerio Oats
- 1-6½ oz. pkg. rice squares
- 1 lb. pkg. slip pretzels
- 1 cup cooking oil
- ½ lb. melted butter

Season to taste. Some choices are onion salt, garlic salt, celery salt, Worcestershire sauce.

Spread out in large pan in oven and roast for about an hour at 285° F. Stir while cooking.

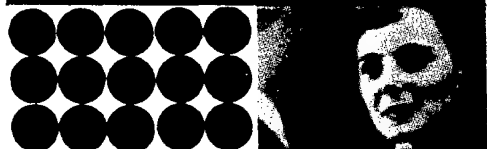
TREASON WITH REASON

by Annie Laurie Von Tungeln

The fondest mom or daddy
Besieged by twenty hearties
Becomes a shade allergic
To children's birthday parties.



to a
**Teenage
Girl**



ON BEING A LADY

A Shining You

In all the world you are the most important person—to you. You can never walk away and leave this person. You can never run away from her for even a split second. Already you have lived fourteen, sixteen, or maybe eighteen years with her. Is she someone to be proud of? It's up to you what kind of girl she is.

Does it please you how she looks? Let's talk about being worthy to be looked at, in other words—scrubbed and shining clean. It is impossible to be too clean. Today's standards are high, the whole of you must have that glowing look. In other ages the standards were different. Chaucer's *Canterbury Tales* tells of a lady who was thought to be overfastidious by the other travelers because she didn't drip gravy down the front of her dress when she was eating. She also, it surprisingly stated, had clean hands. In the days of King Arthur, people were pretty careless about washing their clothes. A person might own one dress and wear it for years without benefit of a cleaning. There were no washing machines, cleaning fluids, detergents, or deodorants. Men and women were supposed to smell like the environment in which they worked. A cook should smell of garlic, a coachman of horses, a

"The Toast of the Town"
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— of course!

Tastes better — toasts better — because Table Queen has a smooth, even texture. Try a loaf today — see how good bread can be.

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A 4 ft. (S-4-CT) Checkerette provides ventilated hat shelves and either 24 coat hangers or 32 coat hooks. A double (D-4-CT) Checkerette of equal length accommodates 48 on hangers or 64 on hooks. Both can be set-up anywhere or disassembled in less than a minute without nuts, bolts or tools, can be stored like folding chairs, or will stand rigid for years. The double Checkerette comes on large casters for easy movement when it is assembled. Checkerettes can be assembled "high" for robes or vestments, "normal" for adult wraps or "low" for children. Checkerette Wall Racks come in 2, 3 and 4 ft. lengths and will accommodate up to 12 coats and hats per running foot. They are mounted on wall at proper heights for each age group. Write for Bulletin CT-690 showing these and other modern steel wardrobe units.

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Francis Proctor

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See the friendly Agent of the

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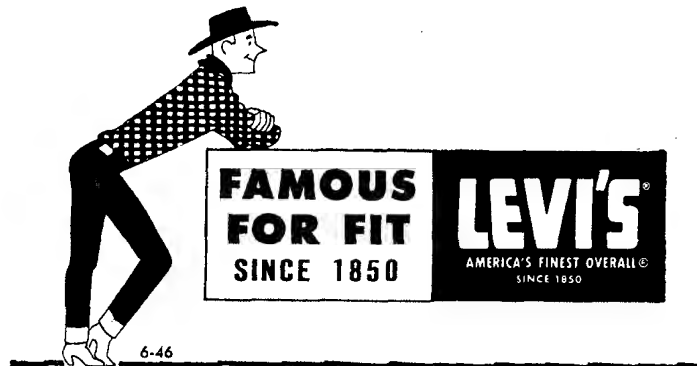
*in your locality. He will be glad to help you check your
policies.*

Or see . . .

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glue maker of glue. But today we are judged differently. This world is clean-conscious. How clean are you right now? Two boys were talking about a dance they had attended. One boy said, "I don't like to dance with her." The other boy asked, "Why? She dances well." The first fellow came back with, "That's right, but her hair smells." And just to hear him say it you were sure it didn't smell sweet. Clean, shining hair is a halo everyone can afford to have. To be popular, to make good first impressions let your goal be—a shining self. This must include all of you, your ears, neck, teeth, elbows, heels, fingernails, complexion, and clothes. You can't be almost clean. You either are or you aren't. There is no halfway to it. That wonderful, refreshing, sparkling liquid called water is yours to use. Add soap and lather it, and away go dirt, sweat, dust, and bacteria, and out comes a sweet, sweet you. Then clothe yourself in spotless apparel, and you are ready to meet the world on its top level.

Food Storage Shelves

(Continued from page 768)

Lake City) Stake, asked the writer to find a solution to the difficulty of knowing which cans to use first. The storage unit, as seen in the drawing, was easy to make and assemble, and the materials cost about \$20.00.

It presents the following advantages to its user:

- 1) Up to sixty varieties of cans may be readily seen.
- 2) Old and new cans may be distinguished by a system of dating.
- 3) The oldest cans are used first, before the newest cans become readily available.
- 4) The fullest use of space is made as the oldest cans and the newest cans occupy the same row.
- 5) New cans are inserted behind the old cans with a minimum of effort.
- 6) Cans are rotated by a one-third turn each time a can in a given row is removed. (The periodic moving of the cans' contents is considered a must in keeping stored foods usable.)
- 7) Other shelves may be built at the side of the can storage shelves, thereby providing maximum storage space in a minimum area.



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A delightful
hot beverage for those
who don't drink coffee.

AT YOUR GROCERS

Creating Classroom Atmosphere

(Continued from page 749)

one of the many commandments given to the Prophet Joseph Smith and our Church leaders concerning the need of gaining an education and developing our intelligences and to "seek learning, even by study and also by faith."²

The many techniques and methods that could be employed in adapting this third principle are legion, and it would require more space than this article would allow here to discuss. However, "students learn by doing" was the finding of one great educator, and in the gospel that we teach our students need to see the relationship of what is being taught to the everyday problems they are experiencing in life. This can often be accomplished by using group dynamics or group activities in the solving of class problems suggested by the teacher. Here-and-now-situations in religion will assist students to see the real value and necessity for making a serious study of the gospel.³


Fourth, do we build group morale? Every teacher knows the value of team spirit. We see it in our local schools and colleges, particularly during a major sporting event. The armed forces called it *esprit de corps*. It is that certain intangible, proud feeling that fills the breast of an individual because "he belongs." As teachers we should try to develop this same spirit of enthusiasm and dedication in class—a concern for each other, the "we" concept: a loyalty to the group, the kind of class that provides opportunities for shared spiritual experiences which brings each participant back to the class week after week not because he is commanded or forced to go but because he would not want to miss the experience for anything.

Good Latter-day Saints are developed out of religious experiences. If we as teachers are to assist the Church in developing Christlike persons, it is necessary for us to provide opportunities for Christlike experiences through the kind of atmosphere we create in our classrooms.

²D&C 88:118.

³Here-and-now-situation is a term used by the writer to describe the modern application of an ancient or earlier principle to a present situation.

INTRIGUING AROMA! When Big Boy's nostrils twitch with delight, ten to one he's succumbed to the tantalizing aroma of Rancho Chicken Noodle, Vegetable, Cream of Mushroom or our other fine Rancho Soups. Rancho Soups have a way with men. Why not find out tonight? Enjoy his beaming smile!



THE PRESIDING BISHOPRIC'S PAGE

Ward Teaching Supplement

GIFT OF THE HOLY GHOST

One of the great needs of man is companionship. God has so ordered things that we can enjoy this blessing all of our lives. We come into the world, born of mothers who become our first companions and friends, offering love and security. Our fathers, brothers, and sisters are also immediately part of our lives, and the circle soon extends to include other relatives and friends. As we grow older our number of associates increases until that very decisive point when we select a special companion for all eternity. Then come children of our own, grandchildren, in-laws, friends and acquaintances. We seek and are able on different levels to make ourselves one with society, to "fit in," to want and be wanted, to appreciate and be appreciated, to love and be loved.

There is one very special companionship to which we are entitled through our membership in the Church. That is the companionship of the Holy Ghost. This gift we receive through the laying on of hands of authorized servants of God. This companionship is different from all others, but like the others, it must be cultivated if we are going to get maximum benefit. This we can do by keeping ourselves close to the Lord, keeping his commandments and letting our lives be guided by his will. If we do this humbly and sincerely, we are promised that we will walk, as did the apostles of old, with this Spirit of Truth as our constant companion.

And what a blessing that is. Through the Holy Ghost we learn, we understand, we are comforted. We

receive witness—so essential to salvation—that Jesus Christ is indeed our Savior. (John 15:26.) We gain testimonies of the divinity of this gospel and perceive our responsibilities and privileges in relation to it. When temporary setbacks come upon us, we have the assurance that the Lord is watching over us and that it is he who knows what is the best for us in the larger scheme of things. We are strengthened when all else fails. We gain insight into the personality of God himself, and can begin to form a rewarding companionship with him, also.

About the physical being and personal characteristics of the Holy Ghost, our knowledge is limited: he is a Personage of spirit, a Being separate and distinct from the Father and the Son. About the working of his spirit in our lives we can know much, and the more we know the less concerned we become with that which we don't know and the more interested we are in trying to live up to that which we do.

From one end of life to the other, we form companionships, associations, friendships—and remember these as some of the choicest of our earthly experiences. Here, too, we must be discriminating and selective, for the number we can form is of necessity limited. We should not, in our process of selection, overlook the Holy Ghost, for his companionship can become the most rewarding we know. It is right that we do this, for only in this way can we develop the attributes of Deity necessary that we might some day enjoy the presence of Deity.

BISHOPS

have great responsibility as leaders of wards

The Church of Jesus Christ of Latter-day Saints is a church of marvels. Some of its institutions, achievements, and characteristics cause members as well as nonmembers occasionally to pause in awe. And of all the wonders of the Church, few are more wondrous than the bishop.

His calling is at the same time one of the most demanding and one of the most rewarding in the Church. He spends unnumbered hours weekly in Church activities of every imaginable description. Indeed, although he has counselors and others to assist him, a bishop properly fulfilling his calling seems so busy that he can scarcely call his life his own. Anything less than complete dedication is inadequate.

But satisfactions are present also, and the joy received more than compensates for the time and effort required. A bishop is the temporal and spiritual guardian of several hundred souls—the father of the ward. As long as he is in office, virtually everything that concerns them concerns him. Their joys become his joys, their disappointments his disappointments, their problems his problems. Indeed, he must often solve these problems.

Bishops have always been special people. The office has always demanded much:

“A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach;

“Not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous;

“One that ruleth well his own house, having his children in subjection with all gravity.” (1 Tim. 3:2-4.)

Notice particularly in this enumeration of desirable characteristics by Paul the following: “vigilant,” “of good behaviour,” “apt to teach,” “patient.”

A bishop is many things. Under varying circumstances, he might be a judge, a speaker, an organizer, a confessor, a teacher, a public relations man, a record-keeper, an adviser, a builder, a nurse, or any one of a myriad of other things. He is a specialist in the gospel, in finance, in management, in human relations. He adapts and re-adapts himself daily to different people in different situations; he must instinctively do and say the right thing. Quite a challenge? It is. But the overwhelming majority of our bishops bring it off in grand fashion . . . in their spare time.

For bishops are working men. They are farmers, businessmen, doctors, and teachers. They are merchants, laborers, scientists, and contractors . . . craftsmen, architects, ranchers, and lawyers. In

the Church there are 2700 of them, and all are bishops plus. None can devote full time to his Church work. If he did, the family (and bishops are family men) would suffer. There is no salary connected with the office of bishop.

How do they do it? The answer lies buried deep in the genius of the Church organization and the Mormon people.

The priesthood is the backbone of the Church, and in the priesthood there are many callings—each with well-defined responsibilities and duties. The office of bishop is one of these. A bishop holds the Melchizedek Priesthood but supervises and presides over the Aaronic Priesthood in his ward, just as the Presiding Bishop presides over the Aaronic Priesthood in the entire Church. A bishop also presides over the ward as such, and it is in this capacity that most of us come to know him.

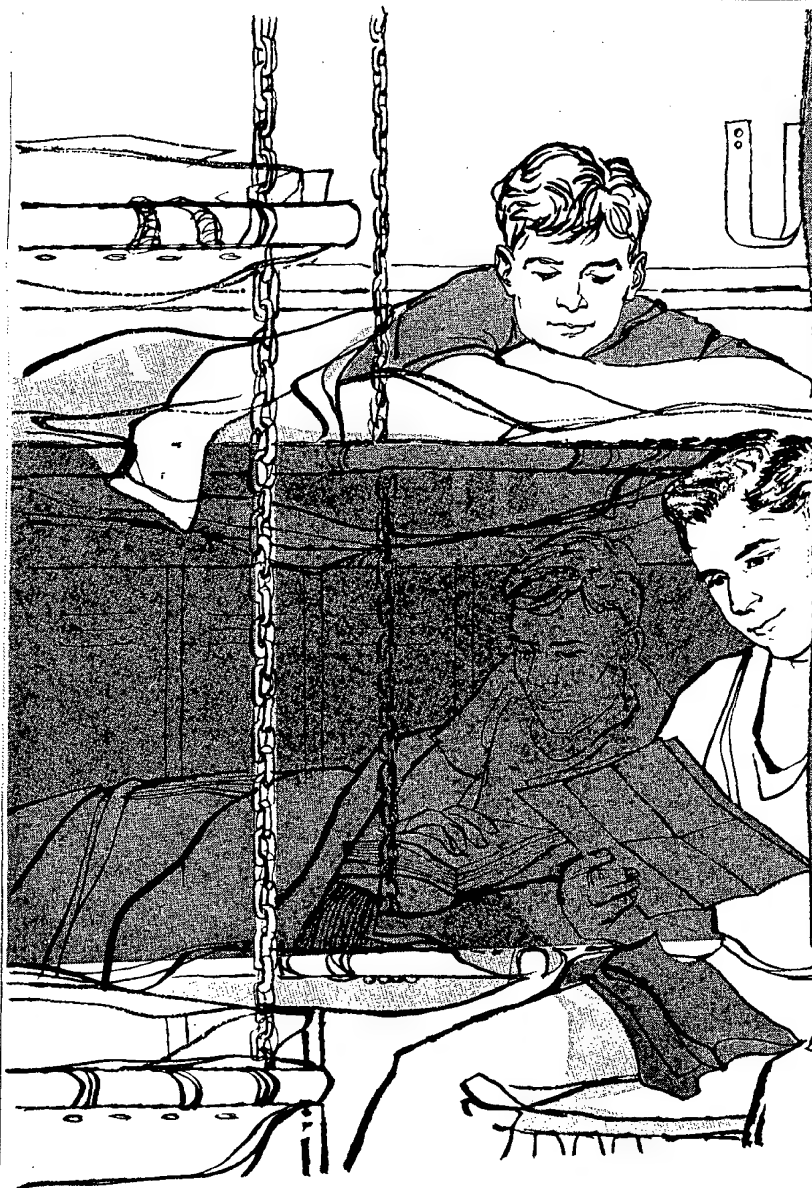
Latter-day Saints grow up with the priesthood. They respect its authority, and accept the bishop in his position, knowing instinctively that he is the right man for the job because he is there. They support him as such.

Not that our bishops are perfect. None of us is, not even these. But they are good men, devoted and dedicated men, men who have put service to the kingdom of God first in their lives. They are men who have been given and have accepted a tremendous assignment, and who need and merit the support of each of us.

How can we give them this support? First, of course, by doing that which they ask us to do. There is too much work in any ward for one individual, or three individuals, even if they are all supermen. Next time the bishop asks, “Can you help us here?” or “Will we be able to count on you for this?” there should be but one answer. Surely, most of us are busy. But few of us are as busy as he is.

What else can we do? We can live the gospel, obey the commandments, support the Church. This will bring him real joy. A bishop seeing a member of his ward live the gospel enjoys the same sensation as a parent witnessing a son or daughter growing up in righteousness.

What else? Another suggestion. . . . Next time you see your bishop, tell him that you appreciate what he's doing and the honor you have of associating with him. Most of us have such thoughts, but few of us ever get around to expressing them. We should; it might frighten him a bit, but he'll appreciate and remember it.



Are Your Servicemen Forgotten Men?

At one of the large military bases in western America, a seasoned major general stood before his troops and addressed them as their post commander. He had been through the army "mill"; he knew the pitfalls of military service. He knew what characteristics and abilities it took to make *real* soldiers, and the kind of men who should be chosen to take command of every unit from the squad to the division.

To the thousands who stood ready to obey his commands, he said in substance: "All Latter-day Saint returned missionaries, two paces forward. Now all you other men, take a look at these fellows. Learn who they are; remember them. They are going to be your leaders. You follow their examples; and what you see them do, you may do."

This or an equivalent announcement was made, not once, but many times—at various formations, in classroom lectures, out on field problems, at military entertainments. At the height of the Korean War there were from 1000 to 1500 Latter-day Saint brethren

stationed at this one base at all times. Among them, at all times, were from 200 to 400 returned missionaries. And these brethren were the leaders because they lived their religion and practised the principles of industry, devotion, and diligence which they had learned in the mission field.

"When I was in the army serving in Korea," reports one of the top officials in one of our stakes, "I had almost no interest in the Church. I used to go out with the fellows and carouse around a lot. One day I planned to go into town with a group of fellows from my battery, go to a certain place. * * * Just before we left I got in the mail a book written by President Joseph Fielding Smith which my family had sent me. I glanced through it, began to read a little, soon got interested, and did not go out with the other fellows where I certainly would have lost

my virtue. As time went on, I read more and more, became interested in the Church, and changed my habits and interests. I am most grateful for that contact with the Church, which did as much as anything ever did to keep me on the strait and narrow."

Nor is this happening an isolated occurrence. There are many known cases where letters from home or from a priesthood quorum, or where copies of the Church News or The Improvement Era or other items of church literature, have kept lonely servicemen from doing things they would have regretted all their lives.

These two true stories make us wonder if we are doing all we should to look after the spiritual well-being of our young brethren in the armed services.

It is true that this is peacetime. There are not nearly as many of our brethren in uniform as has been the case in recent years. But the draft still continues, and all of our young men still have a military commitment that spans a number of years.

Upwards of 50,000 of the youth of Zion are still actively participating in military programs, with thousands of these brethren still in their teens. Some 12,000 to 15,000 of them are on active duty in one branch of the service or another. Several times this number are bound by law and regulation to participate regularly in drills and training given by national guard and reserve units.

The temptations facing young men, whether they are away from home in the service or are getting their military training on a part-time basis, is the same as it has always been.

The Church, of course, has an affirmative and effective program to care for the spiritual well-being of its brethren in the service. The only problem is whether those charged with the responsibility for carrying this program forward are doing all they should for these brethren who so easily can become forgotten men.

Stake and mission presidents are responsible for the spiritual well-being of every Latter-day Saint serviceman stationed in their areas. They are to appoint servicemen's committees to carry forward the detail of the work. Servicemen's groups—organizations equivalent to branches—are provided for our brethren at the various military bases. These brethren are invited to participate in the religious and

social programs of nearby wards and branches. Extensive organizations are functioning well in West Germany, the Far East, aboard various ships, and in the various states and nations of the world. Probably the best and most effective work with our servicemen is performed in these outlying areas.

But where we fall down as a people, more than we should, is in giving the proper support and encouragement from home. Priesthood quorums, for instance, should write a personal letter each month to all of their brethren away in the service. These letters, from time to time, should contain some of our proselyting literature, which may be obtained from stake mission presidents without cost. Quorums should send, also, from their own funds, a subscription to the Church News and The Improvement Era to each of their brethren.

Before a young man enters the service, he should be interviewed by his bishop and given a copy of the little pamphlet, "So You Are Going into Military Service." Interviews should cover:

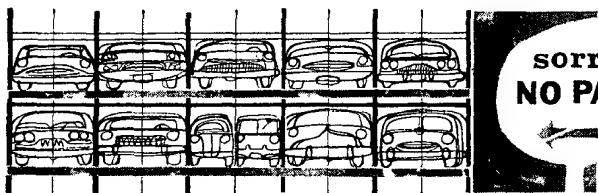
1. Maintenance of Church standards.
2. Understanding of the gospel.
3. Arrangement for exchange of correspondence.
4. Attending Church organizations at nearby branches and servicemen's groups.
5. Instruction for boys on how to use tracts.
6. If boy has been endowed, read him the letter of the First Presidency, dated October 2, 1950, relative to wearing of garments in service.
7. Encourage him to take extension courses from Brigham Young University while he is in the service.

Bishops also make a report on their servicemen so that such brethren may receive various items of literature from the general servicemen's committee, including their copies of the servicemen's sets—a special edition of the Book of Mormon and the little book, *Principles of the Gospel*. Of course, bishops correspond monthly with their servicemen, and where the Aaronic Priesthood and unordained brethren are concerned see that proper Aaronic Priesthood quorums send subscriptions to The Improvement Era and Church News.

Through the servicemen's program we hope to look after the spiritual well-being of all our brethren in the service and so to guide and direct them that they will be true to the Church and keep the commandments. Through this course they will be leaders while in the service and will prepare themselves for continued service in God's earthly kingdom when their period of military service is over.

Are you doing your part in this great work?

The Last Word



And why are we so anxious to conquer outer space when we haven't even solved the parking problem yet?

After a day of complete harassment, the mother shook her finger at her small, ornery boy. "All right, Junior," she shouted. "Do anything you please. Now let me see you disobey that."

Inquired the prospective purchaser: "Can I stick this wallpaper on myself?"

Replied the salesman: "Well, yes; but it will look much better on the wall!"

The wind of anger blows out the lamp of intelligence.

"The only way to compel men to speak good of you is to do good."—Voltaire

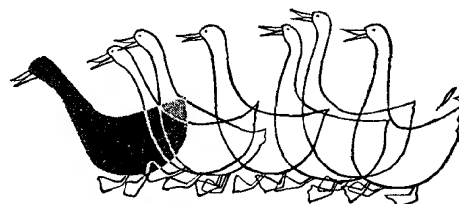
An elevator operator had a rather hectic day and her patience was strained.

"What would happen if the cables broke—would we go up or down?" a lady called out.

"Madam," the operator sighed, "that would depend entirely on what kind of life you've led."

* * * * *

The toughest form of mountain climbing is getting out of a rut.



It is silly to argue that swimming develops form and grace; have you ever watched a duck walking?

This concerns three letters of which we have recently heard. The first is from a newly recruited salesman. It reads:

"Dear Boss: I seen this outfit which they ain't never bought a dime's worth of nothing from us, and I sole them a couple hundred thousand dollars worth of goods. I am now going to Chiaugo."

The second letter from the same salesman, dated two days later, said: "I came hear and I sole them

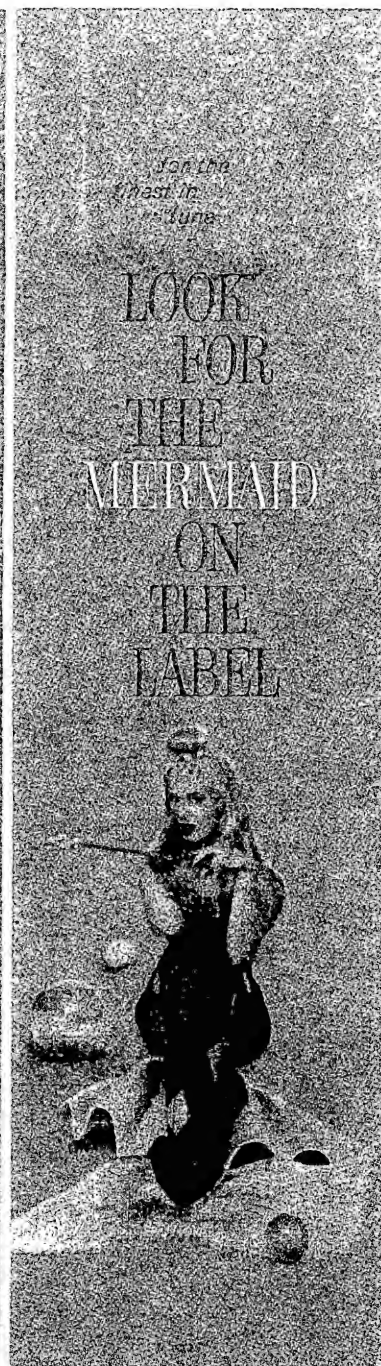
half a milyon."

The third letter was from the company president. Enclosures were copies of the other two letters. It was addressed to all the sales force and read:

"We been spendin two much time hear tryin to spel insted of trying to sell. Lets watch those sails.

"I want every body should read these leters from Gooch, who is on the road doin a grate job for us, and you should go out and do like he done."

—Quote



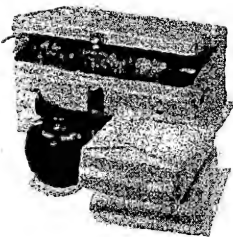
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finest in
tuna

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MERMAID
ON
THE
LABEL

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When it comes to tuna... *it pays to buy the best*

NUTWICHES... Mix White Star brand tuna (Family Size) with mayonnaise. Add chopped nuts, celery and green pepper for crunchiness. Spread on fresh whole wheat, rye or white - or slender french bread slices for a special party treat.



Tuna costs so little in comparison to other foods, it makes sense to serve the finest - the prime fillet tuna - White Star! No other tuna is pressure-baked in the special way that keeps White Star so moist, tender and delicate in flavor. Try the new Family Size for generous main dishes, salads - and sandwiches for lunch at home or school. Never take a chance on an unknown brand of tuna. *You only get a bargain when you buy the best.*

White Star Tuna



Finest chunk light tuna
in regular size, too!

Those who prefer Fancy Pack
use our solid light tuna...

Trick or Treat?

The choice is yours

When your youngsters reach the age for advanced education . . . or when your wife is suddenly faced with the responsibility of raising your family without your steady income . . . or when you reach retirement age and want to take things easy and enjoy life to its fullest . . . will it be "trick or treat" for you and your family? It would be a cruel "trick," indeed, to have to face any of these situations without the financial resources that only life insurance can provide so well, at a cost that virtually every family can afford.

New Beneficial Life plans offer greater benefits . . .

Now Beneficial Life Insurance plans offer unequalled flexibility to suit your needs. Among them are the *Family Benefactor Plan* (provides insurance for every member of the family); the *Planned Futures Program* (provides funds for all of the various needs you anticipate now or in the future); and the *Commercial Whole Life Plan* (gives you insurance in amounts of \$10,000 or more at bargain rates). Let your Beneficial agent advise you about the plan best suited to your needs and income.



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Beneficial Building
Salt Lake City, Utah

Please send information about the following plans — with no obligation, of course.

☐ Planned Futures ☐ Family Benefactor Plan ☐ Commercial Whole Life ☐ Other

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Street or R. F. D.....

Insurance  Company
Virgil H. Smith, Pres. Salt Lake City, Utah

Up made for 3-28-60
Follow Up for 4235

3-23-60

airtel

To: SAC, Salt Lake City

From: Director, FBI

W. CLEON SKOUSEN
CHIEF OF POLICE
SALT LAKE CITY, UTAH
RESEARCH (CRIME RECORDS)

Re attached copy of telegram dated 3-22-60 from Mary Jean Freebairn, and my reply, to the effect that Skousen has been fired. You should immediately advise the Bureau of the current situation relative to Chief Skousen and your comments should reach the Bureau no later than 3-28-60 under the above caption.

Enclosures

MAR 23 7 52 PM '60

REC-97

74-47468-60/9

NOTE: See letter of same date to Mrs. Mary Jean Freebairn, 1503 South 3rd, East, Salt Lake City, Utah.

ELC:cbc

(6)

Mr. Tolson _____
Mr. DeLoach _____
Mr. Mohr _____
Mr. Bishop _____
Mr. Casper _____
Mr. Callahan _____
Mr. Conrad _____
Mr. Felt _____
Mr. Gale _____
Mr. Rosen _____
Mr. Sullivan _____
Mr. Tavel _____
Mr. Trotter _____
Tele. Room _____
Mr. Ingram _____
Miss Gandy _____

F B I

Date: 3/25/60

PLAIN TEXT

Transmit the following in _____
(Type in plain text or code)Via AIRTEL AIR MAIL
(Priority or Method of Mailing)

TO: DIRECTOR, FBI - ATTENTION: CRIME RECORDS
FROM: SAC, SALT LAKE CITY (80-225)
RE: W. CLEON SKOUSEN
FORMER CHIEF OF POLICE
SALT LAKE CITY, UTAH
RESEARCH (CRIME RECORDS)

Re Bureau airtel 3/23/60.

The Bureau is advised a check of the indices fails to reveal any information in connection with MARY JEAN FREEBAIRN.

For the Bureau's information, there are attached three articles clipped from the DESERET NEWS AND TELEGRAM, a daily newspaper in Salt Lake City, which set forth statements by former Chief of Police W. CLEON SKOUSEN and Mayor J. BRACKEN LEE in connection with their differences in the running of the Salt Lake City Police Department. It is believed these articles will give the Bureau sufficient facts to analyze future correspondence from citizens in connection with the above.

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Special Agent in Charge

Chief Cites Cause Of Split With Lee

Former Police Chief W. Cleon Skousen aired his views on why he felt he was fired on a series of radio and television appearances Tuesday night.

Chiefly, he said he felt he and Mayor J. Bracken Lee had different ideas of law enforcement.

Following is a transcript of Mr. Skousen's television remarks Tuesday night:

I appreciate this opportunity to talk to our folks in the area, particularly our citizens in Salt Lake, and report briefly to them on what happened. Naturally, this came as a surprise to me, although I must admit there have been growing tensions between Mayor Lee and myself for quite some little while. I was rather disappointed that Mayor Lee didn't attend today. As a matter of fact, I've had difficulty spending time with Mayor Lee. I know he's been awfully busy, but I think a lot of our problems could have been overcome if he had made himself more available. To state it simply, the real reason why we had difficulty getting along here during the last few weeks was because he asked me to do some things that I could not conscientiously do.

Widely Separated

It became obvious that we were widely separated in our philosophy of both government and law. And the mayor assured me that as a result of this we were going to have trouble and I'm afraid we did.

But it wasn't economic in nature as many have assumed. I think even the mayor may have given that impression and basically there was an underlying principle of difference in attitude toward public service.

First Awareness

I think I first became aware of the fact that the mayor and I might have a divergence of feeling on how to run a police department when I attended the special meeting of the ex-FBI agents shortly after Mayor Lee took office. As he stood up to speak he looked out at the audience and saw Bryant Croft. Now Bryant Croft is a prominent attorney in Salt Lake City who was asked during the last election to report on conditions in Price during the time that Mayor Lee was there. And Bryant Croft indicated that from his own personal knowledge the town was more or less wide open during a considerable part of the mayor's administration, and he was anxious to know if that was what J. Bracken Lee would do in Salt Lake City if he were elected mayor. As Mayor Lee looked down at Bryant Croft he sort of smiled and said to the audience, "You know, I didn't know exactly what to say to Mr. Croft because many of the things that he said were true."

My training in discipline in law enforcement has been this, that long-range, the

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DESERET NEWS AND
TELEGRAM

EVENING EDITION
3/23/60
SALT LAKE CITY, UTAH

SALT LAKE CITY DIVISION

Full Text Of Skousen Explanation To Public

Continued from First Page

way to get a fine community spirit is to treat everybody the same and not to have any preferred group, but have one law for all the people. Otherwise the police department gets in trouble.

I know if you walked into a bar, or rather into a private club, and you were able to violate the law yourself or saw somebody else violate the law you would naturally assume that something is wrong with the local police department. After a while this tends to corrupt community police service. And so this was my concern in our working together with Mayor Lee.

Next Indication

The next indication that something might create a little problem between us was when Tony Hatsis came to see me. Tony Hatsis is a very close friend of the mayor. I think when the mayor had his inaugural banquet he said that the \$10 that was charged for the \$2 dinner was to help pay back his friends like Tony Hatsis for the money they put out for his campaign. They're very close, and Tony Hatsis came to me and said, "Now, my whole objective is to see J. Bracken Lee senator of the United States and support the mayor and help him make a good record."



... "tensions were growing" ... "said we were unpopular"



... "said I was too strict" ... "no soft enforcement"

Police Investigation

And I said, Well as far as I was concerned I would be very happy to work with the people's elected representative and I would do everything possible to continue to advance our police service and work with the mayor on that basis. Then Mr. Hattis made a comment that he was going to insist, in fact, he used a stronger word than that, but he was going to insist that the mayor appoint certain members of their political group to key positions and the next thing that I knew two of these appointments had been directed to investigate the police department.

My basic concern there was not that we were being investigated, but the fact that they would come into the department and would make inquiries primarily among the disgruntled employees. They very seldom talked to those who were really running the department and they did not talk to me. And then they would make reports to Mr. Lee and I felt that he was getting a distorted picture of really what was happening in the department.

Mr. Skousen then answered some questions from the press:

Q. Our big question at this time will move in the area of your basic differences about law enforcement, I assume this is the direction you are going, is this correct?

Invited Mayor

A. Yes. If I may, I felt that I owed it to the mayor and to his assistants to sit down with them and let him meet our people in an informal atmosphere and let us present our picture and tell him what our hopes and ambitions were for the city and try and catch their spirit. And so I think it was on Feb. 29 I invited the mayor and his assistants to sit down with us in my office along with 10 or 11 of our administrative assistants and talk over our mutual problems. I tried to present to him our present status, which is simply that we do not have as many police officers as would be required for minimum coverage of a city. In spite of that, last year we were able to tip down our crime statistics below the national levels in all areas and our major crimes among juveniles dropped 25 per cent. Our boys put in over 30,000 hours of overtime and we're winning the battle.

In Full Bloom

The department was in full bloom and all we needed from the mayor was a little gesture of encouragement so that the program wasn't disrupted. A good police outfit is a very delicate administrative instrument and if people who do not know police work tend to interfere with it, without their knowing it, they can be very sincere and nevertheless completely frustrate and disrupt the program and the results it is supposed to achieve.

Criticized Department

I didn't feel that the mayor was particularly interested in this aspect of the presentation. As a matter of fact he told me he couldn't follow the statistics and the principles I was trying to present. And then he began criticizing the department. Ever since he's come in as mayor even when I invited him to come over and meet our personnel and shake hands with them, he took advantage of that opportunity to tell the men what low morale we had and how unpopular we were in the community, and frankly, I didn't appreciate this negativism.

We have a hard enough time keeping a good fighting spirit among our people and this didn't help. I said that he was primarily worried about the waste of man power in looking on private clubs.

And I said, "Well in what way is it a waste?" and he said, "Well, these clubs don't have to be checked and the men should be out working on major crimes." And I said, "Well, these clubs don't have a background on this type of problem and I must have sounded a little naive to him, but I actually took time, to explain to him how hoodlums move into a community in the fringe areas where respectable people are, what shall we say, popping over just a little on the law."

Hands Off Clubs

He said he didn't want any further suppression or resistance to fringe gambling, like bingo, that he didn't think this was a warranted expenditure of police manpower, that he didn't want us to be in the clubs where we, of course, check for sale of liquor across the bar, which the law requires us to check on. He also said he didn't want us checking on strip tease shows. Now anyone who knows anything about vice knows that most strip tease shows are. The strip tease show itself is designed to cultivate business for the wrong kind of people. It isn't just the show itself that's wrong, it's what goes along with it.

A Little Worried

And I was a little worried about that, a little concerned, and the mayor made a point of the fact that we had recently had such an arrest and he didn't approve of it. Well, as a matter of fact, he expressed himself. He said he liked to watch those kinds of shows and he certainly didn't want us arresting him while he was attending one.

Well, he had some other minor complaints, but the meeting finally broke up and I have to admit that I was disappointed. I just didn't feel that we drew together nor that we were able to share with him our point of view. Now it was a couple of days later that I received, or the department first received a complaint. I heard about a citizen complaining that he was called down to the Tony Hatsis tavern and when he arrived there he was suddenly confronted by the mayor and that in that circumstance city business began to be transacted and that he resented having the mayor talk to him under those circumstances where somebody else had invited him down and he didn't like the place where he was invited, particularly for city transactions.

Describes Impression

And he said that as he listened to the mayor he gained the impression that there was an attempt there to build a case against the administration of the department. Well, of course, this puzzled me a little. The next thing I knew, I had been called down to the mayor's office on very short notice, and I sensed as I walked in that there wasn't too friendly an atmosphere. I did get to shake hands with the mayor and he asked me

to sit down, but immediately he called in a stenographer to make a stenographic transcript of our conversation and I sort of felt like I was in a courtroom.

Outlines Charges

The mayor started out and said that he was convinced that he and I were going to have trouble and I told him, "Well, if we did, it would not be my desire to have trouble. I sincerely wanted to work with him." And then he outlined approximately 10 charges against me personally or the administration that I had with the department. Some of these were rather shocking to me and others I could realize maybe somebody was disgruntled had handed on to him. On the other hand, in running a big operation, like a police department people make mistakes, so I told him anything that you hear about well investigate. I have told him that from the very beginning. We would welcome an investigation of any aspect of the police department. We had nothing to hide.

Several Charges

So I asked him what his charges were and here are two or three, or several, that you might be interested in. He said first of all that he had heard that police influence was being used against tavern owners to make them join some kind of a protective association. So you'll understand the picture, when I came to Salt Lake City there was a great deal of chaos in the administration and the supervision of the taverns and clubs as far as liquor was concerned, and so I went to the tavern people and I said, "Now under the law, you're supposed to be legitimate businesses and we shouldn't have to have a policeman in every one of your places getting you to conform. You're licensed by the city, and we should be able to look upon you as people perfectly capable of keeping your own place clean. I said, of course, it would save the city a lot of money if we could work this out on a self-policing basis."

Accepted Challenge

As a result of that program, these men took the challenge. The vast majority of them were wonderfully cooperative. They cut drunkenness down about one-half in the taverns, and the mayor today alleged that there were minors in the taverns and that some of them had been allowed to stay open all night. He's never mentioned this to me and I'd like to have him specifically state where such violations occurred. Because any tavern owner will tell you that our supervision has been strict, first by them, and secondly by us. And if there were some exceptions, they aren't anything that I am aware of. We were conscientiously trying to work it out just the way the law had it written.

Now the tavern association, of which most of the taverns are members, hired an individual who formerly worked with the police department and I can say one of my hardest working officers under my administration. Sgt. Southworth. They hired him because he knew the tavern law, the tavern law, or the beer law, is very, very technical and they hired him to counsel with the tavern owners and tell

them what was necessary to stay within the law. When he saw violations he reported them to the department, and when we saw somebody that might become a little careless, we called it to the attention of the association so that they could clean themselves up. We weren't trying to persecute anybody, we just wanted a good operation. Now then when the mayor comes along and says that we were using police influence and forcing people to join some kind of an association, this is a serious charge. I told him I would check on it immediately, and I did.

Explains Note

The mayor of course intended to deprecate the results of our survey, saying at these people were paid to tell the truth. Well, anyone who knows tavern owners knows that they are glib and you don't use these kind of people impose upon them in any way without their speaking. I think they knew me well enough that if they were imposed upon they would come to my office any day and any officer would very definitely disciplined he'd imposed upon them.

Next Charge

The next charge that the mayor made was that one tavern owner who had tried to buy another tavern had been required to pay a \$2,000 note under some kind of a threat and it was a \$2,000 note that had already been discharged by bankruptcy. Now this sounds a little technical, but it's a serious charge. The first thing that I discovered was that the note was not discharged by bankruptcy. It was written four days before bankruptcy was taken out, therefore was a valid note. The next thing I discovered was that all that had actually been required of this purchaser was to satisfy the bulk sales law of the state of Utah, and any lawyer who is listening to me will know that was necessary before the city could go ahead and grant licenses.

Mayor's Interpretation

Now the mayor interpreted this as some kind of a threat and our insisting that the law be satisfied. I turned over the results of the investigation to him and asked that he have a public hearing so that people could see that we had done our best under the circumstances to do our duty. But he declined the public hearing and turned it over to the county attorney.

Explains Assistants

I was also accused of being uncooperative in failing to discharge three assistant chiefs. Well, now I have learned enough about Mayor Lee to know that he's a bright individual and he knows a lot of things, but he does not know police administration. Now, I don't say that disparagingly. There are a lot of things that I would not know, that he would know and I would expect him to tell me about it.

No Work Study

Now when he tells me to get rid of three assistant chiefs without ever making a work study, this is unprofessional and not in the public interest I pointed out to him that we had already done away with an inspector, three or four captain-

cies and other positions. I was running five divisions with lieutenants instead of captains. I had done everything I could to make it as economic as possible, but that I needed the three assistant chiefs to maintain a tight span of control to get the results. I would ask anyone to examine the statistics of what's coming out of Salt Lake City as to results.

Refutes Charge

Then, two or three other things, by way of example. He accused me of following a double standard. He said, "You cover up for personal friends of yours." Now this was a delicate thing to accuse a police chief of and so I said which personal friend, and he named one and named the incident.

I said, "Mayor, this to me typifies the kind of misinformation that you're getting." I said, in this particular case, what did you object to? He said, the fact that you took it away from the traffic division and investigated it yourself and covered up. I said, "Now, mayor, here's what happened. I did take it away from the traffic division because of a complaint that one of our officers had not conducted the affair quite right, in fact, he lost his temper in a rather provocative situation and I always, or frequently, take over cases when an officer is charged with an irregularity. I did in this case. I investigated it. I found there had been a technical violation. A citation was issued and a fine was paid. These are the facts in the matter."

The mayor did not indicate any other illustrations of my using double standards. Now I must hasten. He continued to object, saying that I was ignoring his request to try to cut costs. Now I would like to say just a word about this because a great deal has been made of the cost angle.

Cites Inaction

I asked him if he could name a single department that had come forth voluntarily and tried to cut costs as we've done and he couldn't name one. On Feb. 1 I submitted a complete list of things that we thought would save money for the city and the department. Some of these the department had to do, some the mayor had to do through the commission. We did practically all of ours and then I found the mayor had not taken action on the ones that were referred to him and I began to wonder if the mayor was really as interested in economics as he had indicated, or it was just asking the department to do things that in some cases have proven very difficult.

Closes Off Conversation

Our conversation sort of closed off with the mayor again emphasizing that I was too strict in the enforcement of the law, particularly vice and also traffic. "Let's not write traffic citations, let's issue warnings," he said. Now in the police department, under my administration, we would stop people on a courtesy stop on a fringe violation, but consistently write a ticket if it was a clearcut violation. That's to keep the public from becoming confused. You find a much better professional enforcement program if you have courtesy stops on fringe violations and consistent writing

the real clearcut violations.

As for vice, I told the mayor, I refer to my notes re, dictated by me after our conversation, that if he wanted the laws changed he could be honest and forthright in asking the commission to change them. This in reference to vice problems. He should not try to use his influence to get our department to ignore the law that already exists. I related to the mayor that if I was asking me to ignore violations because they occurred in certain preferred clubs, then I would have to make it very clear, as long as I was chief of police, the policy would have to be one law for all the people, and that he and I would definitely have trouble if he tried to get me to open up the city and allow vice violations.

Position, Responsibility

The mayor said that naturally a person in his position and responsibility could not tell the police department to overlook violations of the law and he therefore wanted it to be noted as a matter of record, this girl was taking this all down in shorthand, he wanted it to be noted as a matter of record he wanted me to enforce the law to the letter. I then told the mayor he had accused me of following a double standard, that now it was very apparent to me it was as he who had double standards and that while he was making one policy for the record he was trying to get the police to follow a different one.

To Enforce Law

The mayor said that under no circumstances must I ever quote him as saying that he had told me to overlook violations of the law, that he wanted it plainly understood that his official instruction to me and the department was to enforce the law.

Well, I told the mayor frankly I was disappointed in this conversation as I thought his statements represented what he would want done in actual practice. Well now, it's a free world. We all are entitled to do the things we want to for fun, for pleasure and so forth, we all do different things possibly. But something happened Saturday night that indicates a kind of problem which has existed between the mayor and myself.

Cites Violation

We had a private club that was putting on a program and incidentally decided to have a game, parimutuel race horse game, which is in violation of the law. Our officers arrived there after the game was over and the person in charge was very frank about it. He said, yes, we had the game, we had some rather prominent people here. So when the charge was filed here today, among the witnesses that were available to testify that there had been gambling, were the following: Mayor J. Bracken Lee, Tony Hatsis, Charlie Foote, budget director of public safety.

Now, I feel it is everybody's responsibility to uphold the law. As a matter of fact, under Section 10-6-16 of the Utah Code it says that a commissioner of a city shall see that the laws and ordinances are faithfully discharged.

In other words, it is as much the mayor's job as it

is the chief of police. Well now, last Thursday, I got Charlie Foote and sat down with him and said, "Look, why don't we try to be men about this thing and let's get the mayor over here and sit down and counsel and eliminate this quarreling, which isn't good for anyone." Charlie suggested that since the mayor and I were so far apart, it might be best if I resigned.

I told him under no circumstances would I resign. I'd feel like I was abandoning the department at a time of crisis. The mayor, I understand today suggested that I quoted him as saying that I had been asked to resign by him, and if I had said that, that was a lie. Well, let's be very clear on this. The mayor didn't ever extend me that courtesy of resigning. He just up and fired me.

No Notification

As a matter of fact, I haven't even had official notice of it as of this moment. I don't know whether I'm still on the payroll or not.

There are several other things. Perhaps I have time to mention one or two more. You've heard that the mayor has said there's too much paper work in the police department, too many clerical employees. I just want to mention a couple of things in that connection.

The mayor said, "Can't we replace some of the officers at headquarters with clerks." Well, in some places you can, and we replaced 13 police officers with clerks. Now, when you come down to police headquarters with your headaches and problems I think you'll want to talk to police officers. But in cooperation with the mayor, we substituted very fine clerks and they'll do the very best that they can.

Too Many Clerks

Then the mayor said, "Now, you've got too many clerks." Well, we have 13 that have replaced officers. As for paper work itself, this is the thing that people should remember, the most expensive part of police work is gathering the information. The cheapest part is recording and storing the information, and any time someone comes along and who doesn't know police work and says try to save money by cutting out the storing of information, they are completely wiping out the value of the expensive process of gathering the information.

So there is such a thing as false economy. Sometimes it looks like you are saving money, but it's actually costing money, as it would be in this case.

Denies Threat

Well, the mayor suggested this morning, I understand, I'm quoting from what someone else has said, that he was advised that members of the police department were told that if they went to talk to the mayor I would fire them. And for the comfort of the mayor I would like to challenge him to produce one police officer that was told by me that he'd be fired if he talked to the mayor. This is ridiculous. Several of my officers came to me and said, the mayor is calling us down. Just thought you might want to know, and I'd say, "Fine, go ahead and talk to him."

That's the true facts of the matter.

Answers Questions

Following are some of the questions asked by the press and answers given by Mr. Skousen after his talk. Both questions and answers have been briefed in places:

Q. Mayor Lee made a statement that you were out to get something on him.

A. Now this atmosphere of suspicion, I felt, was created by the mayor. I heard it reported back after our conference after Feb. 29, I think it was. He figured that I had recorded our conversation. Well, this isn't the way I operate . . . I like to try to work with people, not against them. If you can imagine a chief of police going to get his mayor. This is ridiculous on its face.

No Softening

Q. Regardless of individual differences, in your opinion is there a deep-rooted underlying reason for all of this?

A. I've felt that the underlying reason was when the mayor discovered that I was not going to soften enforcement policy and allow certain activities to go on which he apparently sincerely believed should be allowed. That was when he told me we would start to have trouble, and we did, we found roadblocks thrown in front of our whole program.

Q. Can you comment further as to the ulterior (more) of such a design?

A. I wouldn't say it was ulterior, it was a different attitude toward law. My

feeling being the people are entitled to have enforcement of the law that their representatives have passed. If it's too tight, then liberalize it but don't liberalize it by watering it. This is bad for everybody.

Praises FBI Help

Q. Mayor Lee commented that it was a bad situation for the police to be working with the FBI.

A. When I came here . . . there was very little liaison between the other agencies, so we worked out a program with the FBI and they've been wonderful to help us. They do practically all of our technical laboratory work (He mentioned their working together saves duplicating each other's effort).

Q. Would you be willing to make budget cuts in terms of personnel?

A. I was willing to take the cuts. All that I wanted to do was to have the mayor face the facts that we had been cut down to greyhound running form and that any additional cuts definitely were going to impair service. He kept saying, no, we'll cut out uniforms or we'll cut out paper, or we'll cut out assistant chiefs or we'll do something to make it up. And each one of these suggestions he would make would impair service very badly and tie my hands to do the job. So I wanted him to say, we will have to cut this much and it will cut out the service so much. I couldn't get him to say it. He would simply say, we're going to cut you back, but don't cut the service and this is what we had difficulty on.

Cites Assurances

Q. State Sen. Bruce Jenkins in the mayoralty campaign last fall stated that your dismissal should be a campaign issue . . . Were there indications of trouble then?

A. I didn't know J. Bracken Lee really . . . he had mutual friends call me during that campaign who said, "Don't you worry at all about an upset of the Department." I wasn't worried about myself. My great concern was about the department. Here Salt Lake City has had a beautiful operation, attracting national attention, and my being there was only a symbol. If it remained intact, wonderful, I didn't have to be there, but I didn't want to see it dismantled. He said, "Don't get upset because, as a matter of fact, we can probably work it out together." So I just assumed that as problems arose we could get along together.

Denies Refusal

Q. Is there any reason you can give why Sen. Jenkins should make a statement like that in the campaign?

A. No, not really. I was so busy at the time, I didn't follow all of the arguments pro and con. I don't know what was back of his thinking.

Q. Did you ever refuse to give lie detector tests, in connection with Sgt. Southworth and the tavern owners? He said he asked you to give lie detector tests and you had refused. Is this so, and if so, why?

A. It is categorically wrong. Not at any time have I declined to give any polygraph tests. . . . I told him we'd be glad to conduct one, and that was the end of the matter. He turned it over to the county attorney and that's where it lies.

Wouldn't Resign

Q. Would you have resigned if the mayor had personally asked you to do so, in light of your differences with him?

A. I'll have to frankly say no because of the circumstances. I could see that his policy, no matter how sincere it was, was destroying a beautiful thing that had been built. Those boys have worked their hearts out and the police women, too. And so I would have felt that I was abandoning them to an administrative interference that was destroying what we had built. I would not have resigned voluntarily, no.

Q. There is some strong feeling about your dismissal. If the commission took another look at this decision, what would your attitude be if the commission overruled Mr. Lee?

Lists Conditions

A. Well, a lot of damage has already been done. I couldn't possibly run that department and do a good job without a good tight span of control. It's very doubtful Chief L. R. Greeson could be obtained now. He's just walked out and doubled his salary. . . . I would have to have the kind of structure and a guarantee of non-interference on professional principles by people who weren't acquainted in the field if I'm

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SKOUSEN

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going to be held responsible for the results.

Q. Do you mean to say then that you would stay if you were asked?

A. Under those circumstances.

New Points

In a later telecast at 9 p.m. the former police chief brought up several points which were not mentioned in the earlier broadcast:

But then I heard something that really was a cause for disappointment. I'm constrained to say. The mayor injected into our conversation a very personal thing, and something which among men just shouldn't happen. He said, and he was very frank about every thing discussed on this occasion, he said, "You know, chief, I think you're the kind of fellow who doesn't think anybody is any good unless they belong to your church." I told the mayor, I thought he was a bigger man than that.

Faiths Differ

Religion is a personal thing and I've always prided myself in enjoying the company and wonderful abilities of people per se, for what they are. Among my friends are Catholics, Jewish, protestant, many religions and some with no religions . . . I pointed out to him that two of my assistant chiefs, both of whom I personally appointed, were not of my faith. And I didn't even inquire into religious associations when we made promotions in the department and any investigation would verify my statement.

This issue of religion was injected several times into our conversation and I just frankly felt it had no place whatever, that we should deal man to man for what we are and no prejudice should exist there.

Lee Says Chief Failed To Obey

Failure to obey an order to keep hands off the tavern owners' association was cited Tuesday by Mayor J. Bracken Lee as one of his principal reasons for firing ex-police chief W. Cleon Skousen.

The mayor charged the former chief with "insubordination" in an afternoon speech before the Provo Exchange Club, stating:

"He absolutely refused to do anything I told him to do. I feel I'm entitled to say something about how my office is run."

Mayor Lee also accused Mr. Skousen of trying "to get something on me." He added: "I can't have a man working for me who isn't loyal."

Move Necessary

The Provo comments were among the few made by the usually vocal mayor after a morning commission meeting he had adjourned suddenly. He said the move was necessary because a group of 75 citizens who appeared to protest Mr. Skousen's release had become "unruly."

The mayor canceled a television appearance with the ex-police chief and commented only briefly during a press conference later in the afternoon.

He admitted being on hand during a gambling session at the Ambassador Athletic Club, but said he had seen to it the police were notified.

Keeps Silence

In regard to an implication over television by Mr. Skousen that Mr. Lee had done nothing to stop it, the mayor said:

"Sure I didn't attempt to stop it. I think it is my duty to report the matter immediately to the police."

Mayor Lee refused to dis-

cuss other charges made by Mr. Skousen because "I don't want to hurt the man—he has been hurt enough."

In his Provo speech, the mayor said he had instructed the police that his department should have nothing to do with the tavern owners association.

'Ruining Morale'

He said the order was disregarded. He later maintained this "insubordination" and other differences between himself and the chief in regard to cutting police department expenses were ruining the morale of the police department.

"Salt Lake City must operate within its budget and the commission is compelled to balance it," the mayor said.

Mayor Lee said that instead of the chief obeying the order to keep hands off the tavern owners association, he had been "almost continuously" together with T. W. Southworth, a former police officer who is an executive officer in the association.

Claims Affidavit

The mayor told his Provo audience he had given the order because of charges made by a tavern owner. He said he had an affidavit from a tavern owner who claimed he was forced to sign a \$2,000 note to pay an obligation of another concern that had gone bankrupt.

"The man said he didn't owe the note, but that Mr. Southworth had told him he should sign it," the mayor said.

Mayor Lee said he told Chief Skousen about it and the police chief made a survey, "but that is like surveying yourself."

The mayor also noted the tavern owners association had

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DESERET NEWS AND
TELEGRAM

EVENING EDITION
3/23/60

SALT LAKE CITY, UTAH

SALT LAKE CITY
DIVISION



CITIZENS PRESENT VIEWS — Citizens again Wednesday invaded the Salt Lake City Commission

chambers to tell Mayor J. Bracken Lee that they did not like sudden dismissal of Chief Skousen.

LEE

Continued from First Page

grown from 12 to 117 members with what he labeled "the help of the police department."

Feared Pressure

Concerning the suddenness of the action to remove the chief, the mayor said:

"I was afraid that if I let them (the four other city commissioners) think about it, pressure would be put on them and I still would have the same chief of police."

Mayor Lee charged that when he made suggestions for budget cuts in the police department, Chief Skousen had gone to the public and "said the mayor knew nothing."

He went on to say he realized "Chief Skousen has some good qualities" and added that he "honestly believed when I took office that it was possible for me to work with him."

Measured By Results

The mayor said that in his first meeting with the chief he (the mayor) admitted he didn't know anything about police work.

"All I know is that I measure a department by the results it offers. My goal is to have a police force that the citizens of Salt Lake City and members of the department are proud of. If that is obtained you will keep crime and accidents to a minimum. If that goal is reached, I do not care how you do it."

Mayor Lee met reporters in his office after spending some five minutes in conference with L. C. Crowther, former chief of police who was named acting chief after Mr. Skousen's dismissal.

Sitting side by side with Chief Crowther, the mayor answered most of the questions and reiterated that "all I want is a police department where the morale is high and of which the citizens are proud."

Explains Absence

In regard to cancellation of the scheduled TV appearance, Mayor Lee said:

"I don't see there is anything that can be gained by going on TV. I could prolong this fight and in the long run I think it would belittle me."

"I don't have to apologize for anything I've done. I've run a city before and for that matter this entire state and I don't have to be sorry for the way I ran it."

The mayor refused comment on a majority of issues raised by Mr. Skousen on his television appearance. When brought to his attention, however, he did say that a reported charge by the ex-chief that his removal was part of a plan to promote liquor-by-the-drink in Utah was false.

He said Mr. Skousen should be allowed to continue his talks as long as he wants.

"I don't feel unkindly toward the man," said Mayor Lee. "He is a man with a lot of ability. He is a fine man. But he and I do not agree."

Mayor Lee cited the fire department as a department of "high morale," crediting this to a "good chief" and stating it was the type of department he wants the police department to become.

Lee Quits S.L. Public Safety Post



COMMISSIONER J. K. PIERCEY
... takes over Public Safety Dept.

MAYOR J. BRACKEN LEE
... switches to Finance Dept. post

DESERET NEWS AND
TELEGRAM

EVENING EDITION
3/23/60
SALT LAKE CITY,
UTAH

SALT LAKE CITY
DIVISION

Handwritten signature or initials



COMMISSIONER THEODORE I. GEURTS
Becomes Water Dept. commissioner

Commission Places Piercey Over Police

By **TED HIMSTREET**
Deseret News Staff Writer

The Salt Lake City Commission reorganized Wednesday in the wake of a heated controversy over the abrupt dismissal of Police Chief W. Cleon Skousen.

The reorganization moved Water Commissioner **J. K. Piercey** into the Public Safety Department post, moved Mayor **J. Bracken Lee** from Public Safety to finance commissioner, and switched Finance Commissioner **Theodore I. Geurts** to the Water Department.

The change was proposed by Mayor Lee in view of the public furor raised over the mayor's firing of Police Chief Skousen.

Won't Be Renamed

Commissioner Piercey, when asked if he would rename Mr. Skousen as chief of police, said, "No. That would be impossible. The breach is too wide. The motion for reconsideration was tabled, but you can be assured that whoever the new chief will be, he will be a high class, high caliber man."

Commenting on a name mentioned by Mayor Lee, Mr. Piercey said Dale R. Curtis, former member of the FBI and unsuccessful candidate for Salt Lake County sheriff in 1958, was among several candidates being considered for the chief position.

Mr. Piercey said it would be "some time" before a new chief is named because he wanted to interview each candidate.

Asks Confidence Vote

Prior to making a motion to reorganize the commission, Mayor Lee asked the commission "to give the commissioner of public safety a vote of confidence on what has happened."

"In view of the newspaper reports on the action which occurred two days ago, and in view of last night's television and radio reports, and in view of the public display in this room yesterday morning, I want to ask this commission to give the commissioner of public safety a vote of confidence on what has happened," Mayor Lee said.

The commission voted unanimously in a vote of confidence for the mayor.

"We might solve a lot of our problems if some other changes are made and I sincerely hope you will support me," the mayor said.

Lauds Fire Department

Mayor Lee commended the excellent status of the fire department and said Commissioner Piercey should be given the credit for the fine condition of the department.

Mayor Lee said he believed the public had been badly misled concerning his leadership of the public safety department.

However, he said, in order to assure the public and remove any apprehensions about conduct of the department, he was proposing this change.

"I think it would be wise to use the abilities of this commissioner and name him the commissioner of public safety," the mayor said.

Asked if the same incompatibility which existed between
Continued on Page A-15

Chief Dispute Stirs Change In Departments

Continued from First Page

Mayor Lee and Chief Skousen existed between Commissioner Piercey and the former police chief, Commissioner Piercey said he would have to give it some thought.

As part of the motion, the mayor asked that Commissioner Geurts be assigned the water department and the mayor be permitted to become head of the finance department, which he said he believed he was more qualified to handle.

Streets Commissioner Joe L. Christensen asked Commissioners Geurts and Piercey if they concurred in this move and voted "aye" when both commissioners nodded agreement.

Nothing To Say

A unanimous vote followed this action.

Mayor Lee said he had nothing more to say and moved that the meeting be adjourned.

Commissioner Geurts said he planned no further action in the Skousen firing and that any action would be up to the new Public Safety commissioner.

Commissioner Piercey said he had no statement to make at this time and that he would look into the police department matter before making any decision.

Mayor Lee said that as far as he was concerned the firing of Chief Skousen was a closed issue and that it would be "impossible" to get Chief Skousen back.

The mayor interjected into the police chief picture the name of Dale R. Curtis, former FBI agent, now a Sugar House businessman. Curtis was a unsuccessful Republican candidate for Salt Lake County sheriff in 1958.

Commissioner Piercey, as new head of the Public Safety Department, ordinarily would propose the name of the new chief.

Immediately after the commission session adjourned a crowd of citizens, both for and against the ouster of Chief Skousen, surrounded the mayor.

Many of them demanded that the mayor answer the charges made by Chief Skousen on television Tuesday night.

"It Is Over"

"I have entered into this fight all that I am going to. It is over. It would be impossible to get Chief Skousen back," he said.

"You have a new public safety commissioner in whom I have confidence and you are going to have a new chief of police," he said.

Still the people persisted that the mayor answer the charges made against him.

"Why should I?" the mayor continued. "My friends know they aren't true and you people wouldn't believe me anyway."

"The very fact that a police chief would stir people up is because he's not on the square," Mayor Lee retorted.

One woman asked, "Is it true what Chief Skousen said?"

In Joking Manner

The mayor answered in a joking manner, "I'm guilty of everything he said, so why don't you have me arrested. We have a county attorney who can do that."

Commissioner Romney and

the mayor's secretary, Marie Morris, interrupted and told the mayor he had a long distance telephone call.

"Never mind," the mayor said, "I'm having too much fun."

Finally one man pushed his way through and shook the mayor's hand and said "You're doing a good job and the one we elected you to do."

Mayor Lee left the chambers and the meeting broke up at that point.

Businessmen Act

Following the Wednesday morning City Commission reorganization, a group of Salt Lake businessmen attempted to set up a meeting with Chief Skousen to determine whether he would be available as police chief if Commissioner Piercey asked him.

Chief Skousen said he would be willing to take over the department again provided:

1. The commission agrees to restore two assistant chiefs. (There formerly were three.)

279 Officers

2. The commission guarantees a budget providing for 279 sworn police officers. The department, with a quota of 294 officers, now has 269 officers.

3. The commission restudies the clothing allowance provisions and makes them more equitable, with clerks to get \$10 a month and police officers \$20 a month, with a requirement that the personnel purchase all their own equipment. This would effect a savings, and would be acceptable to the police personnel, Chief Skousen said.

Same Assurance

4. The commission gives to Mr. Skousen the same assurances that he received when he first took the post—that he be allowed to run the department without political interference.

The storm broke Monday evening when the commission, by a 3-2 vote, accepted a proposal by Mayor Lee that Mr.

Skousen be dismissed as police chief.

Mr. Skousen carried his explanation of the dispute between himself and Mayor J. Bracken Lee to the people over three television stations Tuesday night and through statements to the press.

He said the main issue was not over budgetary matters as the mayor had said, but in widely different views over law enforcement. He said Mayor Lee had indicated he wanted softer enforcement of laws, particularly vice and traffic.

Discusses Firing

The mayor discussed the Skousen firing in a speech before the Provo Exchange Club shortly after Tuesday morning's hectic protest meeting in the commission chambers and later in the afternoon at a brief press conference.

However, he said he did not wish to go into details and "had no desire to hurt Mr. Skousen, he's been hurt enough."

"The chief absolutely refused to do anything I told him to do," the mayor said, "and I feel I'm entitled to say something about how my office is run."

Mayor Lee said he had no wish to prolong the fight and had no intention of continuing the argument with Chief Skousen. The mayor declined to appear on television with the chief to discuss the issues.



CHANGE POSITIONS The Salt Lake City Commission reorganized Wednesday in the face of public furor over the firing of Police Chief W. Cleon Skousen with Mayor J. Bracken Lee, seated, moving from public safety to finance commissioner; Theodore I. Geurts, left, from finance to water commissioner, and J. K. Piercey from water to public safety commissioner.

FEDERAL BUREAU OF INVESTIGATION

Room 5525

4/8/68, 1960

Telephone 333

_____	Director	
_____	Mr. Tolson	
_____	Mr. Mohr	
_____	Mr. Parsons	
_____	Mr. Belmont	
_____	Mr. Callahan	
_____	Mr. DeLoach	
_____	Mr. Malone	
_____	Mr. McGuire	
_____	Mr. Rosen	
_____	Mr. Tamm	
_____	Mr. Trotter	
_____	Mr. Tavel	
_____	Mr. Ingram	
_____	Miss Gandy	
_____	Mrs. Skillman	
_____	Reading Room	
_____	Mail Room	
_____	Teletype Room	
_____	Personnel Files Sec.	
_____	Records Branch	
_____	Miss Campsey	
_____	Miss Weber	
_____	Miss Ferguson	

_____	Mr. Tolson
_____	Mr. Mohr
_____	Mr. Parsons
_____	Mr. Belmont
_____	Mr. Callahan
_____	Mr. DeLoach
_____	Mr. Malone
_____	Mr. McGuire
_____	Mr. Rosen
_____	Mr. Tamm
_____	Mr. Trotter
_____	Mr. W.C. Sullivan
_____	Tele. Room
_____	Mr. Ingram
_____	Miss Gandy

_____	See Me	_____	For appropriate action
_____	Call Me	_____	For your information
_____	Send File	_____	Note and Return

Dir. shown sec.

J. P. MOHR

UNITED STATES () NT

Memorandum

TO : Mr. A. H. Belmont *AB*

DATE: May 9, 1960

FROM : W. C. Sullivan *WCS*SUBJECT: W. CLEON SKOUSEN
INFORMATION CONCERNING
CENTRAL RESEARCH MATTER

AB

Tolson	_____
Mohr	_____
Parsons	_____
Belmont	_____
Callahan	_____
DeLoach	_____
Malone	_____
McGuire	_____
Rosen	_____
Tamm	_____
Trotter	_____
W.C. Sullivan	_____
Tele. Room	_____
Ingram	_____
Gandy	_____

W.S. [unclear]
C.D. Davidson
Conway

Agents of the Salt Lake City office recently learned that W. Cleon Skousen, former Chief of Police of Salt Lake City and a former Special Agent of the FBI, has announced his candidacy for the Republican nomination for Governor of Utah. Skousen advised that a large number of friends, both Democrats and Republicans, have encouraged him to seek the nomination.

Incumbent Favored

The incumbent is Governor George D. Clyde, a Republican, who is completing his first term. People with political acumen have commented that it would be very unlikely for the Republican Party to repudiate the incumbent at the end of his first term and, accordingly, Governor Clyde is at this time likely to win the nomination. In addition to Clyde and Skousen, two other prominent men from Salt Lake City are seeking the Republican nomination. (Current Developments in Criminal Matters -- Crimdel -- Salt Lake City, 5/2/60)

Bureau Service From 1935 to 1951

Skousen entered on duty with the FBI as a messenger on October 24, 1935; as an Agent on June 17, 1940; and he resigned effective October 5, 1951, to accept the position of Assistant to the President of Brigham Young University. His services were satisfactory while employed by the Bureau. He was appointed Chief of Police of Salt Lake City in June, 1956, and was dismissed in March, 1960. (67-69602)

Friendly Toward Bureau

Governor Clyde was the subject of an applicant-type investigation conducted by the Bureau in January, 1953, for the White House. No derogatory

CGC
CGC:had
(11) *not*

EX- 105

13 MAY 12 1960

- 1 - Mr. Parsons
- 1 - Mr. Mohr
- 1 - Mr. DeLoach
- 1 - Mr. Rosen
- 1 - Mr. Malone

- 1 - Mr. Belmont
- 1 - Mr. W. C. Sullivan
- 1 - Mr. C. D. Brennan
- 1 - Section tickler
- 1 - C. G. Cusick

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REC-49 *94-47468-2*
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CENTRAL RESEARCH
Pers. Files

3/11C

Memorandum W. C. Sullivan to A. H. Belmont
Re W. Cleon Skousen

information was developed concerning Clyde at that time. In March, 1958, the FBI Law Enforcement Bulletin carried an address given by Governor Clyde entitled "Juvenile Offenders" before the Police Administrators' Conference in Salt Lake City in November, 1957. The Bureau has enjoyed very friendly relations with Governor Clyde. (77-55246)

RECOMMENDATION:

For the information of the Director.

0201 *V.* *CS* *[Signature]*

UNITED STATES

ENT

Memorandum

TO : Mr. Mohr

DATE: July 28, 1960

FROM : C. D. DeLoach

SUBJECT: **CLEON SKOUSEN**
FORMER SPECIAL AGENT AND
FORMER CHIEF OF POLICE
SALT LAKE CITY
CANDIDATE FOR GOVERNORSHIP OF UTAH
CONGRESSMAN HENRY ALDOUS DIXON (R-UTAH)

Tolson _____
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 Rosen _____
 Tamm _____
 Trotter _____
 W.C. Sullivan _____
 Tele. Room _____
 Ingram _____
 Gandy _____

For record purposes, at 2:25 p. m., 7-27-60, Mark W. Cannon (telephone 180, extension 3065), who is Administrative Assistant to Congressman Dixon, telephoned and talked to Wick.

Mr. Cannon said that Cleon Skousen is running for Governor of Utah and his campaign literature carries the phrase, "Served his country in the FBI 16 years, 4 of them as Administrative Assistant to J. Edgar Hoover during World War II, a top assignment."

Mr. Cannon said he has received inquiries by telephone from Utah people who want the answers to the following questions relating to Skousen so that the Utah people may then direct an official communication to Mr. Hoover asking the same questions. In other words, Cannon wants the answers ahead of time so as to see whether a wire or letter to Mr. Hoover would be profitable. The questions asked by the Utah people with respect to Skousen are:

1. Was "Administrative Assistant" Skousen's title while in the Bureau.
2. How many other FBI personnel had the same title at the time Skousen had it, if he did.
3. To what extent was Skousen's work in the FBI during World War II a "top assignment."

BACKGROUND:

Cleon Skousen entered on duty as Special Agent October 24, 1935, and voluntarily resigned October 5, 1951 -- his service was just a few days short of 16 years. After becoming a Special Agent he was assigned to the old Records and

- 1 - Mr. Parsons
 1 - Mr. Callahan
 1 - Mr. Jones

REW:sak

(5)

CONTINUED NEXT PAGE

CRIME RESEARCH
 FILES

DeLoach to Mohr 7-28-60
Re: Cleon Skousen

Communications Division in June, 1941, where he served until June, 1945. For approximately four years of that period he was the Agent Supervisor in Charge of Communications. As such he served as head of a section within the division.

Neither party in Utah as yet has picked a gubernatorial candidate. The Democratic Convention is July 30; the Republican Convention is later. The consensus is that Skousen will run as a Republican and may be the Republican nominee for Governor.

ACTION TAKEN:

After checking with me, Wick informed Cannon by telephone at 4:00 p. m. 7-27-60 that Skousen entered on duty as a Special Agent 10-24-35 and voluntarily resigned 10-5-51. Cannon was told that Skousen did serve as a Special Agent Supervisor at FBI Headquarters from June, 1941, to June, 1945. Cannon said that is all well and good but does not quite cover the point.

He asked Wick whether Skousen was an Assistant Director and Wick told him no. Cannon asked whether we had such a position as "Administrative Assistant" in the FBI as an official title and Wick told him we did not. He asked what titles we did have and Wick told him as follows: Director, Associate Director, Assistant to the Director, Assistant Director, Chief Inspector, Inspector, Special Agent in Charge, Assistant Special Agent in Charge and Special Agent. Mr. Cannon said he had already carefully reviewed the "Congressional Directory" and other sources he had to determine the above titles but he did not see the title "Administrative Assistant" named.

Wick impressed upon Cannon the fact that the FBI has no control over former Agents; they are not connected with the FBI; and it would appear here that frankly Mr. Skousen is attempting to trade on his former Bureau connection.

Wick told him that again very frankly Mr. Hoover and the entire FBI does not appreciate this sort of thing and it is simply unfair to inject the FBI into a political matter of this nature, that over the years Mr. Hoover has scrupulously and meticulously pointed out the FBI is solely, wholly and exclusively a fact-finding organization and is not to be injected into political matters. Cannon said he realized this and stated further the "opposition" is raising questions about Skousen's FBI connections of the past. He said he thought the explanation given by Wick was all he needed.

DeLoach to Mohr 7-28-60
Re: Cleon Skousen

OBSERVATION:

From the above it appears that the Democrats in Utah are challenging Skousen's claim to the title of "Administrative Assistant" (which, of course, is absolutely proper). Furthermore, it appears that the reason for Cannon's call is to get confirmation of Skousen's claims so that the Republicans can send an official communication to Mr. Hoover which, upon receipt of a reply, they can use to counter any Democrat charges that Skousen is not what he claims to be. It is quite probable, therefore, that no wire or communication will come in to the Director from the Republicans since a reply would not serve their purpose. We may, however, hear from the Democrats.

ACTION:

For information.

JP
7/28
D-7/28

UNITED STATES

Memorandum

TO : Mr. A. H. Belmont *alb*

DATE: October 28, 1960

FROM : Mr. J. F. Bland *JFB*SUBJECT: LINUS CARL PAULING
SECURITY MATTER - C

Tolson _____
 Mohr _____
 Parsons _____
 Belmont _____
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 McGuire _____
 Rosen _____
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 Trotter _____
 W.C. Sullivan _____
 Tele. Room _____
 Ingram _____
 Gandy _____

Linus Carl Pauling, professor at the California Institute of Technology, nationally known chemist and recipient of the Nobel Prize for chemistry in 1954, who has been identified with approximately 50 front groups in the past and has been a leader in the campaign against nuclear tests, appeared before the Senate Internal Security Subcommittee on 10-11-60 and refused to make available to the Committee the names of individuals who assisted him in obtaining signatures on a petition which was presented to the United Nations in 1958 urging a ban on nuclear tests. Subsequent to his appearance before the Committee, he assembled the student body of the California Institute of Technology on an informal basis and spoke to them of his "fight" with the Senate Internal Security Subcommittee.

Subsequent to the assembly of the student body by Pauling, W. Cleon Skousen was scheduled to appear at Culverson Hall, which is located on the campus of the California Institute of Technology, to show the motion picture of the San Francisco riots entitled "Operation Abolition." Skousen is a former FBI Agent, former chief of police in Salt Lake City and the author of the book "The Naked Communist."

Skousen did appear at Culverson Hall on 10-20-60 and spoke before an audience of approximately 250 to 300 students and 75 to 100 outside adults. Pauling was not observed in the audience. Skousen spoke generally on the history of the communist movement relating this movement to the infiltration by the Soviets of the United States. He generally followed his book "The Naked Communist." He concluded his speech with an outline of the constitutional and historic origins and purposes of congressional committees and the 5th Amendment to the Constitution, the positive accomplishments of these committees and the protection afforded to witnesses by the 5th Amendment. He did not show the movie "Operation Abolition."

100-353404

- 1 - Mr. Parsons
- 1 - Mr. DeLoach
- 1 - Mr. Belmont
- 1 - Mr. Bland
- 1 - Mr. Call

TBC:baw

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ORIGINAL COPY FILED IN 100-353404

Memorandum for Mr. Belmont
Re: LINUS CARL PAULING
100-353404

Sources have advised that the student audience appeared to be totally hostile evidenced by some quiet talking among the students, their reaction to some of Skousen's statements, and their questions at the end of Skousen's speech. It was evident from students' questions that their sympathies lay with Linus Pauling. The adult audience appeared entirely sympathetic to Skousen and were the only ones who applauded him. The questions asked Skousen by the students were, for the most part, framed very poorly and while they indicated general hostility to the House Committee on Un-American Activities and to Skousen, their questions did not indicate a following of the Communist Party line or indicate they had been reading communist literature issued by the Communist Party.

There were no incidents during Skousen's appearance and there have been no newspaper items noted to date concerning Skousen's appearance.

RECOMMENDATION:

For information.

Archie *P* *V.* *EB*
mc *JD*

UNITED STATES GOVERNMENT

Memorandum

TO : DIRECTOR, FBI

DATE: November 1, 1960

FROM : SAC, LOS ANGELES (67-6013)

SUBJECT: DR. W. CLEON SKOUSEN
MISCELLANEOUS - INFORMATION
CONCERNING

Mr. Tolson	✓
Mr. Mohr	✓
Mr. Parsons	✓
Mr. Belmont	✓
Mr. Callahan	✓
Mr. DeLoach	✓
Mr. Malone	✓
Mr. McGuire	✓
Mr. Rosen	✓
Mr. Tamm	✓
Mr. Trotter	✓
Mr. W.C. Sullivan	✓
Tele. Room	✓
Mr. Ingram	✓
Miss Gandy	✓

On October 25, 1960, RAYMOND EDWARD BELLAMY, Senior Scientist, U. S. Public Health Service, P. O. Box 1564, Bakersfield, California, telephone number FAirview 2-2977, contacted the Bakersfield Resident Agency to advise he objected to SKOUSEN's speech in that he is using this means to show opposition to the United Nations. BELLAMY stated SKOUSEN in his speech brought out how ALGER HISS wrote the charter of the United Nations, leaving the General Assembly without power and nullifying the Security Council by the use of the "veto." BELLAMY said SKOUSEN indicated he was against the "veto" since the Russians have used it to their advantage and it should be eliminated. BELLAMY stated he feels this would be a dangerous thing to do now since so many new nations have been brought into the United Nations which might bring a change in the balance of power away from the United States and towards Russia. BELLAMY said we would then need the "veto" power, as the Russians have used it to their advantage in the past, in order to survive in the United Nations, without which the U. S. might find it necessary to withdraw from the United Nations.

BELLAMY said he felt it was a possibility that SKOUSEN was so far to the "right" in his thinking in wanting the "veto" eliminated from the U. N., that he might actually be helping the "leftists" in getting it eliminated because when the balance of the nations in the U. N. turn away from us, if it happens, we will need the "veto" to protect our interests.

BELLAMY also desired to know SKOUSEN's background and was advised the FBI was not in the position to furnish him with it.

Enclosed herewith is an article that appeared in "The Bakersfield Californian."

2 - Bureau (Encl. 1)

1 - Los Angeles

EFL:ldh

(3)

EX-127

REC-23

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ADDITIONAL RESEARCH
PER FILES

PLAN FOR CONQUEST

U.N. Should Bar Russ, Group Told

Unseating of Russia as a member of the United Nations was advocated by Dr. W. Cleon Skousen, former chief of police of Salt Lake City and author of "The Naked Communist," when he addressed 600 listeners at a Free Enterprise Rally Saturday at Hotel El Tejon.

Dr. Skousen said this demand should have been made by the U.S. ambassador at the United Nations because Russia has failed to respond to any of the friendly aims of the United States to preserve world peace and vetoed the move to have the U.N. investigate the shooting down of a U.S. plane over international waters.

Dr. Skousen spoke more than two hours. He sketched the history of the Russian revolution, the overthrow of the early Russian Republic, the seizure of power by Lenin; the ambitions of Stalin, the Hitler-Stalin military axis, and the subsequent successful grab of the Communists for their world-wide sphere of influence and power over subject nations.

Hits Traitors

He assailed the United States State Department decisions under Dean Acheson, attributed the loss of atomic bomb secrets to home-grown traitors and reviewed the Greenberg case of treason as another method of Soviet infiltration.

He charged that Alger Hiss wrote the charter of the United Nations leaving the General Assembly without powers except those of debate. The Security Council was nullified by the "veto" which Hiss maneuvered to

benefit the Russians. He called for a revision of the U.N. Charter and declared that the Russian vote had made impossible the investigation of the recent shooting down of the United States plane as an act of war against the United States. He praised the policies of John Foster Dulles and defended the "hot war" statement as explanatory of the need to show military strength in the face of Soviet aggression.

Reds Map Future

Dr. Skousen declared that the years until 1973 are already mapped by the Soviet Union for more world conquest to include the now neutral countries of Asia

such as India, the infiltration of Thailand and others; the capture of the middle eastern countries, the conquest of the newly-emerged African countries, and then the infiltration of Mexico, which he said has already begun, along with Central America, and South American countries.

He concluded his address with the urging of alertness of American citizens against the inroads of socialism and Marxism and urged that both military and

THE BAKERSFIELD
CALIFORNIAN
BAKERSFIELD, CALIFORNIA
OCTOBER 24, 1960

ENCLOSURE

economic sanctions be used against Soviet aggression.

The speaker emphasized in his address the role of Chiang Kai-shek, and his desire to fight against Red China, and he accused the "leftist" elements in the U.S. State Department for letting him down.

He also castigated General George Marshall for his failure to continue military support for the Chinese leader and condemned the withholding of military forces at the 38th parallel in Korea.

He praised President Eisenhower for his use of the Seventh Fleet in 1955 to defend Formosa.

Stay Strong

He urged that America be kept militarily strong in the years ahead. He said that disarmament talks are raised by Khrushchev only when he has failed in major military objectives. He urged that peace-loving people in churches not be fooled by asking for disarmament or dropping of nuclear testing.

W. B. Camp Sr. introduced the speaker. At the close of the address he thanked the women who had arranged the meeting and the businessman who bought

tickets for the use of high school and college students who were in attendance.

The speaker drew applause numerous times during his address and a standing ovation was given for him at its conclusion. W. B. Camp, vocal soloist, was applauded in a number at the session.

Film On Reds

The morning was given to the showing of a film strip, "The Communist Map of the World," narrated by Comdr. Paul Terry of the USN (ret.), formerly with the United States Naval Intelligence, and now a newspaper publisher in San Diego.

The film revealed the geophysical spread of communism in the world today and depicted the ruthless and bloody tactics used by Khrushchev in the Ukraine where millions were starved or murdered to carry out Stalin's ruthless policies of collectivism.

Moderator of the panel discussion was the Rev. Glenn D. Hight of the First Presbyterian Church. Kenneth McRae, director of the West Side District of Parks and Recreation and a former intel-

ligence agent said that in 1917 there was one communist for every 2,227 persons in the United States and in 1951 there was one to every 1,800 persons.

Jim Hayden, manager of station KBAK-TV, spoke on the use Communists have made of labor unions, citing in particular the Harry Bridges domination of the Longshoremen's Union and political tools used by Communists in infiltration of the labor movement and political institutions.

The committee today apologized for the dissemination of religious and political literature at the meeting and said that it was done without the permission of the committee.

The distribution was stopped several times by the committee members who said the Free Enterprise Rally was planned as non-political and non-denominational in any aspect.



ADDRESSES RALLY—Dr. W. Cleon Skousen, for 15 years with the FBI and author of *The Naked Communist*, spoke on Communism as world conquest before 600 listeners in Hotel El Tejon Saturday at a Free Enterprise Rally, sponsored by a group of citizens including W. R. Camp Sr. (at the speaker's left), who presided at the afternoon session.

REC-46

1 - Mr. Simpson

94-47468-24

December 29, 1960

47710

Mrs. J. L. Gaffey
2752 Beach Street
Abilene, Texas

Dear Mrs. Gaffey:

Bonnie

Your letter dated December 15, 1960, has been received, and your interest in communicating with me is indeed appreciated.

In view of the contents of your letter, I am instructing the Special Agent in Charge of our Dallas Office to have an Agent contact you in the near future.

I am enclosing some material available for general distribution by the FBI concerning the topic of communism which you may like to read.

Sincerely yours,

John Edgar Hoover
Director

Enclosures (5)

2 - Dallas (enclosures - 2)

SEE NOTE TO DALLAS, PAGE TWO

SEE NOTE ON YELLOW, PAGE THREE

RDS:pw

59 JAN 9 1961

MAILED 25

DEC 30 1960

COMM-FBI

Mrs. J. L. Guffey

ATTENTION: SAC, DALLAS

Enclosed are two copies of correspondent's communication. Bufiles contain no identifiable data concerning her.

"The Naked Communist" is an anticommunist book by W. Cleon Skousen who until very recently was Chief of Police at Salt Lake City, Utah. He was a Special Agent of the FBI from October 24, 1935, to October 5, 1951, at which time he submitted his voluntary resignation. Our relations with him have been cordial. The Bureau has received no information concerning criticisms of his book and has no knowledge that it is no longer being published. (94-47468)

"Major Jordan's Diary," referred to by the correspondent, is undoubtedly the book, "From Major Jordan's Diaries," by George Racey Jordan, United States Air Force, (Retired). Jordan received considerable publicity about 1952 through allegations that he saw Government documents being sent to Russia during his tour of duty as liaison officer between the Air Force and Russian military representatives at Great Falls, Montana, in 1943 and 1944. Extensive investigation by the Bureau failed to substantiate his allegations. In recent years he has condemned fluoridation of water supplies as being a secret Russian revolutionary technique. Our past investigation revealed that Jordan's reputation is that of one who gloats on publicity and exaggerates things to the extent he believes them to be true. (65-58891)

In view of correspondent's statement that she was advised by the publishers of "The Naked Communist" that the book is not now being published and is under investigation "and the FBI is involved somehow," the Bureau desires that she be promptly interviewed. She should be advised that the FBI as an investigative agency of the Federal Government cannot furnish comments or evaluations concerning the character or integrity of any individual, organization or publication and, therefore, we cannot comment upon the contents of the two books she mentioned. She may be assured, however, that the FBI is not investigating the book, "The Naked Communist," and since we do not comment upon its contents, this Bureau is quite interested in the source of her statement that the FBI is

NOTE TO DALLAS, CONTINUED, PAGE THREE

47712

Mrs. J. L. Guffey

NOTE TO DALLAS, CONTINUED

involved in an investigation of this book. In the event she has been so advised by the publisher of the book or any other individual or organization, attempts should be made to obtain a copy of such communication to her.

The results of this interview should be promptly submitted to the Bureau under appropriate caption, making reference to this communication.

The following literature was furnished to the correspondent:

1. "Communist Target - Youth."
2. "America - Freedom's Champion."
3. "What You Can do to Fight Communism and Preserve America."
4. "One Nation's Response to Communism."
5. "Communist Illusion and Democratic Reality."

NOTE ON YELLOW:

Correspondent states she has not been able to obtain a copy of the books, "The Naked Communist" and "Major Jordan's Diary." She states the publishers of "The Naked Communist" refused to answer questions concerning it other than it will no longer be published, that it is under investigation, "and the FBI is involved somehow." She states she is a member of a local study group to study communism and states when they seek study material they always receive the answer it is no longer available.

In view of the above allegation allegedly made by the publishers of "The Naked Communist," it is believed desirable to interview the correspondent for additional details concerning this matter.

December 15, 1960

Mr. J. Edgar Hoover
Director of the Federal Bureau of Investigation
Washington, D. C.

47713

Sir:

This is written in reference to two books: THE NAKED COMMUNIST and MAJOR JORDAN'S DIARY.

We have been unable to obtain a copy of either book from our local book stores nor are they in our public library.

I was told this date that the Naked Communist is not available any longer, that the publishers refuse to answer any questions about it other than it will no longer be published and that, quote, 'there is something funny about that book. It is under investigation and the FBI is involved somehow. I don't know what it is but nobody wants to talk about it', end quote.

Well, I do want to talk about it.

We are a very small group here in this city who are trying to help in the only way we know: we have formed a study group to inform the people and then perhaps be in a position to move in a positive direction.

We do not feel that we are doing anything that would be of a hindrance in that since our organization a similar study group has been formed at Dyess Air Force Base (just outside the city) and they have been most helpful and cooperative with us. God forbid that we would unknowingly do even one thing that would be hurtful.

But when we seek study material we always receive the same answer: that is no longer available.

There are three possibilities: we are being given the run-around locally; these publications have been discontinued because of an investigation; or have we already reached the point to where the communists are controlling our reading.

Mr. Hoover, this is being written with sincerity and the deepest respect for you personally and for your office. I'm coming directly to you with this matter because I am a concerned American who refuses to sit idly by without lifting a finger to keep my world from crashing down around me.

REC- 46

94-47768-24

Thank you for the time you've given in reading this.

Most sincerely, JAN 4 1961

Bonnie Guffey

Bonnie Guffey
(Mrs. J.L.)
2782 Beech Street
Abilene, Texas

Ref. to
2-Dallas
12-27-60
RDS:pm

Mr. Tolson
Mr. Mohr
Mr. Parsons
Mr. Belmont
Mr. Callahan
Mr. DeLoach
Mr. Malone
Mr. McGuire
Mr. Rosen
Mr. Tamm
Mr. Trotter
Mr. Sullivan
Tele. Room
Mr. Ingram
Miss Gandy

PEER. FILES

I - Mr. Simpson

SAC, Dallas

February 3, 1961

Director, FBI

MRS. J. L. GUFFEY
INFORMATION CONCERNING
(INTERNAL SECURITY)

ReBulet dated December 29, 1960, directed to Mrs. J. L. Guffey, 2782 Beech Street, Abilene, Texas, copies of which were designated for your office with the request that Mrs. Guffey be interviewed.

Bufiles fail to reveal receipt of the results of this interview, and you are requested to furnish the results at once.

In the event this data has been submitted to the Bureau, furnish the date and caption of your communication.

REC- 95

LA-138

19 FEB 6 1961

Tolson _____
Mohr _____
Parsons _____
Belmont _____
Callahan _____
Conrad _____
DeLoach _____
Malone _____
McGuire _____
Rosen _____
Trotter _____
Evans _____
W.C. Sullivan _____
Tele. Room _____
Ingram _____
Gandy _____

RDS: pw
(4)

63 FEB 13 1961

MAIL ROOM ☐ TELETYPE UNIT ☐

UNITED STATES GOVERNMENT NT

Memorandum

TO : DIRECTOR, FBI

FROM : SAC, DALLAS (94-221)

SUBJECT: MRS. J. L. GUFFEY
INFORMATION CONCERNING

DATE: 2/2/61

Re Bureau letter 12/29/60 directed to MRS. J. L. GUFFEY, 2782 Beech Street, Abilene, Texas.

MRS. J. L. GUFFEY, 2782 Beech Street, Abilene, Texas, after three prior unsuccessful efforts, was contacted by SAS URAL E. HORTON, JR. and COLEMAN MABRAY on 1/30/61. She advised she is a member of a local study group. MRS. GUFFEY further advised that her quoted statement in her letter to the Bureau dated 12/16/61 with regard to the book "The Naked Communist" was in error, through a misunderstanding and interpretation of conversation with MR. WILBUR E. DUBOV who operates the Abilene Book Store. She had contacted DUBOV concerning the book and was advised he did not have the book; that something was funny since communications to the publisher to obtain the book had not been acknowledged.

She advised that the day following her letter to the Bureau, MR. DUBOV sent her word he had the book; however, she had already contacted the publisher direct and later received three copies of the book from the publisher. She has since learned that DUBOV when stating something was funny, had reference to the fact that the company had not acknowledged his requests for the book. Further, the mention of the FBI being involved had to do only with the fact a former Special Agent of the FBI is author of the book. There was no intent to infer that the book is being investigated by the FBI. She said she had not actually been told by anyone that the book, author, or publisher was under investigation by the FBI.

MRS. GUFFEY was advised that the FBI as an investigative agency of the Federal Government cannot furnish comments or evaluations concerning the character or integrity of an individual, organization or publication and, therefore, we cannot comment upon the contents of the two books she mentioned in her letter. She was advised that the FBI is not investigating the book, "The Naked Communist".

No further inquiry being made, ~~WACB~~ LACB.

RUC
2- Bureau
1- Dallas
CM/wv
(3)

59 FEB 13 1961

26
FILE

F B I

Date: 2/17/61

Transmit the following in _____
(Type in plain text or code)Via AIRTEL AIRMAIL REGISTERED
(Priority or Method of Mailing)

TO: DIRECTOR, FBI

FROM: SAC, LOS ANGELES (66-1700)

RE: W. CLEON SKOUSEN
Former SA
INFORMATION CONCERNING

ATTN: CRIME RECORDS

SKOUSEN at this time is associated with Dr. FRED SCHWARZ,
President of the Christian Anti-Communist Crusade, P. O. Box
890, Long Beach 1, California, (Bufile 100-7111).

Enclosed herewith is one copy of a newspaper article
dated 2/15/61 clipped from "The Register", Santa Ana, Calif.,
editor CLENNELL WILKINSON, which described SKOUSEN as one of
two special administration assistants under FBI Chief J.
EDGAR HOOVER, who lectured FBI Agents on the tactics of Communist
agents during WW II.

The above is furnished for the Bureau's information.

- C - *100-7111*
4 - Bureau (REGISTERED) (Enc - 1)
(2 - 100-7111)
1 - Salt Lake City (Info) (REGISTERED)
2 - Los Angeles
(1 - 100-43854)

MBP:mgj
(7)

Approved: _____
Special Agent in Charge

Sent _____ M Per _____

UNRECORDED COPY FILED IN 100-402030

MORNING REPORT

Anti-Commies Hear 'Design For Victory'

FULLERTON — Dr. Fred C. Schwartz, president of the Christian Anti-Communism Crusade in the U.S.A., will be featured speaker at a meeting of the Orange County Citizen's Committee at Knott's Berry Farm at noon today.

Schwartz, who will also be one of the principal speakers at the organization's anti-communism school slated for the Disneyland Hotel March 6-10, also will address an audience at a Friday night banquet this week. He will reveal the crusade's "Design for Victory" against communism.

Last Wednesday, the local group heard Det. Sgt. Norman Moore of the Los Angeles Police Dept. attack current attempts to organize a "police practices review board" in the metropolitan area. Moore told Orange countians the efforts to establish such a review board would lay all policemen open to claims and damages of persons arrested.

Under the proposed review board setup, a city would be liable for \$500 outlay in any case in which the review board decided the person filing the claim had been "mistreated" in any way by a policeman. The plan allows no penalty against, nor redress for, the filing of a false claim against a policeman, Moore explained in condemning the proposed review board.

The proposal, according to Moore, makes the "appeal" a one-way street against law enforcement by specifically prohibiting any prosecution of anyone who files a claim against a policeman.

The citizen's committee said today 300 applicants have been logged so far who will attend the full five-day anti-communism school at the Disneyland Hotel.

Other speakers slated to instruct against communism at the school include W. Cleon Skousen, former FBI official, and Herbert Philbrick, counterspy for the FBI for several years within the Communist party.

Skousen, who was one of two special administrative assistants under FBI Chief J. Edgar Hoover who lectured FBI agents on the tactics of communist agents during World War II, is also scheduled to speak at the Fullerton High School Auditorium Feb. 17 at 7:30 p.m.

Skousen at his Fullerton address will reveal generally unknown facts about the growth of communism based on his experiences in the Federal Bureau of investigation. The meeting will be open to the general public, under the sponsorship of the local citizen's committee.

Skousen is author of the popular book, "The Naked Communist."

The Register

2/15/61

Santa Ana, Calif.

Editor-

CLENELL WILKINSON

Submitted by LA

94-47400

UNITED STATES (NT

Memorandum

TO : The Director

DATE: 2-10-61

FROM : N. P. Callahan

SUBJECT: The Congressional Record

Pages A1110-A1111. Congressman Riestand, (R) California, extended his remarks concerning the Communist menace. He included several columns by Mr. George Todt, columnist for the Los Angeles Herald Express, on the same subject. Mr. Todt comments on the work of W. Cleon Skousen against this menace. Mr. Todt stated "This well-mannered gentleman was a former Brigham Young University professor and an administrative chief of the Federal Bureau of Investigation. He served in the FBI for 17 years. Knows his stuff. - - - Along with J. Edgar Hoover's knowledgeable 'Masters of Deceit,' I consider Skousen's informative 'Naked Communist' to be perhaps the two best literary works in the rising American patriotic movement which is commencing to sweep the country now." Mr. Skousen was employed with the Bureau as an Agent from October 24, 1935, to October 5, 1951. His services were satisfactory.

Original filed in:

In the original of a memorandum captioned and dated as above, the Congressional Record for 2-10-61 was reviewed and pertinent items were marked for the Director's attention. This form has been prepared in order that portions of a copy of the original memorandum may be clipped, mounted, and placed in appropriate Bureau case or subject matter files.

April 19, 1961

REC-35

28

Reverend Harry C. Carlson
300 North Idaho Street
La Habra, California

APR 19 3 05 PM '61
REC'D-READING ROOM
FBI

Dear Mr. Carlson:

I have received your letter of April 11
regarding Mr. W. Cleon Skousen.

For your information, Mr. Skousen did not
have the title "Administrative Assistant" while in the FBI.
However, he did serve as a Special Agent in a supervisory
capacity at FBI Headquarters from June, 1941, to June, 1945.

Sincerely yours,

J. Edgar Hoover

NOTE: In the letter of 2-27-61 to Carlson, he was advised of the dates
of Skousen's employment with the FBI. It is noted that Skousen's use
of the title Administrative Assistant has previously come to the attention
of the Bureau. DeLoach to Mohr memo of 7-28-60 entitled "Cleon Skousen,
Former Special Agent and Former Chief of Police, Salt Lake City, Candidate
for Governorship of Utah, Congressman Henry Aldous Dixon," indicated that
Mark. W. Cannon, Administrative Assistant to Congressman Dixon, inquired
as to the use of "Administrative Assistant" by Skousen. He was telephonically
advised on 7-27-60 that Skousen did serve as a Special Agent Supervisor at
FBI Headquarters from June, 1941, to June, 1945, and that we had no such SA
position as "Administrative Assistant."

JMM:hmm
(3)

MAILED 31
APR 19 1961
COMM-FBI

Tolson _____
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Belmont _____
Callahan _____
Conrad _____
DeLoach _____
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Rosen _____
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Trotter _____
W.C. Sullivan _____
Tele. Room _____
Ingram _____
Gandy _____

58 MAY 1 1961
MAIL ROOM ☐ TELETYPE UNIT ☐

Lutheran Church of the Master
La Habra, California

1601 West Central Avenue
OWen 7-2884

The American Lutheran Church
National Lutheran Council

HARRY C. CARLSON, PASTOR

PARSONAGE
300 North Idaho Street
La Habra, California

April 11, 1961

Mr. J. Edgar Hoover, Director
Federal Bureau of Investigation
United States Department of Justice
Washington 25, D. C.

1961 APR 13
EXP. PROC.
30

Dear Mr. Hoover:

Let me first of all thank you for your letter of February 27, 1961, in reply to my letter of February 19.

Since receiving your letter, I tried to determine whether the term "Special Agent" was the same as "Administrative Assistant to J. Edgar Hoover". I called both the Los Angeles and Santa Ana offices of the Federal Bureau of Investigation, and did speak to Special Agents at each office. Answers to my question seemed to be in the negative at both places.

What prompted my writing you in February was the conflict between the newspaper publicity about Mr. W. Cleon Skousen and a letter written by the Hon. J. Bracken Lee, Mayor of Salt Lake City, Utah, and former Governor of the state. It is a letter written to: Mr. Edward T. Price, President, Education Information, Inc., P. O. Box 2037, Fullerton, California; and dated August 16, 1960.

It contains the following paragraph on page 3:

"The article also states that he (Skousen) was Administrative Assistant to J. Edgar Hoover. This statement is not true and certainly can be verified by contacting Mr. Hoover himself."

Copies of this letter were sent to several persons, including Mr. Walter Knott at Knott's Berry Farm, Buena Park, California. I have a copy of this letter when discussing it with Mr. Knott.

seen

Newspaper clippings stated the following: (I shall only quote two)

"W. Cleon Skousen, veteran FBI agent and assistant to J. Edgar Hoover during World War II, will address citizens on communism tonight...."

"The staff includes....., and W. Cleon Skousen, former administrative assistant to J. Edgar Hoover, chief of the Federal Bureau of Investigation."

Try as I might, I cannot reconcile these three statements. In my letter of February 19, I asked "Was he your Assistant during World War II?" Your reply (February 27) was that he "was employed...in a clerical capacity...until...appointed to the position of Special Agent". My interpretation of your answer means "No" when related to my question. Perhaps I am wrong!

Person
Parsonage
Moffatt
Belmont
Callahan
Conrad
Belmont
Evans
Malone
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Tavel
Trotter
W.C. Sullivan
a. Room
Ingram
Gandy

EX-105

REC-35

94-47468-28

APR 20 1961

APR 27 1961

THE LORD HAS DONE GREAT THINGS FOR US; WE ARE GLAD. —PSALM 126:3

Page Two
To: J. Edgar Hoover
April 11, 1961

The Special Agents I spoke with knew of no such position in the Federal Bureau, although they said that there might be. Each was reluctant to say he was an "administrative assistant to J. Edgar Hoover." They outlined the general structure of the Federal Bureau (which by the way I found also in the Encyclopedia) as:

- 1 Director
- 1 Associate Director
- 9 Assistant Directors
- ? Special Agents, etc.

I personally would assume that the Assistant Directors and/or the Associate Director would be the "Administrative Assistants to J. Edgar Hoover". Of course, in a very broad sense, everyone would be an assistant.

Mr. Walter Knott is a close personal friend of both Mr. J. Bracken Lee and Mr. W. Cleon Skousen. In talking with him, I believe he feels that this title is an exaggeration on Mr. Skousen's part. Only you know, and I would appreciate an answer from you.

I also have noticed that Dan Smoot, also formerly with the F. B. I., uses the same phrase in that he "was administrative assistant to J. Edgar Hoover".

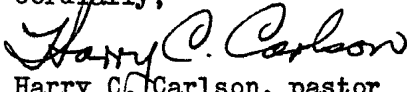
To most people, I am sure this title denotes closeness and a personal relationship with you. If it is true, well and good. If it is not true, then it becomes deceptive and a means to promote personal pride and opinions.

I am sure that Mr. Skousen has many experiences and valuable suggestions to share. I have read part of his book THE NAKED COMMUNIST and personally like it. I do not believe that he (or anyone) has to exaggerate or permit exaggeration, if such be the case, in order to speak to a very real and dangerous menace to our very lives. Over-emphasis, or, exaggeration is to me a great danger too in this critical time.

Permit this illustration. In this District of our Church we have a President and an Assistant to the President (Administrative Assistant). This is a position. When the President asks me to carry out an assignment for him in my area, I am in a true sense acting as his administrative assistant. However, there is a big difference between the "Position" and the "Assignment".

In conclusion, permit me to say that I do appreciate your patience and time in this matter, and I look forward to your reply.

Cordially,


Harry C. Carlson, pastor

UNITED STATES GOVERNMENT

Memorandum

TO : MR. MOHR

DATE: April 18, 1961 ✓

FROM : MR. J. F. MALONE

SUBJECT: CHARLES EDGAR WOOLERY
W. CLEON SKOUSEN (FORMER FBI AGENT)
INQUIRY CONCERNING

Tolson _____
DeLoach _____
Mohr _____
Bishop _____
Casper _____
Callahan _____
Conrad _____
Felt _____
Gale _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

On 4/18/61, Mr. Allan T. Howe, Administrative Assistant to Senator Frank Moss of Utah called and stated that he was calling at the instruction of Senator Moss. He stated that Senator Moss' Office has been receiving an avalanche of letters from constituents regarding one Charles Woolery, also known as "Pat." He stated that Woolery has been heading up citizens groups against Communist conspiracy in Utah. He lives at Orem, Utah. Howe stated that Woolery is supposed to run a farm implement business but he does not think he actually does. Howe also believes that Woolery on occasion represents himself to be an Agent of the FBI. Howe then referred to Cleon Skousen, whom he knows to be a former FBI Agent. He stated that he is acting as Executive Director of some organization involved in anti-Communist work. He stated that Senator Moss would like to know whether or not Skousen is backing Woolery. Also, he would like to know if there is any information we could give him in regard to Woolery.

Bureau files reflect that as of February 3, 1961, the Salt Lake City Office advised that according to records at the Credit Bureau, Provo, Utah, Woolery, aged 42, was born in Central City, Nebraska; was reared in Hastings, Nebraska; served in the United States Air Force 7 years at the time of World War II, and held the rank of Warrant Officer when discharged. He was employed thereafter at Lincoln and Hastings, Nebraska. His assets were believed to include furniture, automobile and personal effects. Woolery declined to furnish information regarding his business in Provo. He reportedly

He continues to give anti-Communist talks in the Provo area. He participated in an anti-Communist seminar at Provo with [redacted] Bureau [redacted] and W. Cleon Skousen, now associated with the Christian Anti-Communism Crusade. It is further stated that the public in the Provo area as of that time was emotionally aroused against Communism as a result of the seminar held for three nights by the individuals mentioned above. A portion of the public was aroused against Woolery, however, because of alleged

1 - Mr. DeLoach

1 - Mr. Belmont

1 - Mr. Rosen

JFM:wmj (5)

66 MAY 5 1961

94-47468-
NOT RECORDED
170 MAY 21 1961

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NINE

ORIGINAL COPY FILED IN 100-4-1504-10

Memo for Mr. Mohr
Re: Charles Edgar Woolery

incorrect statements and unwarranted emotionalism created by him.

An advertisement in the "Daily Herald," Provo, Utah, January 10, 1961, reflected Woolery was a former counterspy for Military Intelligence of the War Department, and was in the Communist Party from 1940-1944. The advertisement further reflected that Woolery was scheduled to speak on the subject of "The Communist Blueprint For Conquest of the United States of America."

The Chief of Police at Provo, Utah, was suspicious of Woolery because his farm implement business appears to be unprofitable despite the fact that he has purchased an expensive home in Provo, Utah.

As a result of a letter dated 2/3/61 from Mrs. LeNore T. Livingston of Springville, Utah, in which she referred to literature reflecting Woolery was a former member of the FBI, Woolery was interviewed by Bureau Agents on 2/16/61. He stated that he had never been employed by the FBI and has never made any statement that he was ever employed by the FBI either as a regular employee or as an informant. He stated that he was never a member of the Communist Party and has never claimed to be a member of the Communist Party either as an undercover agent or otherwise. He has never attended any Communist Party meetings although he did attend some Communist front meetings which involved military personnel. He claims that he was not responsible for the advertisement in the "Daily Herald," Provo, Utah, of January 10, 1961, referred to above. He claims that he received \$200 for organizing and participating in a recent anti-Communist seminar in Provo, in which he, Skousen, and Cvetic were the speakers. He claims that his wife's father was shot and left for dead by the Communists in Russia at the time of the Russian Revolution; that he was nursed back to health by Woolery's mother-in-law, and they moved to the United States where his wife and her parents have lived since she was about 1 1/2 years old. Woolery stated that he has a strong hatred for Communism and believes the emotional arousing of people in the Provo area to the dangers of Communism is justified. He plans to continue his fight against Communism. (100-434504)

[redacted] was also subject of a Fraud Against the Government
[redacted]
[redacted] for allegedly submitting a false claim to the
Government for [redacted] The United

b6
b7c

Memo for Mr. Mohr
Re: Charles Edgar Woolery

States Attorney declined prosecution inasmuch as evidence was not sufficient to show that Woolery knew the claim submitted to the Government was false, and that the merchandise did not meet specifications. (46-38600)

RECOMMENDATION:

That Assistant Director DeLoach contact Mr. Howe and informally brief him on the background of Woolery and point out to him there is no information in files of FBI indicating that Skousen, who is associated with the Christian Anti-Communism Crusade, is backing Woolery. It should be emphasized to Howe that Woolery is not now and never has been connected with the FBI.

Eff *MR* *4/19* *WRL* ✓
Just let him know
Woolery has never had
any FBI connections
& Skousen is certainly
not responsible for
any of his actions as has
long since separated
from FBI.

allan *T Howe*
advised *4 PM* *4/21/61*
John

REC-16

94-11167-29

August 9, 1961

AUG 11 30 AM '61

Mrs. Marilyn Purciel
Apartment 22
12441 Short Avenue
Los Angeles 66, California

Dear Mrs. Purciel:

I have received your letter dated August 1 and appreciate the interest which prompted your communication.

In response to your inquiries, I would like to advise you that the FBI had no part in the preparation of either of the films you mentioned, and I am therefore not in a position to comment concerning them. In addition, the FBI, as strictly an investigative agency of the Federal Government, neither makes evaluations nor draws conclusions as to the character or integrity of any individual, organization or publication.

As a matter of long-standing policy, I have made it a practice to refrain from injecting the FBI or myself into problems relating to legislation. Within the Department of Justice, the question as to the desirability or undesirability of legislation is strictly a function of the Attorney General. Your final question involves a matter of this nature.

I am enclosing some material you and your husband may like to read.

Sincerely yours
J. Edgar Hoover

Tolson _____
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Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

Enclosures (3)
Communist Illusion & Democratic Reality
4-17-61 Internal Security Statement
One Nation's Response to Communism

JRS:plt (3)

(SEE NOTE NEXT PAGE.)

66 AUG 15 1961 MAIL ROOM ☐ TELETYPE UNIT ☐

REC.D
FBI
1000

Letter to Mrs. Marilyn Purciel

8-9-61

NOTE: Bufiles contain no record for the correspondent, the Pillion Resolution or the Coast Cities Freedom Program. The filmstrip, "Communism on the Map," was prepared by the National Educational Program, Searcy, Arkansas, of which Mr. George S. Benson is President. Benson is on the Special Correspondents' List, and there is nothing derogatory concerning him or his organization. This filmstrip was reviewed by Bureau Officials on 12-22-60, following which their opinion was that it was not the type of material which should be used or endorsed by this Bureau.

The film, "Crisis for Americans," was produced with the cooperation of Pepperdine College of Los Angeles, California. The film is designed to highlight the communist threat to the American way of life. The film depicts a number of student riots throughout various parts of the world and it mentions the FBI and the suggestion, among others, that Americans read the Director's book, "Masters of Deceit." This film was reviewed by Bureau Officials and though it is based on the prepared manuscript previously submitted to the Bureau, changes have been made. The Bureau, of course, should not be in a position of commenting concerning the film.

The correspondent mentions Mr. Cleon Skousen and his book, "The Naked Communist." W. Cleon Skousen was a clerical employee of the FBI from October 24, 1935 until June 17, 1940, when he was assigned as SA. of this Bureau. His services with this Bureau were terminated 10-5-51 when he voluntarily submitted his resignation.

12441 Short Ave., Apt. 22
Los Angeles 66, California
August 1, 1961

Mr. Tolson	
Mr. Belmont	
Mr. Mohr	
Mr. Callahan	
Mr. Conrad	
Mr. DeLoach	
Mr. Evans	
Mr. Malone	
Mr. Rosen	
Mr. Sullivan	
Mr. Tavel	
Mr. Trotter	
Tele. Room	
Mr. Ingram	
Miss Gandy	

Mr. J. Edgar Hoover
Director of the Federal Bureau of Investigation
Washington D. C.

Dear Mr. Hoover:

Please let me introduce my husband and myself as graduate college students who are interested in the Communist threat to our nation and would like to combat communism. We prize our American inherited freedom and liberty above life itself, because without freedom there would be no life for us.

This letter is prompted mainly from the fact that we attended a meeting called, "Coast Cities Freedom Program," in Santa Monica, California on July 26, 1961.

Two films were shown, "Communism on the Map," and, "Crisis for Americans." We left the auditorium feeling that Communism was a dedicated force aimed at the over throw of the United States government.

Mr. Cleon Skousen, author of "The Naked Communist," spoke powerfully about communism and used his book as reference for factual material. He supported the showing of the two films and dared anyone to prove them factually wrong.

Mr. Skousen was a very able speaker and the group was very responsive to his bidding. But, Mr. Hoover, my husband and I have and I guess always will question what we are presented with as fact. We would like confirmation on whether we are reading true and undistorted facts in "The Naked Communist." If it is allowable for a man in a position such as yours, we would like to have your personal opinion of the factuality of "The Naked Communist," and of the two films, "Communism on the Map," and, "Crisis for Americans."

REC-16

EX 101

22 AUG 10 1961

ack 8-9-61
JR Sheet
mail

94-47468-29
8/10/61

AUG 7 1961

As a side note, may I say that a very influential woman, the wife of a college professor and a leader on the district level of the American Women's Clubs stated that the film "Communism on the Map" was edited by the committee on Unamerican Activities to give an untrue picture and was "put out" or "supported" by the John Birch Society. She said the film was purely Communist propaganda and that the Committee on Unamerican activities was useless because they never passed any legislation. My husband and myself don't feel this way at all. Still in the back of our mind there is a question because we could not answer all her questions. Mr. Hoover, please comment on her statements if you can. We need the support of responsible people if we are to answer people on the local level.

At the "Coast Cities Freedom Program" we were handed petitions to "Declare War on Communism" in the United States. This is called the Pillion Resolution (J. J. Res 447). We think this is a good idea. Do you think this is a good bill to have passed?

Mr. Hoover, my husband and I would appreciate any information you can send to us.

Sincerely yours,

Marilyn Purciel

Mrs. Marilyn Purciel

REC- 23

30

August 17, 1961

Mr. T. N. Humphress
Executive Vice President
The Tallahassee Bank and Trust Company
Post Office Box 870
Tallahassee, Florida

Dear Mr. Humphress:

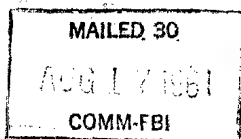
Your letter of August 9, 1961, has been received, and the interest which prompted you to write is appreciated.

Mr. W. Cleon Skousen was a clerical employee of the FBI from October 24, 1935, until June 17, 1940, when he was assigned as a Special Agent of this Bureau. He voluntarily resigned on October 5, 1951. In connection with his book, I would like to point out that we are an investigative agency of the Federal Government and do not make evaluations nor draw conclusions as to the character or integrity of any individual, organization or publication.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director



NOTE: Correspondent is not identifiable in Bufiles. The organization, "Operation Information," which he indicates he represents is mentioned in Bufiles only on one prior occasion. No derogatory information is known concerning it. (100-7254-3132).

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

EFT ycb
(3)

REC'D MAIL ROOM

XEROX

AUG 24 1961

MAIL ROOM ☐

TELETYPE UNIT ☐

AUG 17 4 14 PM '61
FBI READING ROOM

August 9, 1961

CONFIDENTIAL

August 28, 1961

AIRMAIL

REC-37

77-474-31

Mr. W. Cleon Skousen
c/o Mrs. Rose Marie Reid
334 South Bundy Street
West Los Angeles, California

AUG 29 4 32 PM '61

FBI
MAIL ROOM

Dear Mr. Skousen:

Assistant Director W. S. Tavel has advised me of your telephone call on August 25, and I appreciate your interest in contacting us.

In response to your inquiry, it has always been my policy to refrain from injecting the FBI or myself into problems relating to legislation. Within the Department of Justice the question as to the desirability or undesirability of legislation is strictly a function of the Attorney General. I regret I cannot be of assistance but am sure you will understand the necessity for my position.

Sincerely yours,

W. S. TAVEL

✓

- 1 - Mr. DeLoach
- 1 - Mr. M. A. Jones

NOTE: Skousen is on the Special Correspondents' List. Rose Marie Reid is listed as "Mrs." per telephone directory. See Tavel to Mohr memorandum dated 8-25-61 captioned W. Cleon Skousen.

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel ✓
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

BS:bap

(6) FBI
REC'D MAIL ROOM

MAIL ROOM ☐ TELETYPE UNIT ☐

UNITED STATES GOVERNMENT

Memorandum

TO : MR. MOHR

DATE: August 25, 1961

FROM : W. S. TAVEL

SUBJECT: W. CLEON SKOUSEN
2197 Berkeley Street
Salt Lake City, Utah

Tolson	✓
Belmont	✓
Mohr	✓
Callahan	✓
Conrad	✓
DeLoach	✓
Evans	✓
Malone	✓
Rosen	✓
Sullivan	✓
Tavel	✓
Trotter	✓
Tele. Room	✓
Ingram	✓
Gandy	✓

Mr. Skousen called on 8-25 and asked for former Assistant Director John McGuire. He was connected with me and stated that he was interested in getting some information on the Director's position toward the outlawing of the Communist Party. Skousen stated that he is scheduled to testify on 9-1-61 before a special committee of the California Legislature which is convening to consider the question of whether the Communist Party should be outlawed in that state. Skousen stated that in testifying before a similar committee not too long ago in Arizona one of the legislators had stated he understood that Mr. Hoover was categorically opposed to the outlawing of the Communist Party. Skousen stated that he had contacted the SAC at the time who had advised him that this statement was not correct but did not indicate what the Director's position was in this regard. He stated that he anticipates that he possibly might be asked the same question in his appearance before the California committee and that he wanted to be certain that he in no way misquoted the Director.

I told him that I would make his request for this information known and that if there was any information which could be furnished him in this regard, he would be advised by letter. He stated that after Sunday, August 27, he would be in Los Angeles at 334 South Bundy Street, West Los Angeles, in care of Rose Marie Reid.

RECOMMENDATION:

It is recommended that the attached letter be sent to Skousen.

REC- 37

Enc. *me* 8-28-61
1-Mr. DeLoach - Enclosure
1-Mr. M.A. Jones - Enclosure
WST:jmr
(4)

PERS. FILES

32

REC-86

September 5, 1961

SEP 5 5 10 PM '61

Mr. John Hergesheimer
10352 Eagan Drive
Whittier, California

Dear Mr. Hergesheimer:

I have received your letter of August 29, 1961,
and appreciate the interest which prompted your communication.

In response to your inquiry, Mr. W. Cleon Skousen
was a clerical employee of the FBI from October 24, 1935, until
June 17, 1940, when he was assigned as a Special Agent of this
Bureau. His services with our organization were terminated on
October 5, 1951, when he voluntarily submitted his resignation.
Mr. Skousen's opinions are strictly his own and do not represent
the FBI in any manner.

Sincerely yours,

J. Edgar Hoover

John Edgar Hoover
Director

NOTE: Bufiles reflect that one John Howard Hergesheimer, who
attended Whittier College in Whittier, California, was the subject
of a conscientious objector investigation in 1954.

- Tolson _____
- Belmont _____
- Mohr _____
- Callahan _____
- Conrad _____
- DeLoach _____
- Evans _____
- Malone _____
- Rosen _____
- Sullivan _____
- Tavel _____
- Trotter _____
- Tele. Room _____
- Ingram _____
- Gandy _____

BS:car
(4)

SEP 8 10 00 AM '61

FBI
REC'D WHITTIER

56 SEP 14 1961

TELETYPE UNIT ☐

10352 Eagan Drive
Whittier, California
August 29, 1961

Mr. Tolson	
Mr. Belmont	
Mr. Mohr	
Mr. Callahan	
Mr. Conrad	
Mr. DeLoach	✓
Mr. Evans	
Mr. Malone	
Mr. Rosen	
Mr. Sullivan	
Mr. Tavel	
Mr. Trotter	
Tele. Room	
Mr. Ingram	
Miss Gandy	

efc
J. Edgar Hoover, Director
Federal Bureau of Investigation
Department of Justice
Washington, D. C.

Dear Mr. Hoover:

I have watched with interest the activities of the Anti-Communist Rally in the Sports Arena in Los Angeles. One of the prominent leaders and speakers for the Rally is Cleon Skousen. Much of the promotional literature for the Rally stresses Mr. Skousen's having been an FBI agent, and he has used this repeatedly as a part of his qualifications for speaking on the subject of communist subversion. On the other hand, I have heard it claimed that Cleon Skousen has never been with the FBI and that his credentials were phoney.

I realize that information regarding Mr. Skousen's connection with the FBI may be classified, but I would appreciate being given as many particulars as you may deem advisable on the subject. If Mr. Skousen was indeed an FBI agent, his detractors should be answered. If he was not, the people who give him their trust deserve to be told the truth.

I will appreciate any information you can give me regarding Mr. Skousen's FBI career.

Sincerely yours,

John Hergesheimer

John Hergesheimer

REC-86

16 SEP 8 1961

EX-112

FBI
REC'D - COMM'DIA

8-B.1

THREE

AUG 31 1961

*ack
9-5-61
BS: can*

mail

UNITED STATES GOVERNMENT

Memorandum

TO : Mr. Tolson

DATE: September 8, 1961

FROM : C. D. DeLoach

SUBJECT: FRED C. SCHWARZ
DAN SMOOT
CLEON SKOUSEN

Tolson	✓
Belmont	✓
Mohr	✓
Callahan	✓
Conrad	✓
DeLoach	✓
Evans	✓
Malone	✓
Rosen	✓
Sullivan	✓
Tavel	✓
Trotter	✓
Tele. Room	✓
Ingram	✓
Gandy	✓

You asked whether the names of the above three individuals appear on any of the mailing lists in the Bureau.

Schwarz and Smoot do not appear on any listing.

Cleon Skousen is on the Special Correspondence List, having been placed there March 1, 1960. He subsequently became a field representative of the American Security Council at which work he is presently engaged. On the Special Correspondence List he receives general material, Law Enforcement Bulletins and Uniform Crime Reports.

ACTION TAKEN:

Pursuant to your request, Skousen's name is being deleted from all lists and henceforth he will receive no material whatsoever from the Bureau.

1 - Mr. M. A. Jones

REW:ejr
(3)

194-47468
NOT RECORDED
191 SEP 14 1961

SEP 14 1961

CRIME DES

PERS. FILED

ORIGINAL FILED IN 100-462026-52

Skousen deleted
from SCL
9-12-61
mem

XEROX
SEP 14 1961
VPO

September 27, 1961

EX 100
REC-12 94-47401-33

Mr. Lauren L. Schwisow
Superintendent and President
Scottsbluff Public Schools
and Scottsbluff College
High School Building
Scottsbluff, Nebraska

Dear Mr. Schwisow:

Your letter of September 22, 1961, has been received.

In response to your inquiry, Mr. W. Cleon Skousen entered on duty with the FBI in the capacity of clerk on October 24, 1935, in which position he remained until June 17, 1940, when he became a Special Agent. He voluntarily resigned the latter position on October 5, 1951. I hope this information will be of assistance to you.

Enclosed is some material on the general subject of communism which may be of interest to you.

Sincerely yours,

John Edgar Hoover

John Edgar Hoover
Director

Enclosures (5)
The Deadly Contest
A View of Reality
Communist Illusion and Democratic Reality
The Communist Party Line
One Nation's Response to Communism

NOTE: Bufiles contain no references to correspondent.

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

MAIL ROOM ☐ TELETYPE UNIT ☐

64 OCT 5 1961

RVB:ch (3)

SEP 27 3 55 PM '61

SEP 27 5 16 PM '61

FBI
READING ROOM

Drum



RWA

BOARD OF EDUCATION
IVAN F. CHILDS, PRESIDENT
ROBERT G. SIMMONS, JR., VICE-PRESIDENT
C. LOWELL ABBOTT, SECRETARY

BOARD OF EDUCATION
FRANK T. HERHAHN, M.D.
JOHN P. HEINKE, M.D.
FRANK J. KLEAGER

SCOTTSBLUFF PUBLIC SCHOOLS
AND
SCOTTSBLUFF COLLEGE
LAUREN L. SCHWISOW, SUPERINTENDENT AND PRESIDENT
OFFICE: HIGH SCHOOL BUILDING — PHONE 632-7146
SCOTTSBLUFF, NEBRASKA

September 22, 1961

Mr. J. Edgar Hoover
Director of FBI
Washington, D. C.

Dear Mr. Hoover:

We are using the book, The Naked Communist, by W. Cleon Skousen in conjunction with our senior Social Problems class. We would like to know more about the author. According to the information that we have, he was employed by the Federal Bureau of Investigation for 16 years. We would greatly appreciate it if you could send us a brief, biographical sketch of Mr. Skousen.

Very truly yours,

Lauren L. Schwisow
Lauren L. Schwisow
Superintendent

S/pa

REC-12

94 9-22-61 33

SEP 23 1961

Handwritten signature/initials

October 16, 1961

REC-50

34

Mrs. Nathalie L. Hall
Post Office Box 6
Scottsbluff, Nebraska

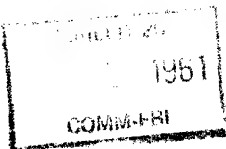
Dear Mrs. Hall:

I have received your letter of October 10 and appreciate the concern which prompted you to write to me.

In response to your inquiry, I would like to point out that the FBI is strictly an investigative agency of the Federal Government and neither makes evaluations nor draws conclusions as to the character or integrity of any organization, individual or publication. Accordingly, those facts developed by this Bureau during the course of investigations are furnished the requesting departments of the government and/or to the Department of Justice where a determination as to action contemplated or prosecution authorized is made. I am sure you will understand my being unable to offer any opinion or comment concerning either Mr. Skousen or his book.

In view of your interest, I am enclosing several items you may like to read.

Sincerely yours,



Enclosures (5)

- Tolson _____
- Belmont _____
- Mohr _____
- Callahan _____
- Conrad _____
- DeLoach _____
- Evans _____
- Malone _____
- Rosen _____
- Sullivan _____
- Tavel _____
- Trotter _____
- Tele. Room _____
- Ingram _____
- Gandy _____

Director's Statement re Internal Security 4-17-61
Communist Illusion and Democratic Reality
The Communist Party Line
One Nation's Response to Communism
Christianity Today series

(SEE NOTE NEXT PAGE)

56

OCT 25 1961

TELETYPE UNIT ☐

JFK: rls (3)

OCT 17 4 27 PM '61
REC'D...
FBI...
JFK...

Letter to Mrs. Nathalie L. Hall

October 16, 1961

NOTE: Bufiles contain no record for the correspondent. Her letter is centered around inquiry concerning statements made public by W. Cleon Skousen and also which appeared in his book entitled "The Naked Communist". Of course, Skousen is a former employee of the Bureau having EOD 10-24-35 as clerk, 6-17-40 as SA and voluntarily resigned 10-5-51 with services satisfactory. We have had numerous inquiries before which indicate Skousen is playing upon his former Bureau occupation in currying favor with his audiences. Robert D. Kinsey EOD 3-23-42 as Clerk; 4-5-43 as SA; Assigned in GS-13 to RA Scottsbluff, Nebraska, out of Omaha.

October 10, 1961
P.O. Box 6
Scottsbluff, Nebraska

Mr. Tolson.....
Mr. Belmont.....
Mr. Mohr.....
Mr. Callahan.....
Mr. Conrad.....
Mr. DeLoach.....
Mr. Evans.....
Mr. Malone.....
Mr. Rosen.....
Mr. Sullivan.....
Mr. Tavel.....
Mr. Trotter.....
Tele. Room.....
Mr. Ingram.....
Miss Gandy.....

Mr. J. Edgar Hoover
Director of the F.B.I.
Washington, D. C.

Dear Sir:

During the past few weeks we here in Scottsbluff and in other parts of Nebraska have heard a tape recording of a speech made by one of your former employees, Mr. E. Cleon Skousen. It has aroused a good deal of feeling which in some cases is excellent and in others is bad for the Country as a whole. Although the speech seems to be a clear picture of what the United States has done to help the cause of Communism, still there are several discrepancies in it which make one wonder if the author truly has the best of intentions toward his Country, or whether he is trying to stir up attention to himself and to his book, "The Naked Communist". I wish that you could personally hear this speech, Mr. Hoover, as it would seem to the ordinary citizen that as Mr. Skousen's boss during the time he speaks of, that you would be laid open to a great deal of criticism for not taking matters in your hands and informing the powers in office of some of the things that took place right under the nose of the F.B.I. !

This tape has been circulated by Nebraska State Senator Theodore McCosh of Scottsbluff. It has been played by radio stations as a "public service". Also, Mr. Skousen's book, "The Naked Communist" is used as a study book in the Scottsbluff High School English classes. What is your opinion of this book, Mr. Hoover? Do you believe that it is sufficiently accurate and more informative than your own book? 32

If Mr. Skousen's speech is absolutely true, then it would seem that the F.B.I. has no force and effect either with the State Dept. or with the President, if the F.B.I. knew of some of the things he mentions, but were not able to stop them. This speech has had a great deal of circulation all over the State of Nebraska. It was first given to a group of Farm Bureau people. It seems to me that if there is anything in the speech which is casting a bad reflection on the State Department and the F.B.I. wrongfully, then it should be brought out in the open in the news papers and on the radio.

I shall leave it to your discretion as to what action to take, Mr. Hoover, as I am certain that with your many years of experience and fine reputation for integrity that you will do all possible to investigate this speech and find out whether it is something which should be in wide circulation, and also, whether the book "The Naked Communist" is accurate enough to be used as a study book.

REC-50
Sincerely yours,

20 OCT 22 1961

Nathalie Hall

Mrs. Nathalie I. Hall
Box 6, Scottsbluff, Nebr.

P.S. I happen to know that your local representative, Mr. R. Kinsey, is a very fine person. Perhaps he could aid in investigation.

REC-3

35

October 18, 1961

Mr. Robert I. Hayden
Director of Curriculum
Castro Valley Elementary
School District
Post Office Box 2146
Castro Valley, California

Dear Mr. Hayden:

I have received your letter of October 12 and appreciate your interest in writing. In response to your inquiry, as a matter of policy, I cannot recommend or comment concerning publications on the subject of communism other than those prepared by this Bureau.

Mr. W. Cleon Skousen entered on duty with the FBI in the capacity of clerk on October 24, 1935, in which position he remained until June 17, 1940, when he became a Special Agent. He voluntarily resigned the latter position on October 5, 1951. Mr. Skousen's opinions are strictly his own and do not represent the FBI in any manner.

It is always pleasing to hear from citizens who demonstrate an awareness of the evils of communism and who desire to combat this threat to our freedoms. Education is of strategic importance in the struggle raging between communism and the free world. It is from the atmosphere of creative thought, scholarly analysis and constructive dissent that the answer to communism will emerge. It is imperative that students direct their attention to effective solutions to those human problems which divide us and invite communist exploitation. Young men and women who mature with strong minds, courageous hearts and ready hands will share the opportunity to defeat this conspiracy with the weapon it fears most--truth.

Enclosed is some material on the general topic of communism which I hope will be of assistance to you. You may also wish to consider using my book, "Masters of Deceit," available at most public libraries, as an aid in your project. It was prepared in the hope that it would become a useful text for those interested in learning more about the menace of communism.

Sincerely yours,
Edgar Hoover

MAILED 3
COMM-FBI

Tolson
Rosen
Mohr
Callahan
Conrad
DeLoach
Evans
Malone
Rosen
Sullivan
Tavel
Trotter
Tele. Room
Ingram
Gandy

(Note and enclosures next page)

TELETYPE UNIT

Mr. Robert I. Hayden

ENCLOSURES:

4/17/61 Statement re: Internal Security
What You Can Do To Fight Communism
Expose of Soviet Espionage, May 1960
The Communist Party Line
Christianity Today series

NOTE: Correspondent is not identifiable in Bufiles.)

CASTRO VALLEY ELEMENTARY SCHOOL DISTRICT

• 3609 CHRISTENSEN LANE, CASTRO VALLEY, CALIFORNIA • P. O. BOX 2146 • Telephone JEfferson 7-3000

October 12, 1961

Mr. J. Edgar Hoover
Director, Federal Bureau of Investigation
Washington, D. C.

Dear Sir:

Like many other school districts in the United States, ours is currently concerned with doing a more effective job of developing a full realization on the part of our pupils of the potential dangers inherent in the communistic way of life, together with a sincere recognition of all that is wonderful in ours.

As Director of Curriculum, I am now engaged, along with a committee of teachers, in the development of some study materials which will help insure the training of our pupils along these lines in Kindergarten through the 8th grade.

One of the problems confronting us is the selection of appropriate resources material for use by both teachers and pupils. In making such selection, we are as anxious to avoid the inaccuracies of the extreme right as the extreme left as we hope to encourage an objective view.

I would very much appreciate knowing your views on the reliability of materials produced by W. Cleon Skousen, who I understand was a former member of the F.B.I., particularly in his book, The Naked Communist, which is being used in some of our neighboring school districts. I should like to know whether you consider this appropriate for use in the public schools.

Perhaps the toughest problem we face is that of finding information suitable for use by the children themselves. Do you have any suggestions?

Cordially,

Robert I. Hayden
Director of Curriculum

EX-1 113

OCT 16 1961

CORRESPONDENCE

Mr. Tolson
Mr. Belmont
Mr. Mohr
Mr. Callahan
Mr. Conrad
Mr. DeLoach
Mr. Evans
Mr. Malone
Mr. Rosen
Mr. Sullivan
Mr. Tavel
Mr. Trotter
Tele. Room
Mr. Ingram
Miss Gandy

ADMINISTRATIVE STAFF
DR. MARVIN E. SMITH,
District Superintendent

ALLAN J. PETERSDORF,
Assistant Superintendent,
Business

R. L. MILLER,
Administrative Assistant

ROBERT I. HAYDEN,
Curriculum Coordinator

BOARD OF TRUSTEES
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Clerk

GEORGE L. ALBERT

EDWARD F. NEWMAN

NELL H. TERZIAN

RIH:me

nml
ACK 10/18/61
BS/cas

nml

EX-1 113
OCT 16 1961

October 25, 1961

REC-45

94-47461-36

Mrs. R. E. Shanks
North 3421 Audubon
Spokane 14, Washington

at Mary Jane Shanks

OCT 25 3 30 PM '61

Dear Mrs. Shanks:

I have received your letter of October 20 and appreciate the concern which prompted your communication.

In response to your inquiries, I would like to inform you that the film, "Operation Abolition," was sponsored and distributed by the Committee on Un-American Activities, United States House of Representatives, and the FBI did not participate in its preparation or distribution. I cannot, therefore, comment concerning this film.

With regard to your other question, although I would like to be of service, the FBI is an investigative agency of the Federal Government and, as such, does not make evaluations nor draw conclusions as to the character or integrity of any organization, publication or individual. I regret that I am unable to offer any opinion relative to the statements made in the book you mentioned.

Enclosed is some literature dealing with the general subject of communism which may be of interest.

Sincerely yours,

J. Edgar Hoover

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____



Enclosures (4)

JRS:bsp (3) (SEE NOTE NEXT PAGE)

(3)

MAILED 1961 TELETYPE UNIT

Enclosures

Director's statement re Internal Security 4-17-61
Communist Illusion and Democratic Reality
The Communist Party Line
One Nation's Response to Communism

NOTE: Bufiles contain no record for the correspondent. She inquired concerning remarks made in the book entitled "The Naked Communist" written by W. Cleon Skousen. Skousen is a former Bureau employee, having EOD as clerk on 10-24-35, as SA on 6-17-40, and voluntarily resigned on 10-5-51. Skousen's services were satisfactory while he was with the Bureau. In recent years, it appears that Skousen has been attempting to trade on his former Bureau connections.

October 20, 1961

Mr. Tolson	
Mr. Belmont	
Mr. Mohr	
Mr. Callahan	
Mr. Conrad	
Mr. DeLoach	
Mr. Evans	
Mr. Malone	
Mr. Rosen	
Mr. Sullivan	
Mr. Tavel	
Mr. Trotter	
Tele. Room	
Mr. Ingram	
Miss Gandy	

J. Edgar Hoover
Federal Bureau of Investigation
Washington, D.C.

Dear Mr. Hoover,

Will you please give me your opinion on the film " Operation Abolition". It has been said to me that it is a farce and Fascist inspired. Many questions have also come up regarding ^{W. 6} Cleon Skousen's remarks about the U. N. Charter (ie. Alger Hiss helping to write the U. N. Charter ,the Book " Naked Communist")

I will have to have documentary proof from you on these matters because our Minister respects your view point , and completely discounts the House Un American Activities Comm.

Thank you,

Mary Jane Shanks
Sincerely,

Mrs. R.E. Shanks

N. 3421 Audubon

Spokane, Washington (14)

REC-45

94-47462-36

20 OCT 23 1961

2-102

CORRESPONDENCE

EXP. PROC.

OCT 23 1961

OK-10-25-61
JRS-RAB
TMC

UNITED STATES GOVERNMENT

Memorandum

TO : Mr. Mohr

DATE: October 26, 1961

FROM : C. D. DeLoach

SUBJECT: W. CLEON SKOUSEN
STATEMENTS ON COMMUNISM
NEW ORLEANS, LOUISIANA
10-24-61

Tolson ☒
Belmont ☒
Mohr ☒
Callahan ☒
Conrad ☒
DeLoach ☒
Evans ☒
Malone ☒
Rosen ☒
Sullivan ☒
Tavel ☒
Trotter ☒
Tele. Room ☒
Ingram ☒
Gandy ☒

A Mr. Ed Palmer with Station WDSU-TV in New Orleans called my office yesterday afternoon and said that on the previous night Cleon Skousen had spoken in New Orleans before an anticommunist school. (Clipping attached.) Skousen, according to the caller, made a number of startling and unbelievable charges. Among other statements, he said that Harry Hopkins in 1943 had turned over to the Russians 50 suitcases of information concerning the Manhattan project.

Palmer inquired whether if, in fact, Skousen was a former Bureau Agent. It was carefully explained to him that Skousen had been a Bureau Agent but had left the FBI 10 years ago and certainly does not and could not speak in any manner for the FBI. The WDSU commentator said that to him it was unbelievable that a former Agent would be going around publicly making such ridiculous assertions, and frankly he was deeply disturbed regarding the activities of Dr. Schwartz, who was directing the school as well as Skousen.

Palmer said he heard something to the effect that the Director had warned against irresponsible accusations. He was referred to Mr. Hoover's recent statement, "The Communist Party Line."

Apparently Skousen, Schwartz, et al, are becoming more and more irresponsible and have apparently succumbed to the philosophy that the ends justify the means.

The above is for information.

ENCLOSURE

NOT RECORDED
191 NOV 6 1961

NOV 3 1961

Enclosure

- 1 - Mr. Sullivan
- 1 - Mr. Belmont
- 1 - Mr. Jones

HPL:jcs (5)

XEROX
NOV 3 1961
RWJ

CRIME RESEARCH

ORIGINAL FILED IN

REC-27

94-47468-37

November 1, 1961

Mr. David A. Moynan, Jr.
Chairman

"Operation Americanism"
Jefferson Parish Junior Chamber of Commerce
Post Office Box 654
Metairie, Louisiana

REC'D-READING ROOM
FBI
NOV 1 10 10 AM '61

Dear Mr. Moynan:

I have received your letter of October 23 and appreciate the interest which prompted you to write to me.

In response to your inquiry, I wish to advise that there is no such position in the FBI entitled "Administrative Assistant to the Director"; however, Mr. Skousen entered on duty with this Bureau as a Clerk on October 24, 1935, in which capacity he served until June 17, 1940, when he became a Special Agent. He voluntarily resigned the latter position on October 5, 1951.

I would also like to point out to you that the FBI is strictly an investigative agency of the Federal Government and neither makes evaluations nor draws conclusions as to the character or integrity of any organization, individual or publication. I am sure you will understand my being unable to comment relative to the matters you discussed.

Sincerely yours,

L. Edgar Hoover

1 - New Orleans - Enclosure

NOTE: Bufiles reflect nothing derogatory concerning the correspondent or his organization. We wrote to him on one other occasion, October 12, 1961, and furnished him with 150 copies each of two of our current items dealing with communism. He inquires concerning W. Cleon Skousen and Skousen's book entitled "The Naked Communist," Skousen's services were satisfactory.

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

JRS:nlb
(4)

Note continued next page.

MAIL ROOM

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while he was with the Bureau. In July of 1960, information was received that Skousen was running for Republican nomination as Governor of Utah and that his campaign literature carried the phrase "Served his country in the FBI 16 years, 4 of them as Administrative Assistant to J. Edgar Hoover during World War II, a top assignment." It appeared that Skousen was attempting to trade on his former Bureau connections. It is noted that on page 167 of his book entitled, "The Naked Communist" Skousen states that Harry Hopkins, former aide to President Franklin D. Roosevelt, supplied Russia with a large quantity of uranium during the early 1940's. Bufiles contain no information to support this charge or to indicate that Hopkins was engaged in subversive activity. Since the correspondent appears to be the type who would exploit any reply furnished him by the Director in answer to his numerous questions, it is felt that the brief and general reply appearing in the above outgoing letter will prove sufficient.

Jefferson Parish Junior Chamber of Commerce

POST OFFICE BOX 654

METAIRIE, LOUISIANA

WILLIAM F. ALLEN
PRESIDENT

RALPH W. SELLERS
1ST VICE-PRESIDENT

EMMETT C. WROTEN
2ND VICE-PRESIDENT

DON M. RANDOLPH
SECRETARY

ROY B. WONDER
TREASURER

October 23, 1961

Mr. J. Edgar Hoover, Director
Federal Bureau of Investigation
U. S. Justice Department
Washington 25, D. C.

Dear Mr. Hoover:

As you know, I am Chairman of the Jefferson Parish Jaycees', "OPERATION AMERICANISM" Program. The other night following our second session, several people were discussing Mr. W. Cleon Skousen and his book, "The Naked Communist". One gentleman in the group claimed that portions of this book, if not the entire book, were not based strictly on fact, especially that portion concerning Harry Hopkins and the idea that Hopkins secured "Top Secret" information on the Manhattan Project and in turn passed this valuable information on to the Russians. He stated that Mr. Skousen was probably not in a position to know these facts! The question was also raised as to why Mr. Skousen is an ex-F B I agent and not still with the Bureau.

Since the "Naked Communist" is included on our list of recommended reading matter along with your book "Masters of Deceit", "You can Trust the Communists" by Dr. Fred C. Schwarz and others, we would appreciate your answer to these questions.

Is "The Naked Communist" based entirely on fact? Is the information concerning Harry Hopkins true; especially the part that he obtained and gave to the Russian Communists' Top Secret information on the Atomis Bomb and almost half of our supply of refined uranium?

Was Mr. W. Cleon Skousen, while with the F B I in a position to know these facts? Was Mr. Skousen your administrative assistant, as he claims? Why did Mr. Skousen leave the Federal Bureau of Investigation and did he leave under Honorable conditions? I personally admire Mr. Skousen as an author and lecturer and would like to have your authoritative answers to back up my belief.

Con't.

Board of Directors

J. MELVIN SHANKS
CHAIRMAN

DAVID A. MOYNAN

JAMES HENRIE

CORRESPONDENCE

FERNANDO J. RODRIGUEZ

Jaycees

Mr. Tolson
Mr. Belmont
Mr. Mohr
Mr. Callahan
Mr. Conrad
Mr. DeLoach
Mr. Evans
Mr. Malone
Mr. Rosen
Mr. Sullivan
Mr. Tavel
Mr. Trotter
Tele. Room
Mr. Ingram
Miss Gandy

EX-100
30

OCT 27 1961

REC-21

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11-2
OCT 27 1961

Oct 10-31-61
JRS: gpp

mmh

JEFFERSON PARISH JUNIOR CHAMBER OF COMMERCE


October 23, 1961

Con't from page one

Mr. J. Edgar Hoover, Director
Federal Bureau of Investigation

The Jaycees would like to take this opportunity to thank you for this and any other information you might be able to supply concerning this matter. We would also like to thank you for the literature which you forwarded to us last week. Your literature has helped greatly in making "OPERATION AMERICANISM", a success.

Sincerely,


David A. Moynan, Jr.,
Chairman
Operation Americanism

DM/bc

November 8, 1961

REC-70

Mrs. Bill Hennings
4099 Van Giesen
West Richland, Washington

Dear Mrs. Hennings: *Beth T.*

I have received your letter postmarked November 3 and want to thank you for your interest in writing. I appreciate your kind remarks concerning my administration of the FBI.

In response to your inquiry, Mr. W. Cleon Skousen entered on duty with the FBI as a clerk on October 24, 1935, in which capacity he served until June 17, 1940, when he became a Special Agent. He voluntarily resigned the latter position on October 5, 1951. Mr. Skousen's opinions are strictly his own and do not represent this Bureau in any manner.

It is always reassuring to hear from citizens who demonstrate an awareness of the evils of communism and who desire to combat this threat to our freedoms. In view of your concern, enclosed is some material on the general subject of communism I thought you might like to read.

Sincerely yours,

J. Edgar Hoover

MAILED 30

COMM-FBI

Enclosures (5)

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Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

"Faith in God--Our Answer To Communism"
What You Can Do To Fight Communism
4-17-61 Internal Security Statement
Introduction 10-61 LEB
The Communist Party Line

NOTE: Bufiles contain no information identifiable with correspondent.

BS:kg (96)
MAIL ROOM

TELETYPE UNIT ☐

XEROX

NOV 15 1961

B.S.

TRUE COPY

October 27, 1961

Mr. J. Edgar Hoover
Federal Bureau of Investigation
Washington, D. C.

Dear Mr. Hoover,

Some things are troubling me about our country's fight against Communism.

I have always felt that you and your department were adequate to protect us from subversion, and was happy to read your statement against "Vigilante" action last spring.

I do not know your private political preference - if you chose to vote Communist, however unlikely, that would be your affair, and yours alone. However, political opinion is definitely having more & more to do with anti-Communism in this country, as is a previously - existing area of ill feeling between liberal & fundamentalist religious groups.

These feelings are being intensified by speakers such as Cleon Skousen who lists himself as an Ex-FBI agent, thus assuming for himself the cloak of your department for respectability. In his particular case, there is the matter of being also Ex-Chief of Police of Salt Lake City.

Mr. Hoover, this is a matter of life & death, this capitalist-communist struggle. I know that you know it, but I am mortally afraid that some of these men get so self-hypnotized by the power they have attained over some segments of public opinion, they are no longer acting as responsible citizens.

In the case of Mr. Skousen, there is a troublesome matter of his being the Ex-police chief, as I said. People live here who were in Utah at the time, and there have been statements that Mr. Skousen was fired by Mayor Bracken Lee for some financial skull-duggery which was hushed up as much as possible.

This with the fact he claims to be an Ex-FBI man bring one to wonder whether he is a proper person to lead large groups in a fight against anything, especially when he is advocating withdrawal from the U. N., crippling the State Dept., etc.

11-1-61
NOV 15 1961

TRUE COPY (CONT'D)

I know there are many valid reasons why a man would leave the FBI - possible health or the fact that he has become too well known to be useful in investigative work. I would feel much better if I know his leaving the FBI was for a respectable reason; otherwise, I feel you might well publicly remove this protective cloak, as he is using it while exciting "Vigilante" action.

/s/ Very sincerely
 Beth T. Hennings

October 27, 1961

Mr. J. Edgar Hoover
Federal Bureau of Investigation
Washington, D.C.

Dear Mr. Hoover,

Some things are troubling me about our country's fight against Communism.

I have always felt that you and your department were adequate to protect us from subversion, and was happy to read your statement against "vigilante" action last spring.

I do not know your private political preference - if you chose to vote Communist, however unlikely that would be your affair, and yours alone. However

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country, as is a previously-
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religious groups.

These feelings are being
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agent, thus assuming for
himself the cloak of your
department for respectability.
In his particular case
there is the matter of being
also Ex-Chief of Police of
Salt Lake City.

Mr. Hoover, this is
a matter of life & death,
this capitalist-communist
struggle. I knew that
you know it, but I am
mortally afraid that

some of these men get so self-hypnotized by the power they have attained over some segments of public opinion, they are no longer acting as responsible citizens.

In the case of Mr. Skousen, there is a troublesome matter of his being the Ed-Police chief, as I said. People live here who were in Utah at the time, and there have been statements that Mr. Skousen was fired by Mayor Braden Lee for some financial skulduggery which was hushed up as much as possible. This with the fact he

claims to be⁴ an Ed - FBI
man bring one to wonder
whether he is a proper
Person to lead large
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anything, especially when
he is advocating withdrawal
from the U.N., crippling
the State Dept, etc.

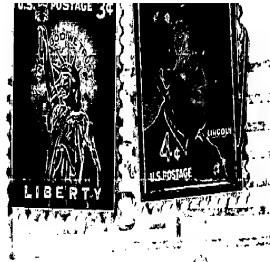
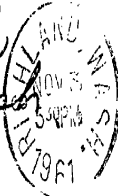
I know there are
many valid reasons why
a man would leave
the FBI - possibly health
or the fact that he has
become too well known
to be useful in investigative
work. I would feel much
better if I knew his
leaving the FBI was for
a respectable reason; other-
wise, I feel you might
well publicly remove this
protective cloak as he is
using it while inciting
"Vigilante" action. Very sincerely
Beth T. Hennings

17C 11-7-61

eb

and 11-8-61
BS:000

Mrs. Bill Hennings
4099 Van Dusen,
W. Richland, Wash



Mr. J. Edgar Hoover
Federal Bureau of Investigation
Washington, D.C.

Airmail

NOV 8 1961

RECEIVED-DIRECTOR

REC-70

EX-115

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~~EXP. PROC.~~

NOV 8 1961

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Mr. Tolson	_____
Mr. Belmont	_____
Mr. Mohr	_____
Mr. Casper	_____
Mr. Callahan	_____
Mr. Conrad	_____
Mr. DeLoach	_____
Mr. Evans	_____
Mr. Malone	_____
Mr. Rosen	_____
Mr. Sullivan	_____
Mr. Tavel	_____
Mr. Trotter	_____
Tele. Room	_____
Mr. Ingram	_____
Miss Gandy	_____

CORRESPONDENCE

PERSONNEL UNIT

11/3/61

AIRTEL

AIR MAIL

TO: DIRECTOR, FBI
FROM: SAC, LOS ANGELES
RE: ASSEMBLYMAN THOMAS M. REES
MISCELLANEOUS INFORMATION
CONCERNING (CRIME RECORDS)

California Assemblyman THOMAS M. REES, 1135 South Beverly Drive, West Los Angeles, California, telephone BR 2-2425, telephonically contacted the ASAC on 11/3/61. REES stated that he contemplated running for the U. S. Senate on the Democratic ticket next year and that he had been Southern California Campaign Manager during the KENNEDY-NIXON presidential race in 1960.

He said that he was considerably concerned about the activities of the so-called professional anti-communists and the militant right wing elements who are inclined to call everyone who does not agree with them a communist or a pro-communist. He mentioned in particular former SA W. CLEON SKOUSEN, who has been giving a number of talks in the Los Angeles vicinity within the past few weeks. He said SKOUSEN always pronounces his former connection with the FBI, but he said it is known that SKOUSEN was fired as Chief of Police in Salt Lake City and he does not know but what he had been fired by the FBI. REES stated SKOUSEN, using his former FBI connection to allegedly make him an expert, not only attacks communists, but most of the progressive social legislation enacted by this country over the last 30 years. REES stated that he was getting sick and tired of being called a communist

3 - Bureau
1 - Los Angeles
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and the next individual that made such an allegation would "wind up with a mouth full of teeth."

He stated he desired to arrange an appointment to discuss these matters and to get some ammunition from the FBI to counter their activities. He stated he wanted to know what was the FBI's evaluation of SKOUSEN and others in the right wing. He stated that allegations have been made about communist infiltration into the Democratic Party and this, to him, was a most serious charge and if any elements of the Democratic Party were classed by the FBI as pro-communist, he did not want them to have any part in his election campaign.

Assemblyman REES was informed that the FBI is strictly a fact-finding organization and does not evaluate, endorse or condemn any individual or organization. The FBI gathers the facts and makes them available to responsible officials of the Government to make any evaluations which may be necessary. Further, that files of the FBI are confidential and the contents thereof could not be made available to him.

This was discussed most tactfully with Assemblyman REES and he indicated he understood the FBI's position clearly, but that he had reached the point where he was going to take some action to counter the unfounded charges being made against him. He indicated that he was personally acquainted with Attorney General ROBERT KENNEDY, and that he planned to communicate with the Attorney General in order to receive factual information which would assist him.

A review of the Los Angeles files discloses that a Special Inquiry investigation was conducted by the Los Angeles Office concerning REES and a report was submitted under the caption "THOMAS MANKELL REES, SPECIAL INQUIRY" on 1/5/61 by the Los Angeles Office. This investigation disclosed that REES had appeared in the past as a speaker before the Women for Legislative Action and the American Civil Liberties Union.

November 16, 1961

REC-45

EX-103

39
Mr. John A. Luttrell, Jr.
5231 El Cedral Street
Long Beach 15, California

Dear Mr. Luttrell:

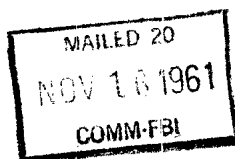
Your letter dated November 6 and addressed to Associate Director Clyde A. Tolson has been referred to me.

In response to your inquiries, I can inform you that Mr. Skousen entered on duty with this Bureau in the capacity of clerk on October 24, 1935, in which capacity he served until June 17, 1940, when he became a Special Agent. He voluntarily resigned the latter position on October 5, 1951. I am unable to answer your specific questions since this Bureau is not fully acquainted with all of his activities since leaving the FBI. In this connection, I would like to point out that we are an investigative agency of the Federal Government and do not make evaluations nor draw conclusions as to the character or integrity of any individual, organization or publication.

Since Mr. Skousen is no longer connected with this Bureau and the opinions expressed in his speeches and publications are his own, I am unable to comment regarding him.

Sincerely yours,

J. Edgar Hoover
John Edgar Hoover
Director



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Ingram _____
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1 - Los Angeles - Enclosure

JRS:plt
(4)

(SEE NOTE NEXT PAGE)

MAIL ROOM ☐ TELETYPE UNIT ☐

Nov 16 2 39 PM '61
REC'D-READING ROOM
FBI

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RECEIVED-ADMIN

RECEIVED-DIRECTOR

[Handwritten signature]

Letter to Mr. John A. Luttrell, Jr.

11-16-61

NOTE: Bufiles contain no information identifiable with the correspondent. He inquires concerning W. Cleon Skousen and statements included in Skousen's book entitled "The Naked Communist." Skousen's services were satisfactory while he was with the Bureau. In July, 1960, information was received that Skousen was running for Republican nomination as Governor of Utah and that his campaign literature was written so that he could trade on his former Bureau connections.

JOHN A. LUTTRELL, JR.
5231 EL CEDRAL STREET
LONG BEACH 15, CALIFORNIA

November 6, 1961

Mr. Clyde Tolson, Assistant Director
Federal Bureau of Investigation
U. S. Department of Justice
Washington, D. C.

Dear Mr. Tolson:

Is it possible that you can inform me on the background of W. Cleon Skousen? Mr. Skousen is the author of a controversial book, The Naked Communist, and is allegedly a former member of your organization.

This book has created quite a stir on the West Coast. Its authority is enhanced, I think, by the positive statement in right-wing circles here that Mr. Skousen was once head of the Los Angeles district office of the FBI (although his book does not mention this.)

Much of Mr. Skousen's argument appears to be sound, and his exposures of subversive Communist activities are patently in the public interest. What I object to is his apparent intemperance and his use of "loaded" phrases.

He certainly implies, for example, that Harry Hopkins and General George Marshall were dupes of the Communist conspiracy, if not its actual supporters.

What I should most like to know, if this be possible, is whether the FBI has adopted any position with regard to Mr. Skousen or his book--either for or against, unqualifiedly or with reservations.

If you are not able to answer this question, could you tell me whether Mr. Skousen's connection with the FBI was as represented by his book and by his supporters?

Sincerely yours,

John A. Luttrell Jr.
John A. Luttrell, Jr.

220-45

39

NOV 12 1961

W. W. FULBRIGHT, ARK., CHAIRMAN
 JOHN SPARKMAN, ALA.
 HUBERT H. HUMPHREY, MINN.
 MIKE MANSFIELD, MONT.
 WAYNE MORSE, OREG.
 RUSSELL B. LONG, LA.
 ALBERT GORE, TENN.
 FRANK J. LAUSCHE, OHIO
 FRANK CHURCH, IDAHO
 STUART SYMINGTON, MO.
 THOMAS J. DODD, CONN.

ALEXANDER WILEY, IOWA
 BOURKE S. HICKEN, IOWA
 GEORGE D. Aiken, VT.
 HOMER E. ART, IND.
 FRANK CARROLL, KANS.
 JOHN J. WILLIAMS, DEL.

CARL MARCY, CHIEF OF STAFF
 DARRELL ST. CLAIRE, CLERK

United States Senate COMMITTEE ON FOREIGN RELATIONS

November 15, 1961

Mr. Tolson	✓
Mr. Belmont	✓
Mr. Mohr	✓
Mr. Callahan	✓
Mr. Conrad	✓
Mr. DeLoach	✓
Mr. Evans	✓
Mr. Malone	✓
Mr. Rosen	✓
Mr. Sullivan	✓
Mr. Tavel	✓
Mr. Trotter	✓
Tele. Room	✓
Mr. Ingram	✓
Miss Gandy	✓

Mr. J. Edgar Hoover
 Director
 Federal Bureau of Investigation
 Department of Justice
 Washington 25, D. C.

Dear Mr. Hoover:

Many of my constituents have been concerned by a call for an investigation of the State Department personnel made by a former FBI agent, W. Cleon Skousen. This demand has been made at the anti-communist rallies in Los Angeles and apparently in some writings by Mr. Skousen.

I would appreciate knowing from you what procedures are followed in checking the security classifications of the men and women who work for the State Department, and what precautions are taken after their employment to guard against lapses in security matters.

I would also like your opinion as to whether you think a Congressional investigation would uncover communists and communist sympathizers in the State Department. Would Congress have at its disposal any sources of information about communists in the State Department that are not available to the FBI on a continuing basis? Do you know of any communists or communist sympathizers in the Department of State and if so, what authority does the FBI presently have to act on such information?

With kindest regards,

NOT RECORDED
 199 NOV 20 1961

Wayne Morse

Wayne Morse

WM:mea

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EX-107
 NOV 30 1961

CRIME RESEARCH

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EXP. PROC.
 NOV 16 1961

November 17, 1961

Honorable Wayne Morse
United States Senate
Washington 25, D. C.

Nov 17 6 10 PM '61
REC'D-READING ROOM
FBI

My dear Senator:

I have received your letter of November 15, 1961, concerning former Special Agent W. Cleon Skousen and his reported remarks involving State Department personnel. Since October, 1951, when he resigned voluntarily, Mr. Skousen has had no connection with this Bureau. I am certain you understand that any opinions Mr. Skousen expresses are strictly his own and are not subject to the FBI's approval or control.

The State Department has a Bureau of Security and Consular Affairs which is in a better position than I to answer your questions concerning the procedures followed with regard to that Department's personnel. Its investigative arm, the Office of Security, handles the cases of many persons being considered for employment by the State Department.

As will be explained below, the FBI does conduct a limited number of investigations of State Department applicants, appointees and employees. Our function in this regard is strictly one of impartially gathering and reporting the facts. We do not issue "clearances," express opinions concerning the suitability of persons for positions of trust, or make recommendations as to the hiring, discharging or retention of any individuals aside from our own personnel.

Pursuant to Executive Order 10450, commonly referred to as the Federal Employee Security Program, the FBI is charged with checking against its files the names and fingerprints of applicants, appointees and employees of the State Department and all other agencies in the Executive Branch of the Federal Government. When allegations of possible disloyalty exist--whether disclosed by this check of our files or by other sources--it is our responsibility

1 - Mr. DeLoach

1 - Mr. Evans

1 - Liaison Section

GWG:par (8)

NOTE: The specific questions in the third paragraph of Senator Morse's letter are purposely being overlooked.

MAILED 50
NOV 20 1961
COMM-FBI

Tolson
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MAIL ROOM ☐ TELETYPE UNIT ☐

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Honorable Wayne Morse

to conduct an investigation. Our reports in Federal Employee Security Program cases are transmitted to the interested Federal agencies for their review and decisions as to action.

At the request of the White House, as well as the Secretary of State, the FBI also conducts a number of investigations concerning State Department applicants and appointees each year. Many of these are made pursuant to Public Law 298 of the 82nd Congress which requires the FBI to investigate applicant-type cases where the President so directs, where the position is certified to be of high sensitivity, or where information is encountered reflecting adversely upon the applicant's loyalty.

Allegations of Communist Party membership or other subversive activity on the part of personnel of the Executive Branch of the Federal Government have always received the FBI's prompt and thorough attention. In some instances, investigation has substantiated the information. In many others, we have uncovered facts disproving the allegations and, thereby, helping to remove unfounded seeds of doubt concerning the loyalty of the persons involved.

I do hope this data will help you to understand the FBI's authority and procedures in this important field of our work.

Sincerely yours,

J. Edgar Hoover

Mr. Tolson
 Mr. Belmont
 Mr. Mohr
 Mr. Callahan
 Mr. Conrad
 Mr. DeLoach
 Mr. Evans
 Mr. Malone
 Mr. Rosen
 Mr. Sullivan
 Mr. Tavel
 Mr. Trotter
 Tele. Room
 Mr. Ingram
 Miss Gandy

November 27, 1961

Mr. J. Edgar Hoover
 FEDERAL BUREAU OF INVESTIGATION
 Washington, D. C.

Dear Sir:

Last evening I was invited by friends of mine from Southern California to attend a session on Anti-Communism.

Enclosed, find one of the pamphlets which was distributed during the evening. In addition, we listened to several hours of taped speeches by W. Cleon Skousen, supposedly a former F.B.I. agent for 16 years.

I realize that we are faced with this vicious threat of Communism, however, before even considering looking into this type of activity, I would like to know your Department's position on this type of thing.

Are the people behind this sincere? Does this type of organization violate any laws? Is this the type of activity that Anti-Communists should join?

I would appreciate your comments regarding the above.

Very truly yours,

George Sousa

George Sousa
 20261 Pierce Road
 Saratoga, California 20 DEC 1 1961

Enclosure

RECEIVED DIRECTOR

RECORDED
 15 NOV 13 1961

ENCLOSURE

CORRESPONDENCE

12-5-61

December 5, 1961

Mr. George Sousa
20261 Pierce Road
Saratoga, California

Dear Mr. Sousa:

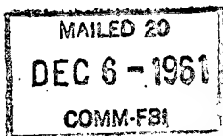
Your letter of November 27, 1961, with enclosure, has been received.

While I would like to be of service, the FBI, as an investigative agency of the Federal Government, does not furnish comments or evaluations regarding the character or integrity of any individual, organization or publication. Consequently, it would not be proper for me to furnish any recommendations in connection with the matter you mentioned. For this same reason, I am unable to comment regarding the activities of Mr. W. Cleon Skousen, although I can advise you that he was a clerical employee of the FBI from October 24, 1935, until June 17, 1940, when he was assigned as a Special Agent of this Bureau. His services with our organization were terminated on October 5, 1951, when he voluntarily submitted his resignation.

It is always encouraging to hear from those who demonstrate an awareness of the threat posed by communism, and I am pleased to enclose some material which may be of interest to you in this regard.

Sincerely yours,

J. Edgar Hoover
John Edgar Hoover
Director



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Enclosures (5)
(see ENCLOSURES and NOTE on next page)

CJH:mks
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MAIL ROOM ☐ TELETYPE UNIT ☐

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RECEIVED TELETYPE UNIT

Mr. George Sousa

Enclosures (5)

What You Can Do To Fight Communism

Internal Security Statement 4-17-61

The Communist Party, USA (9-61 Social Order)

LEB Introduction 4-61

Communist Party Line

NOTE: Bufiles contain no information identifiable with correspondent. Mr. Skousen's services were satisfactory while he was employed for the Bureau; in recent years he has participated in numerous anticommunism programs around the country. Correspondent enclosed a leaflet concerning a "Project Alert!" program in Los Angeles, California. "Operation Alert" is the name given to the activities of various groups of leading, civic individuals in numerous cities throughout the US who are holding study groups on communism. Each one is separate and independent of the other and it has no organizational affiliations. "Operation Alert" originated in Pensacola, Florida, by a reserve Naval Officer who attended a "Cold War" seminar in which Assistant Director Sullivan participated. Other cities have followed his example and have also called their study group "Project Alert." We have had cordial correspondence with members of various groups and have afforded them Bureau material. Each is, however, considered on its own merit.

December 19, 1961

DEC 19 3 53 PM '61
REC'D-READING ROOM
FBI

neg 2 111 41467 40
Mrs. Cecil Hall
Post Office Box 8
Scottsbluff, Nebraska

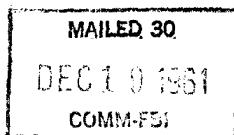
Dear Mrs. Hall:

I have received your letter of December 13, 1961, and want to thank you for your interest in writing.

In response to your inquiry, I can assure you I have not at any time endorsed Mr. Skousen or his book. Mr. Skousen entered on duty with the FBI as a clerk on October 24, 1935, in which capacity he served until June 17, 1940, when he became a Special Agent. He voluntarily resigned the latter position on October 5, 1951. His opinions and comments are strictly his own and do not represent this Bureau in any manner.

I want to thank you for your generous comments concerning my receipt of the Criss Award. Enclosed is a copy of my speech on this occasion I thought you might like to read.

Sincerely yours,
J. Edgar Hoover



Enclosure

Director's Speech "Faith To Be Free" upon receiving Criss Award 12-7-61
2 - Omaha - Enclosures (2)

Attention SAC: You are requested to determine the identity of the Superintendent of Schools in Scottsbluff, Nebraska, discreetly ascertain his reputation, and furnish results to Bureau, together with a copy of his recent letter which apparently appeared in a Scottsbluff newspaper, to reach Bureau no later than 12-26-61, Attention: "Research (Correspondence and Tours)." For your information, Bufiles contain no derogatory information concerning Mrs. Hall. She wrote me on 10-10-61 and I replied 10-16-61, enclosing recent reprints on communism. One Mrs. Estelle

Continued next page

Tolson _____
Belmont _____
Mohr _____
Callahan _____
Conrad _____
DeLoach _____
Evans _____
Malone _____
Rosen _____
Sullivan _____
Tavel _____
Trotter _____
Tele. Room _____
Ingram _____
Gandy _____

64 DEC 20 1961

MAILED 10 12 24 1961
FOLLOW UP MADE 12 24 1961

BS:jks (7)

Mrs. Cecil Hall

R. Schuman of 2207 Second Avenue, Scottsbluff, Nebraska, wrote me on 11-9-61 and I replied on 11-15-61, however, my acknowledgment made no mention of Skousen.

December 13, 1961
Box 6
Scottsbluff, Nebr.

Mr. Tolson
Mr. Boardman
Mr. Nichols
Mr. Belmont
Mr. Casper
Mr. Callahan
Mr. Conrad
Mr. DeLoach
Mr. Evans
Mr. Gale
Mr. Rosen
Mr. Sullivan
Mr. Tavel
Mr. Trotter
Tele. Room
Mr. Nease
Miss Gandy

Mr. J. Edgar Hoover, Director
Federal Bureau of Investigation
Washington, D. C.

Dear Mr. Hoover;

A few weeks ago I wrote to you regarding a tape recording and its far reaching influence in this area, which was recorded by Mr. W. Cleon Skousen a former F.B.I. employee. I inquired of you what your feeling was in this matter and you said that after an employee left the F.B.I. that the organization had no further interest and no opinions on his actions. Then about two weeks ago the Superintendent of Schools here published a letter of his in the Scottsbluff paper in which he mentioned receiving a letter from you in which you gave your whole-hearted support and sanction to Mr. Skousen and to his book the "Naked Communist". It is possible that the letter was actually sent to "Mrs. Albin Schuman" a teacher in Scottsbluff High School who is teaching a class about Communism, and that she showed it to the Superintendent.

I wonder, Mr. Hoover, if you realize the effect this endorsement of yours has had on the Community? Mr. Skousen has based most of his recent career as a "super-patriot" on his experience as an F.B.I. Agent. Your support has served to give the impression that Skousen is an absolute authority on Communism and on many other phases of our country's historical actions in other fields. After your letter was received the School undertook to purchase copies of the "Naked Communist" for all the students in the High School class taught by Mrs. Schuman. Mrs. Schuman is also teaching a night class for adults on Communism. Incidentally I asked her why she didn't invite your local representative, "Robert Kinsey" to speak to her group, but my suggestion was met with something less than enthusiasm.

Mr. Hoover, I do not question Mr. Skousen's experience, or any of the statements he makes about Communism. But there are many things in this book and in his speeches which are down right untruths regarding actions taken by our Government and other things. For example: He has said that "Alger Hiss wrote the United Nations Charter". He has said that "the United States should not have withdrawn her support from Chiang Kae Chek (excuse spelling) but that if we had continued to support Chiang that he would have been victorious in China." Inasmuch as you, no doubt, know that Chiang's own generals were deserting him and taking the ammunitions sent by this Country over to the Communists, you can see that this type of statement casts a very bad light over our State Department as well as other branches of the Government. There are many other things in this book which are misleading and which, in my opinion, should not be used in text book fashion to teach our young people.

REC-7

DEC 15 1961

I must ask you again, Mr. Hoover, do you feel that "The Naked Communist" is sufficiently authentic to be used as a school text book? Do you truly believe in everything written in this book, or do you wish to support only the portions pertaining to Communism?

Inasmuch as the whole book has been issued to the students, this is a very important question. I cannot help but believe myself that this man Skousen is no better than the rest of the men who have risen up over night to hold meetings and talk by the hour on radio and television. I think Skousen is interested primarily in selling his book, and is taking advantage of the situation which has seemingly taken over the United States.

I was much pleased to read of you speaking in Omaha. As a citizen who is always deeply concerned in my County I am glad to see the F.B.I. ably represented, and some publicity will help the people to remember that we have a fine organization in the F.B.I. which is fighting Communism day and night with very good results. We don't need people like Dr. Swarz, Welch and the like to tell us how to think.

I think it probably is a good thing to teach Communism to students especially, as they have not had an opportunity to read and judge between our democratic system and Communism. But I think they should be taught with books like your "Masters of Deceit" and other authentic works which do not try to teach students that the U.S. Government is run by a bunch of Communists and fools.

Your reply will make a great deal of difference, Mr. Hoover, in whether our Scottsbluff High School students learn the truth or what Cleon Skousen has seen fit to write.

I will rely on your very good judgement in this matter, Mr. Hoover, and if you, with all your many years of experience feel that this book is true and proper, then I shall not question your opinion and will accept it and know that it is I who am wrong.

Very truly yours,

Mrs. Cecil Hall

Mrs. Cecil Hall
Box 6
Scottsbluff, Nebr.

UNITED STATES GOVERNMENT

Memorandum

TO : DIRECTOR, FBI
Attention: Research (Correspondence and Tours)

DATE: 12/26/61

FROM : SAC, OMAHA (94-499)

SUBJECT: MRS. CECIL HALL
Post Office Box 6
Scottsbluff, Nebraska

Re Bureau letter to Mrs. CECIL HALL dated 12/19/61, with notation for the Omaha Office to determine identity and discreetly ascertain reputation of Superintendent of Schools in Scottsbluff, Nebraska, and furnish results, together with a copy of his recent letter which apparently appeared in a Scottsbluff newspaper, no later than 12/26/61.

Due to the week-end and Christmas holiday rush, this matter was not received by the Scottsbluff Resident Agent in sufficient time to meet the Bureau deadline of 12/26/61. However, this matter will be handled expeditiously and results will reach the Bureau by 1/1/62.

2 - Bureau
1 - Omaha
LWM/jj
(3)

EXP. PROC.
DEC 28 1961

REC-1

94 49458-41
20 DEC 28 1961

CORRESPONDENCE

Office Memorandum • UNITED STATES GOVERNMENT

TO : Director, FBI

DATE: December 29, 1961

ATTENTION: RESEARCH (CORRESPONDENCE
AND TOURS)

FROM : SAC, Omaha (94-499) (C)

SUBJECT: MRS. CECIL HALL
Post Office Box 6
Scottsbluff, Nebraska
RESEARCH (CORRESPONDENCE AND TOURS)ReBulet to Mrs. CECIL HALL, Scottsbluff, Nebraska,
under date of 12/19/61. ~~SCHISOW~~

The Superintendent of Schools at Scottsbluff, Nebraska, is Dr. LAUREN SCHISOW. Dr. SCHISOW originally became associated with the Scottsbluff school system in 1949 as football coach and instructor. He continued in this capacity until the end of the 1954 school term, when he took a leave of absence and completed his PHD degree at the University of Nebraska, Lincoln, Nebraska, where he also received his Bachelors and Masters Degrees.

Dr. SCHISOW returned to the Scottsbluff school system in the Fall of 1956 as Vice-principal of the High School and in the Fall of 1958 was appointed Superintendent of the system, this also including the position of President of Scottsbluff College, a two year institution.

SCHISOW resides at 2211 2nd Avenue, Scottsbluff, Nebraska, is married and is approximately forty-two years of age.

Dr. SCHISOW is stated to enjoy a very good reputation in Scottsbluff, Nebraska and there has never been any reports indicating disloyalty on his part.

As a matter of background for the Bureau in reference to the number of recent inquiries concerning Communism from Scottsbluff, Nebraska, it is to be noted Scottsbluff is a city of a little over 13,000 and is located in a predominantly agricultural community in far Western Nebraska. SA ROBERT D. KINSEY has been Resident Agent at Scottsbluff since the early

2 - Bureau
1 - Omaha (94-499)
RDK:mer
(3)

REC-29

JAN 2 1962

63 JAN 22 1962

PERS. REC. UNIT

Mr. Tolson	
Mr. Belmont	
Mr. Mohr	
Mr. Casper	
Mr. Callahan	
Mr. Conrad	
Mr. DeLoach	
Mr. Evans	
Mr. Malone	
Mr. Rosen	
Mr. Sullivan	
Mr. Tavel	
Mr. Trotter	
Tele. Room	
Mr. Ingram	
Miss Gandy	

EXP. PROC.

JAN 2 1962

94-47468-42

8/8
94-47468-40

OM 94-499

Spring of 1948. SA KINSEY advises me there has been virtually no talk concerning Communism until the past few months when the Adult Education branch of the local college and the high school introduced a course in Communism. This course was designed to teach the dangers of Communism and its general ideology, methods and aims.

From reports in the community, many persons have become virtually "obsessed" with the entire Communist problem and according to MAURICE F. VAN KIRK, Editor, Scottsbluff Daily Star-Herald, have gone "overboard" on the situation. He advised SA KINSEY very recently, on a volunteer basis, that the paper has received letters from local readers, many of them prominent citizens of good repute, whose loyalty he does not question, wherein the newspaper has been castigated for not printing more information on the menace of Communism. He related in particular the paper, as well as himself, were criticized for not devoting more space to the Omaha, Nebraska appearance of Dr. FRED SCHWARZ.

Mr. VAN KIRK further advised the newspaper has received a number of inquiries concerning the authenticity of the list of reported "Red Stars" issued by the Cinema Educational Guild, Inc., P.O. Box 46205, Hollywood, California.

Mr. VAN KIRK stated, in reference to the above list, a relatively large number of these lists were being circulated in the Scottsbluff area.

It is believed the Bureau was in receipt of a letter from a Scottsbluff resident inquiring as to whether or not there was any foundation for the list of persons named by the Cinema Educational Guild, Inc.

SA KINSEY advises me he has not received any formal complaints of pro-communist activities in the area but he was queried by GARY HALL, a sub-official of the Scottsbluff National Bank and an officer of the local Junior Chamber of Commerce as to a good book on general Communism. Mr. HALL was referred to the Director's book "Masters of Deceit" and SA KINSEY, who is well acquainted with Mr. HALL, loaned him his copy of this book.

OM 94-499

SA KINSEY further advised he is aware of the fact that a taped speech of SKOUSEN has been played at the high school, college and before some local civic groups. This apparently was the basis for the inquiry by Mrs. HALL of the Bureau relative to SKOUSEN and his book "The Naked Communist".

SA KINSEY also informed he has been told both "The Naked Communist" and "Masters of Deceit" have been used in the discussions of Communism in both the high school and Adult Education classes.

With reference to Mrs. CECIL HALL, SA KINSEY informs me she has not contacted him in reference to communicating with the Bureau, but she is well known to him. Mrs. HALL'S husband operates a Scottsbluff insurance agency and Mrs. HALL is a former officer of the local Business and Professional Women's Club. She is a former neighbor of SA KINSEY and some years ago was program chairman of the above listed club and arranged for a speech before this group by SA KINSEY, his speech being of the general type wherein the history, general duties and responsibilities of the FBI were discussed.

The letter of Dr. SCHISOW which appeared in the "Letter Box" section of the Scottsbluff Daily Star-Herald issue of November 15, 1961 is enclosed for the Bureau.

No further action contemplated UACB.

Letter Box

SKOUSEN'S BACKGROUND

In answer to inquiries concerning the background and qualifications of the author of "The Naked Communist," we have investigated this matter and would like to take this means of getting the information before the public.

The sources contacted were: J. Edgar Hoover, director of the FBI; the alumni director of George Washington University in Washington, D.C.; Brigham Young University; and the mayor of Salt Lake City.

A resume follows:

W. Cleon Skousen was born in Alberta, Canada, in 1913. While obtaining his education, he attended schools in Canada, California, Mexico, and Washington, D.C. He received his L.L.B. degree in law from George Washington University and was admitted to practice law in the District of Columbia and the Federal District Court of Appeals.

Mr. Skousen entered the FBI in 1935 and served in various sections of the United States for 16 years. During World War II he served as administrative supervisor under J. Edgar Hoover. Mr. Hoover has high praise for Mr. Skousen and his book, "The Naked Communist."

In the matter of internal security, Mr. Skousen is best known for this book, "The Naked Communist" — a best seller in its field. This book received the National Patriotic Award of the All American Conference in Washington, D.C. during 1959. George Washington University rates the book as second only to J. Edgar Hoover's "Masters of Deceit," and Mr. Skousen as one of the foremost authorities in the United States today on Communist infiltration and subversion.

In 1953, Mr. Skousen was appointed Director of Public Services at Brigham Young University where he served five years. He was granted a leave of absence by the university in 1956 to become chief of police in Salt Lake City and reorganize the department. That assignment was completed in March, 1960.

Mr. Skousen is presently the editorial director for "Law and Order" the most widely distributed police magazine in the United States. He is chairman of the United Nations Committee of the International Juvenile Officers Association. Because of his background in fighting Communism and subversion, he was recently appointed field director for the American Security Council, 205 Monroe St., Chicago, Ill., a private agency engaged in the study of the threat of Communism and the distribution of information to its members.

Mr. Skousen is married to the former Jewel Pitcher of California and they have eight children.

He averages approximately 350 speeches per year.

Very truly yours,

Lauren L. Schwisow
Superintendent of Schools

MAURICE F. VAN KIRK, Editor

Scottsbluff Star-Herald
Scottsbluff, Nebraska
November 15, 1961

Om 94-499

74-1-1061-11

UNITED STATES

Memorandum

TO : Mr. DeLoach

DATE: 1-9-62

FROM : D. C. Morrell

SUBJECT: DR. LAUREN L. SCHWISOW
 SUPERINTENDENT AND PRESIDENT
 SCOTTSBLUFF PUBLIC SCHOOLS
 AND SCOTTSBLUFF COLLEGE
 SCOTTSBLUFF, NEBRASKA

Tolson _____
 Belmont ☒
 Mohr _____
 Callahan _____
 Conrad _____
 DeLoach _____
 Evans _____
 Malone _____
 Rosen ☒
 Sullivan ☒
 Tavel _____
 Trotter _____
 Tele. Room _____
 Ingram _____
 Gandy _____

This is to record that by letter 9-22-61, captioned individual advised that his school system is using W. Cleon Skousen's book, "The Naked Communist," in conjunction with a senior Social Problems class and he desired a brief biographical sketch of Skousen. By letter 9-27-61, the Director advised Schwisow of Skousen's dates of employment with the Bureau.

By letter 10-10-61, Mrs. Nathalie L. Hall of Scottsbluff, Nebraska, asked the Director's opinion of Skousen and his book. By letter 10-16-61, the Director advised Mrs. Hall that he was unable to offer any opinion or comment concerning Skousen or his book.

Mrs. Hall wrote the Director again on 12-13-61 and stated that the Scottsbluff paper recently carried a letter from captioned individual in which he stated that the Director had given his whole-hearted support and sanction to Skousen and his book. Mrs. Hall questioned this in light of the reply she received from the Director in response to her inquiry concerning Skousen. By letter 12-19-61, the Director assured Mrs. Hall that he had never endorsed Skousen or his book and that Skousen's opinions and comments are strictly his own and do not represent the FBI in any manner. SAC, Omaha was requested to obtain a copy of captioned individual's letter which appeared in a Scottsbluff newspaper and to discreetly ascertain his reputation.

By letter 12-29-61, SAC, Omaha advised that Schwisow has been associated with the Scottsbluff school system since 1949 and holds a Ph. D. degree from the University of Nebraska. Schwisow reportedly enjoys a very good reputation. SAC enclosed a copy of Schwisow's letter which appeared in the 11-15-61 issue of the "Scottsbluff Star-Herald." In his letter, Schwisow points out that in response to inquiries concerning background and qualifications of Skousen,

68 JAN 22 1962
 BS:jks (2)

REC-29 91-4146-43
 PERS. PTC. UNIT

RECEIVED
 JAN 22 1962
 DIRECTOR

Morrell to DeLoach memo
Re: DR. LAUREN L. SCHWISOW

he investigated the matter and checked with the Director, George Washington and Brigham Young Universities, and the Mayor of Salt Lake City. He then gives a resume of Skousen's background and activities. The only objectionable sentence from our standpoint is as follows: "Mr. Hoover has high praise for Mr. Skousen and his book, 'The Naked Communist'." The Director, of course, has never indicated such an endorsement.

RECOMMENDATION:

That any future correspondence from Schwisow be considered carefully on its merits in order to avoid another situation where he can misuse the Director's personal correspondence.

Am

DeLoach
1/9

February 5, 1962

REC-91

7115
94-4746-44

Mrs. James C. Boudreau
421 Woodlawn Avenue
Clearwater, Florida

FEB 5 11 25 AM '62
REC'D-READING ROOM
FBI

Dear Mrs. Boudreau:

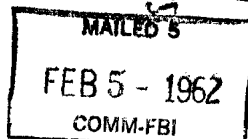
Your letter to the President, with enclosure, was referred to this Bureau on January 30, 1962, in connection with your question concerning Mr. W. Cleon Skousen.

In response to your inquiry, Mr. Skousen entered on duty with the FBI as a clerk on October 24, 1935, in which capacity he served until June 17, 1940, when he became a Special Agent. He voluntarily resigned the latter position on October 5, 1951. I hope this information will be of assistance to you.

Sincerely yours,

L. Edgar Hoover

John Edgar Hoover
Director



NOTE: Correspondent cannot be identified in Bufiles. The newspaper clipping she enclosed concerns Skousen's appearance at an anticommunist school in St. Petersburg, Florida.

JH:baw (3)

Tolson _____
Belmont _____
Mohr _____
Callahan _____
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DeLoach _____
Evans _____
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Rosen _____
Sullivan _____
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Trotter _____
Tele. Rm. _____
Ingram _____
Gandy _____

FEB 16 1962

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FBI
REC'D MAIL ROOM

DEPARTMENT OF STATE

42 3 01 AM '62

OFFICE
OF
PUBLIC SERVICES
PC

421 Woodlawn Avenue
Clearwater, Florida
December 3, 1961

Mr. Tolson	
Mr. Belmont	
Mr. Mohr	
Mr. Callahan	
Mr. Conrad	
Mr. DeLoach	
Mr. Evans	
Mr. Malone	
Mr. Rosen	
Mr. Sullivan	
Mr. Tavel	
Mr. Trotter	
Tele. Room	
Mr. Ingram	
Miss Gandy	

The President of the United States
The White House
Washington, D.C.

My dear Mr. President:

I am writing to commend you for your recent statement while on the West Coast pertaining to the danger of the extremist groups in this country. They certainly are sowing seeds of suspicion.

Last week Dr. Fred Schwarz held his "Christian Anti-Communism School" in St. Petersburg for the area including Tampa and Clearwater. It had tremendous television coverage with all of the time donated by the station. Fortunately the attendance was small -- yet many persons whom I consider fairly well informed were "taken in" by the speeches which they heard on television.

Enclosed is a copy of a story written by a reporter for the CLEARWATER SUN who is respected for her objectivity. I attended the session covered in this story and was incensed by the statements made by Mr. Skousen.

If the information is available to the public will you please tell me why Mr. Skousen left the FBI?

Sincerely yours,

Margaret S. Boudreau

Mrs. James C. Boudreau

EX-115

REC-91

94-47468-4

25 FEB 1962

FEB 1 3 1962

FEB 20 1962

FEB 14 1962

FEDERAL

RECORDS

SECTION

RECORDS

SECTION

RECORDS

SECTION

GOVERNMENT POLICY BLASTED

U.N. Gets Scoring At Anti-Red School

By IRENE ALBERT, Sun Staff Writer

ST. PETERSBURG — Attacking the United Nations as "a legal monstrosity around our necks," calling for a full-scale investigation of the State Department, and recommending a 100 per cent trade embargo against the Sino-Soviet bloc, W. Cleon Skousen last night told a limited audience attending the first day of the Suncoast Anti-Communism School at the Soreno Hotel that these moves "do not involve warfare but peaceful national pressures . . . that will free the satellites as well as ourselves."

A former FBI agent under J. Edgar Hoover and author of "The Naked Communist," Skousen declared that for the past 15 years this country has been losing friends and allies at the rate of 52,000 a year and "there is something wrong with such confused thinking in high places and low."

Scoring government policy that has allowed conditions in Cuba and the Congo to so deteriorate during the past year that they have "reaped the whirlwind," he declared that what were meant as friendly gestures toward the Soviets "have been interpreted as stupidity" and allowed the Communists to capitalize on confused minds in our own ranks. He reported that some Americans have become active Communists but that "many are not even aware of the force they are serving."

Cites Alger Hiss

Assailing "a long series of international tragedies," which he laid at the door of the United Nations and its "architects," he stated that former State Department official Alger Hiss, convicted and sentenced for perjury, "was the real father of the UN charter . . . designed to meet the requirements of Soviet acceptance . . . and violating most of the things Woodrow Wilson had advocated for the earlier League of Nations"—the world's first arena for settling international problems.

Charging an unnamed "group of world planners" in the State Department with compounding errors already made, he proposed a five-pronged solution to the problem — "cleaning out the State Department, treating the Communist Party for what it really is, insisting upon its total outlaw in the United States (a step he reported already taken in Arizona and Arkansas and under consideration in 15 other states, including Florida), enjoying peaceful pressures and roadblocks against the Communists, 'who don't want war because we are the stronger power and they know it,' and hitting them at their weakest point — their economy."

Skousen also predicted that "if the West would stop fondling and coddling the Communists, the people would rise against their slave masters" in open rebellion. In a concluding salvo, he declared that "the Communists want to take

the United States . . . let us isolate the Communists," and adjured Russia to "go home and take your spies with you."

Attendance Scored

Preceding Skousen's talk, Dr. Fred Schwarz deplored the meager attendance at yesterday's sessions—attended last night by about 200. As president of the Anti-Communism Crusade of Long Beach, Calif., parent foundation of the current five-day institute in Pinellas County, the former Australian physician was scheduled to discuss the appeal of communism to millionaires, college professors, and ministers of religion.

His remarks, of evangelical fervor, dealt primarily with the acceptance of Communist ideology by university students in Latin America, the Middle and Far East. In those three areas particularly, he said, "students renounce home, family and country to become dedicated instruments of communism." This, he continued, is a situation "with which we must come to grips and present a program that will recruit them for freedom."

Scoring increased foreign aid as "the same old therapy that is killing the patient," Dr. Schwarz reported that his anti-Communist efforts "were not too cordially received" in Caribbean Trinidad, and termed one British official there "as dumb as a decerebrated oyster."

Dr. Schwarz announced that an offering for his cause would be taken up at the Friday night banquet—all funds to go to the Anti-Communism Christian Crusade in Long Beach. He stated that he himself is on a \$5000 a year salary, his wife is paid \$450 a month, and he received \$20,000 royalty from his books last year and occasionally as much as \$2500 a week for speaking. His tax-exempt foundation is now estimated to be worth more than a million dollars.

Return of letter dated 3/21/62

SAC, Salt Lake City (80-288)

March 22, 1962

Director, FBI

W. CLEON SKOUSEN
INFORMATION CONCERNING

- 2 - Original & copy
- 1 - Yellow
- 1 - Mr. Sullivan
- 1 - Section tickler
- 1 - Miss Chamberlain

Reurlet 3/6/62 captioned " W. Cleon Skousen; Information Concerning."

If Professor Richard D. Poll's criticism of W. Cleon Skousen's book, "The Naked Communist" has been published, you are requested to obtain in a discreet manner and to furnish to the Bureau, Attention: Central Research Section, a copy of the publication which includes this criticism. Identifying information regarding the publication should also be brought to the attention of the Bureau.

If this criticism was not prepared for publication, you are instructed, if it can be done discreetly, to determine the purpose for which it was prepared and then to advise the Bureau of such information.

NOTE: The material or information requested from Salt Lake City is required to ascertain the facts behind the preparation of Poll's criticism of Skousen's book inasmuch as in the past it has been charged by some outside individuals that Skousen has been capitalizing on his former Bureau career for his personal advantages, and it is felt necessary to maintain current information about such charges.

RWS/MMC:bbb

XEROX
APR 3 1962

FBI - SALT LAKE CITY
SECTION 1

MAR 22 1962

COMM-FBI

FBI - SALT LAKE CITY

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Evans _____
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Sullivan _____
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Holmes _____
Gandy _____

MAIL ROOM ☐ TELETYPE UNIT ☐

UNITED STATES GOVERNMENT

Memorandum

TO : DIRECTOR, FBI

DATE: 3/6/62

FROM : SAC, SALT LAKE CITY (80-225)

SUBJECT: W. CLEON SKOUSEN;
INFORMATION CONCERNING

Mr. Tolson	
Mr. DeLoach	
Mr. Mohr	
Mr. Callahan	
Mr. Conrad	
Mr. F. Loach	
Mr. Evans	
Mr. Malone	
Mr. Rosen	
Mr. Tavel	
Mr. Trotter	
Tele. Room	
Miss Holmes	
Miss Gandy	

[redacted] who has furnished reliable information in the past, on 2/16/62 personally furnished to SA W. RULON PAXMAN a copy of a duplicated article entitled "THIS TRUMPET GIVES AN UNCERTAIN SOUND." The article is further described as a critique of "The Naked Communist," by W. CLEON SKOUSEN. This article was photo copied and the original has been returned to the informant. The article is by RICHARD D. POLL, who is a professor at Brigham Young University, Provo, Utah. A copy is located in Salt Lake City 100-9651-1A1.

A photo copy of the above article is enclosed herewith for the information of the Bureau. It is noted this article attacks SKOUSEN on the following six bases:

1. The inadequacy and inaccuracy of its scholarship.
2. The incorrectness of its analysis of Communism.
3. The inaccuracy of its historical narrative.
4. The unsoundness of its program for governmental action.
5. The extreme partisanship of its program for individual action.
6. The objectionable character of the national movement of which it is a part.

The article makes several references to the Director, all of which are entirely favorable.

This is being submitted to the Bureau for information purposes.

2 - Bureau (Enc-1) (REG.)
3 - Salt Lake City
(1 - 100-9651 RICHARD D. POLL)
(1 - [redacted])

WRP:mhe
(5)

APR 3 1962

MAR 27 1962

CENTRAL RESEARCH

b2
b7D

EX-52 5-20-62 RWS/ab

THIS TRUMPET GIVES AN UNCERTAIN SOUND

A Critique*

W. Cleon Skousen, The Naked Communist. 9th ed., 1961. 408 pp.

Although The Naked Communist is an Anti-Communist best seller, it has disqualifying shortcomings as a source of reliable information and as a guide for action against the Communist menace.

Objections to the book include:

1. The inadequacy and inaccuracy of its scholarship.
2. The incorrectness of its analysis of Communism.
3. The inaccuracy of its historical narrative.
4. The unsoundness of its program for governmental action.
5. The extreme partisanship of its program for individual action.
6. The objectionable character of the national movement of which it is a part.

In the following analysis, only rather obvious errors and distortions are cited, to avoid the necessity of detailed explanation and annotation. Every assertion about historical fact and political theory can be documented from reliable authorities. A truly scholarly dissection of The Naked Communist would be multi volume.

1. Inadequacy and inaccuracy of scholarship.

While W. Cleon Skousen admittedly bases his claim to expertness primarily on his FBI experience and continuing contact with inside sources, unidentified and unavailable to ordinary scholars, one might expect his book to show familiarity with the works and authors generally regarded as authorities on Communism, Russia and contemporary history. It does not.

The 9th edition of The Naked Communist, latest available, lists 109 bibliographical entries (pp. 379-384), only 15 of which have been published since 1940. R.N. Carew Hunt, The Theory and Practice of Communism: An Introduction (1957), which is possibly the best short treatment of its subject, has a critical bibliography of 155 items, 98 of which are post-1940; Skousen cites only 16 works found in the Carew Hunt list. Even more substantial differences are found between the Skousen bibliography and those of scholars like Sidney Hook, Henry B. Mayo and Merle Fainsod.

*Because I am listed in the preface of The Naked Communist as having helped with research at Brigham Young University from which the book ultimately developed, I have felt impelled to set forth some of the reasons why I do not wish to be understood as endorsing the volume. This lack of enthusiasm is widely shared by colleagues in history, political science and economics in the universities of Utah and elsewhere. Louis C. Midgley, Edwin B. Morrell, Melvin P. Mabey and Van L. Perkins made particularly helpful suggestions, but the responsibility for the review is solely mine. The title, incidentally, is from I Corinthians 14:8. Richard D. Poll.

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Queried on this point, Skousen has admitted that most of his research was done years ago. Most recent scholarship, he states, can safely be ignored because the academic experts of today will be proved as wrong as the experts of earlier years. Only a very limited group of ex-Communists, ex-FBI personnel and ex-military leaders appear acceptable to Skousen as witnesses on the Communist conspiracy.

Yet the book projects an air of scholarship by freely using such phrases as "experts on Marxism have known" (p. 5), "diplomatic strategists advocate" (p. 126), "official reports tell" (p. 123), "economists have pointed out" (p. 326), and "leaders in literally hundreds of experiments concur" (p. 344). There are at least a hundred such phrases, almost never annotated even where quotation marks are used; 61 quotations are not documented at all.

Use of quotations is frequently questionable. Minor discrepancies occur in citations of the Communist Manifesto (pp. 45, 47, 67). Lenin's famous testament (p. 121) is not accurately rendered, and Otto Ruhle's characterization of Karl Marx (p. 9) is substantially distorted by omitting part of the passage. Dmitri Manuilsky's oft-quoted statement, "... we shall smash them with our clenched fist," appears twice (pp. 208, 288), despite questions about its authenticity; the second citation is vaguely footnoted as "Izvyda, November, 1931," although the head of the Slavic and East European Section of the Legislative Reference Division of the Library of Congress declares that the quotation does not appear in this or any other published Soviet source with which his office is familiar.

The famous "Communist Timetable of Conquest" is described by Senator William F. Knowland, who first published it in the Congressional Record (Vol. 100, pp. 5707-08), as "some information which came to me purporting to be an outline of Mao Tse-tung's memorandum on the new program for world revolution, carried to Moscow by Chou En-lai in March of 1953." The Naked Communist (p. 254) declares that the document was captured by U.S. military intelligence and that it represents settled policy: "... Red leaders decided to set up a timetable of conquest for the entire world and then take it continent by continent."

Parenthetically, this "Timetable"--a staple in the professional Anti-Communist diet--begins by crediting all the Communist successes to the "profound leadership" and "able and correct guidance" of "Comrade Stalin." It predicts: "By 1960 China's military, economic and industrial power will be so developed that with a mere show of force by the Soviet Union and China, the ruling clique of Japan will capitulate." It also foretells: "With Asia and Africa disconnected with the capitalist countries in Europe, there will be a total economic collapse in Western Europe." The boast that "Twenty years from now [1973] world revolution will be an accomplished fact!" squares badly with Khrushchev's recent announcement to the 22nd Communist Party Congress that in 1980 the Soviet Union will be economically ahead of the still functioning and still capitalistic United States. As prophecy, the "Red Timetable" hardly seems worth the attention which Skousen accords it.

2. Incorrectness of analysis of Communism.

In his zeal to demonstrate the absolute evil of Communism, Skousen describes Marxist-Leninist theory in terms to which serious exception can be taken. Since Communism, accurately described, is no less repugnant to the American way of life than the Skousen version, only a few inaccuracies will be cited.

"Communism undertakes to replace Judaic-Christian morals with a complete absence of morals." (p. 52) Communism argues that morals are relative to the stage of development of human society and has different sets for capitalist and Communist societies.

"Everything is a product of accumulated accident. There is no design. There is no law." (p. 354) Communism is strongly deterministic and predicts its own victory on the basis of the laws of history which are fundamental in Marxist thought.

The indiscriminate lumping of all forms of atheism, agnosticism, relativism, collectivism, totalitarianism, nihilism and Hegelian idealism into a category called "materialism" permits identifying all forms of wickedness with Marxism, but it does not produce a clear or accurate conception of Communist "dialectical materialism." (pp. 33-42, 347-78)

The exposure of Communist fallacies (pp. 61-87) ignores the substantial changes which have occurred in the content of that ideology over the years. We are reminded that the goal of world revolution remains, but we read nothing about the drastic and repeated revamping of doctrine on such basic matters as nationalism, family life, wages and distribution, property ownership, party organization and tactics, coexistence with capitalism, and the sequence and timetable of revolution. The transformation of Communism from a worldwide revolutionary crusade into a tool of Soviet and Chinese foreign policies is extensively developed (pp. 109-54), but the logical conclusion that the threat of Communism now lies more in the realm of power politics than ideological subversion is rejected. Presumably the recent massacre campaign against Stalin and the Sino-Soviet wrangle over Albania are simply stage maneuvers to deceive the West.

More reliable analyses of Communism are to be found in Carew Hunt, already cited, and in Henry B. Mayo, Introduction to Communist Theory (1960). Less technical but helpful are the paperbacks by Sidney Hook, Marx and the Marxists (1955) and Harry and Bonaro Overstreet, What We Must Know About Communism (1958). J. Edgar Hoover, Masters of Deceit (1958) is very valuable on Communism in America.

3. Inaccuracy of historical narrative.

Since none of the standard treatments of Russian history, recent United States history or recent international relations is apparently utilized, the limitations of The Naked Communist as history can be expected to show. They do.

Some of the discrepancies are minor matters of fact, like the identification of Bakunin's anarchism and the Russian Populist movement with Marxism (pp. 24, 91-93) and the declaration that 46,000,000 Russian peasants were still serfs in 1885 (p. 90). Serfdom was abolished in 1861, but the condition of the peasants improved very slowly and populism, anarchism, Marxism and several other forms of radicalism were propagated among them in the late 19th and early 20th centuries.

More serious are interpretations of history in which Skousen breaks with most scholarly writers. Very doubtful generalizations include:

1. United States recognition prevented the overthrow of Stalin in 1933 (pp. 124-26). From the assertion in one journalistic biography that Stalin faced imminent overthrow in 1932 and the obvious fact that he was in control of affairs by 1934, Skousen draws the conclusion that U.S. recognition explains the shift. The difference between stating that recognition was one of several factors which improved Stalin's prospects and inferring that he might have fallen if recognition had been withheld may seem a subtle one, but it is the kind of distinction which a reader of this book must constantly make. It is the distinction between Skousen's "devil theory" of history and objective analysis of the multiple causes of important historical developments.

2. "World War II was fomented and used by the Russian leaders" as part of their strategy of Communist expansion. (pp. 157-61). One Soviet officer who defected prior to 1939 is relied on for this interpretation. That Stalin feared war and maneuvered ruthlessly to turn Hitler toward the West is clear, but that he wanted war and expected to direct it toward world revolution is contradicted by the surprise, dismay and almost panic with which he reacted to the German attack in 1941.

3. "Anyone familiar with the Communist Constitution of Russia will recognize in the United Nations Charter a similar format." (p. 172). This is on a par with the declaration that a present goal of Communist policy is to "Promote the UN as the only hope for mankind." (p. 260). The similarity which Skousen sees is between the "fervent declaration of democratic principles" in each document and the "constitutional restriction and procedural limitation" which follow. The preamble and "checks and balances" in the United States Constitution can with equal validity be cited to show that the UN Charter follows our model. But the author of The Naked Communist is so intent on making the UN a part of the Communist conspiracy that he ignores the obvious and continuous Soviet effort to discredit and destroy that organization.

4. The Communist victory in China was caused by American "stupidity, incompetence or worse." (pp. 181-89, 251). Skousen belongs to that group of Americans who are convinced that our country can never lose except when someone deliberately chooses to give in. There is no place in his world view for circumstances beyond control, dilemmas, or even honest errors in judgment. That the Communist conquest of China was a disaster is clear, but that it could have been prevented by anything less than a military intervention so great as to have been against our national interest is still argued by many Americans who are neither "stupid, incompetent or worse."

5. The Castro victory in Cuba resulted from the same "stupidity, incompetence or worse" in Washington, Batista being described in very apologetic terms. (pp. 236-52) A single highly partisan and sensationalistic work is given as authority. The comments made in the preceding paragraph apply here, too; between Batista and Castro was a Hobson's choice, and against the background of a Latin America in genuine political, economic and social revolution, the policy preference for Castro does not require treason for explanation. The fact that the United States can crush Castro by force if it becomes in our vital interest to do so, argues against panicking while we try to help his own follies to destroy him and the Communist leachhead in Latin America.

6. "Without our tolerance and help the Communist empire would never have become the second strongest power in the earth." (p. 288) This is the book's historical thesis, and the eminent British historian, D. M. Brogan, had something like it in mind when he wrote during the McCarthy era: "Many, very many Americans, it seems to me, find it inconceivable that an American policy, announced and carried out by the American government, acting with the support of the American people, does not immediately succeed. If it does not, this, they feel, must be because of stupidity or treason." (Quoted by James E. Clayton in The Washington Post, August 8, 1961) Apart from its inaccuracy, the "scapegoat theory" of history blinds us to real problems, real causes, and practical approaches to problem-solving.

The pervasive insistence that at almost every crucial juncture since 1933 the United States has taken the wrong course in her dealings with Russia and Communism, that in every case a better alternative was available, and that the failure to pursue that alternative reflects "stupidity, incompetence or worse," is not only historically objectionable but almost certain to undermine public confidence in our fundamental governmental institutions and processes.

4. Unsoundness of program for governmental action.

Its recommendations for action are paramount objections to The Naked Communist. Skousen's own excuse for inaccuracies which have been pointed out to him is that the important job, after all, is to alert people to the Red menace. But if the programs proposed for the aroused citizenry are improper, even dangerous, then Goethe's observation becomes timely:

"There is nothing so terrible as ignorance in action."

The Skousen formulas for governmental and individual action are set forth in Chapter XII, "The Future Task." (9th ed., pp. 253-88) The chapter begins with the dubious "Communist Timetable," already discussed. By the book's own analysis, none of the specific commitments in the timetable has yet been achieved; still the conclusion is reached: "Some phases of this plan of conquest have been frustrated, but other phases are far ahead of expectations. Considered overall, the Communist Timetable of Conquest is alarmingly close to being right on schedule." (p. 258)

Next is a 45-point list of "Current Communist Goals" (pp. 259-62), which needs only to be compared with J. Edgar Hoover's The Communist Party Line, to reveal how wide of the mark Skousen is. (Hoover's statement was published on September 23, 1961, by the Senate Internal Security Subcommittee as Senate Document No. 59, 87th Cong., 1st Sess.) Items 4, 9, 11, 22, 38, 39 and 45 on the Skousen list are incredible. A number of the others are given unwarranted application in the programs which follow.

Skousen's proposals for governmental action against the Communist threat abroad are: (pp. 263-275)

1. Expel Russia and her satellites from the UN
2. Sever diplomatic relations with all the Communist nations.
3. Establish a complete economic blockade of the Communist world.

This program will purportedly aggravate economic distress within the Red bloc, cause satellite uprisings, and lead to the speedy collapse of the whole Communist system. To use Skousen's phrase, this is the way "to pull the blustering bull down." (p. 5)

That the program has virtually no acceptance outside the professional Anti-Communist movement invites skepticism. Obvious questions include:

How will the cooperation of more than 90 other non-Communist nations be secured, without which the program cannot be implemented? Will all non-cooperators be added to the quarantined group? Is this not a program for isolating the United States, rather than isolating our adversary? Even if it were in the interest of the United States, it is not within our power to impose such a program on the UN or the world community.

What justifies the confidence in non-recognition and non-intercourse when they have consistently failed to produce desired results in the past? Non-intercourse precipitated the War of 1812; non-recognition had no measurable effect on Russia from 1917 to 1933; and non-recognition and non-intercourse have neither intimidated nor overthrown the Red Chinese regime.

What is Skousen's evidence of the economic vulnerability of the Communist bloc? Their third of the world has abundant manpower, lacks few basic resources, and is, at a terrible price, developing technology and industrial capacity. To outdistance the Soviets in production competition and make a lie of Khrushchev's boast to bury us is essential and within our power, but economic warfare has little to contribute to this generation-long race. There is a place for selective economic pressures in stimulating negotiations or in adding to the difficulties of weak governments. But even the blocking of food sales from a China in famine is as likely to increase the terrorism and belligerence of the Red rulers as it is to produce their overthrow.

What happens if our author is wrong and his program simply divides the world totally without producing revolution in the Communist part? Orwell's 1984 might be one result; a war of desperation might be another. If the Communist leaders are as ideologically dedicated as this book insists, there is every likelihood that they will prefer war to surrender. If they are, as much evidence suggests, hard-headed political realists, then they can best be dealt with by programs which do not reduce the choices to "all or nothing at all."

5. The extreme partisanship of its program for individual action.

This is the most undesirable feature of The Naked Communist, because here Skousen makes clear what he is really after, and this is what too many patriotic and well-meaning citizens are accepting as true Americanism.

The thesis is: "Fighting Communism, Socialism and the subversion of constitutional government is everybody's job." (p. 275).

The technique is to define anything which disagrees with Skousen's ultra-conservative opinions as "Communism, Socialism and subversion," and so to equate patriotism and morality with reading certain one-sided books and supporting a highly partisan political, economic and social creed.

The section entitled "What Can the Ordinary Individual Do?" (pp. 275-80) spells things out in detail. Here are a few illustrations:

From "Suggestions to Parents": (pp. 276-77)

"Do not fall for the 'permissive' school of psychology which says discipline will harm human development. Such thinking produces hoodlums with maladjusted personalities who are likely to fall for every 'ism' that comes along." Because Skousen disapproves of modern psychology and "progressive education," he sets up a "straw man" which corresponds to no responsible viewpoint in either field and then makes a patriotic requirement out of knocking it over.

"Be active in PTA. If you are not, Communists and centralized planners will take over." Making synonyms out of such words as "Communist, centralized planner, socialist, welfare stater, liberal" and even "internationalist" and "desegregationist" is a standard technique of the extreme right; Skousen avoids only the last of these in his vocabulary of un-Americanisms. J. Edgar Hoover and other unimpeachable patriots have warned that the linking of all types of political reformism or dissent with Communism does a real disservice to the country.

"Where you have older children, make current events part of the dinner table talk. Be quick to point out left-wing slanting of news, TV or radio broadcasts. There is far more of this slanting than most people realize." No names are named, it being a conventional alarmist technique to suggest that danger is everywhere by locating it nowhere. From his argument elsewhere, one must infer that "left-wing slanting" means speaking without emotion about social security, labor unions or Nehru and that the loyal commentators are Dan Smoot, Fulton Lewis, Jr., and Clarence Manion.

From "Suggestions for Teachers": (pp. 277-80)

"Beware of those who come pretending to help education when they are trying to seize control of education. Socialist and Communist planners have ambitions to eliminate all local control...." "Be alert to the fact that education was infiltrated by the Socialist-Communist contingent over thirty-five years ago.... Because they were hard workers they gained sweeping control of some of our most respected institutions." Again, no names, no evidence, and the lumping together of diverse radicalisms as a single, omnipresent enemy. John Dewey, Columbia Teachers College and advocates of Federal aid to education are as liable to criticism as other elements in our free society, but they are not products of the Communist conspiracy.

"Watch for slanted passages in textbooks. Socialist authors have invaded the textbook field.... 'Brainwashing in the High Schools,' by E. Merrill Root, is an analysis of 11 American history books which reflect the destructive left-wing analysis." To Skousen, "socialist authors" are apparently writers who find anything wrong with American policies and leaders prior to 1932 or anything right about them since the advent of the New Dealers. Root's chauvinism is so blatant that he objects to applying the term "imperialism" to our country's relations with the Philippines and Panama at the turn of the century. Other titles suggested for teachers by the author of The Naked Communist (pp. 278-79) are of the same intemperate quality.

"Encourage patriotic speakers at school assemblies. Excellent films are also available." A Skousen favorite is "Communism on the Map," which has now been replaced by an up-dated version called "Communism, 1941." The replacement corrects some of the factual errors but stresses the same grim theme that the world is already mostly lost to Communism-socialism-welfare statism-liberalism. The film's producer, Glenn A. Green has since become a field representative of the John Birch Society.

From "Suggestions for Businessmen": (pp. 281-83)

"Work for a more equitable tax structure which is not arbitrary and confiscatory." This is a meritorious suggestion, but of limited relevance to fighting Communism, unless the author belongs to that school which brands the income tax as a Communist device which ought to be abolished.

"Be careful not to contribute to an organization until you know it is a bona fide patriotic group.... If you are a member of the American Security Council, you can check on any organization or any individual through their files." Skousen is field director of the American Security Council, which declares itself to be the largest civilian clearing house for "factual information about Communism and other statist activities." It maintains files on a very large number of people who have been active in liberal, radical or genuinely subversive enterprises and draws no clearer distinctions between these categories than does its field representative.

From "Suggestions to the Press": (pp. 285-86)

"In fulfilling the task of exposing crime, corruption and inefficiency in the American culture, be careful not to destroy confidence in American institutions." Apparently no such responsibility rests upon those who describe thirty years of American history and government in terms of "stupidity, incompetence or worse."

From "Suggestions for Ministers": (pp. 286-88)

"The churches became a major target for Communist-Socialist infiltration many years ago. These people were successful in capturing many key positions in a number of important religious organizations. Some religious leaders openly advocate and defend Communist principles." Skousen is no readier than his Anti-Communist associates to name names or cite evidence to support this vague and comprehensive attack on church leadership in America.

"Be alert to detect those who use 'Social Christianity' to cover up the fact that they are not Christians at all," Skousen's inference that Christians who do not share his own rigorous fundamentalism are probably subversive is unfair, and his insistence on linking loyalty with religious commitment is unwarranted. Communism is certainly a dire threat to organized religion, but it is also a threat to the unchurched, the pagan, the agnostic, the humanist, and even the atheist who believes in human freedom. Sincere and patriotic opponents of Communism may be found in all these categories.

"Be alert to the drive by certain analytical psychiatrists to have ministers accept their amoral philosophy." This should be considered in connection with Skousen's statement (p. 262) that one of the Communist goals is to "Dominate the psychiatric profession and use mental health laws as a means of gaining coercive control over those who oppose Communist goals." To the person who sees the psychiatrist's couch as a tool of subversion, the conclusion readily follows: "Today Communism is advancing on all fronts." (p. 288)

Finally, from "Suggestions for Students": (pp. 280-81)

"When you run across dedicated Socialists, remember that the only difference between a Socialist and a Communist is the method of takeover.... In reality the two are twins."

The writer of this review is no Socialist (or Communist, for that matter),* but he insists that this kind of blurred thinking ill-equips students or adult citizens to make the accurate distinctions and judgments essential in answering the tremendous question: "What are the proper functions of government in modern society?" Because Skousen unceasingly hammers the point that every increase in governmental activity is a step down the Ambush Trail to collectivist despotism, examination of that argument seems appropriate here.

*I have been a delegate to the Utah State Republican Party Conventions in 1952, 1954, 1956 and 1960, and I am convinced that the need for a responsible conservatism was never greater in America. RDP

First, it is important to remember that the term "socialist" has a very specialized meaning in Marxist Leninist thought as it has evolved in the Union of Soviet Socialist Republics. It is the system which prevails during the "dictatorship of the proletariat" stage of history, when wage and class distinctions and police state measures are regarded as necessary and proper. This "socialism" does not precede the Communist seizure of power, it follows it. As early as 1936 Stalin said that the USSR was nearing the close of this "transitional" period; as late as this year Khrushchev said it again. Actually, the stateless, classless society of "pure communism" is no nearer in the Soviet Union than it was 40 years ago, and there is much to suggest that it is unattainable by the road which the Communist regimes are currently following.

In any case, this is not the meaning which is given to the word "socialism" by those, like the author of The Naked Communist, who identify socialism with Communism in their propaganda against governmental programs with which they disagree. They mean "socialism" in the generalized sense of governmental ownership or direction of the means of production and distribution, and they feverently avow that all such measures lead inexorably to Red dictatorship.

Three historically demonstrable points need to be made about this contention:

1. Socialism in a comprehensive or "blueprint for Utopia" sense has never had very great appeal in the United States and has very few adherents today. What numerically significant groups in our country are at present advocating the nationalization of any sector of our production and distribution system, or even any substantial extension of controls? The basic commitment of the whole American people to a private enterprise economy is probably stronger now than at any other time since the Civil War.

2. Socialism in the more pragmatic sense of using government to support or provide certain specific goods or services not satisfactorily obtainable elsewhere has not been regarded by any past American generation as incompatible with our basic ideals about life, liberty and property. From public schools and post offices we have moved with changing circumstances to national and state parks, freeways and social security, being satisfied that no fundamental threat to liberty exists as long as we can modify or abolish programs if we wish, or "throw the rascals out" if they administer them too badly. We have not regarded our government as an enemy, as Skousen and his fellow rightists apparently do.

3. The strongest and most vigorous democracies in the world--and our best allies--are nations which combine a high degree of private enterprise with broad public programs of a "welfare state" character. In all of these the Communists have declined in numbers and influence since 1945, and the likelihood of any of them succumbing to Red subversion is virtually nil. The danger of Communist revolution is greatest today in those areas where governments are most indifferent to human needs.

This reviewer has repeatedly invited Skousen and other advocates of the "liberalism-is-socialism-is-communism" persuasion to name a single nation in human history which has traversed the Ambush Trail from democratic "welfare statism" to Communism. The invitation is again extended here.

There are valid and impressive conservative arguments against many current proposals to extend the functions of government in such directions as education, resource development, agriculture and medical care. But the contention that they lead inevitably to dictatorship, and that those who support them are therefore, wittingly or unwittingly, helping the Communist conspiracy, is not one of them. In promoting the viewpoint, The Naked Communist makes no contribution to enlightened public discussion of domestic political issues or to the development of healthy citizenship attitudes among students.

6. The objectionable character of Skousen's Anti-Communist movement.

Much of the market for The Naked Communist is in connection with "Anti-Communist Seminars," "Freedom Forums" and "Project Alerts," in which inaccurate history and negative programs are expounded in an evangelical blend of fear, hatred and pulse-pounding enthusiasm. Participants are admonished to study Communism, and they end up buying tracts by Gerald L. K. Smith and his racist cohorts, confessionals of ex-Communists, spy stories and other volumes which generate more heat than light. They are aroused to fight Communism, and they end up demanding U.S. withdrawal from the UN and the firing of teachers who advocate federal aid to education. They are solicited to contribute to the Anti-Communist crusade, and they end up subsidizing pamphlets calling for the repeal of the income tax and the impeachment of Chief Justice Warren. Skousen has apologized for the fact that, in one of his own rallies in Los Angeles on December 13, 1961, a speaker said that the Chief Justice deserves to be hanged, but one can still question the usefulness of an "educational campaign" which uses men of such opinions as teachers.

The fact that The Naked Communist is more temperate in tone than much of the literature with which it keeps company and that it has some praise-worthy things to say about religion, democracy and the American economic system should not be permitted to obscure the fact that it is one of the most successful instruments in a propaganda campaign which blurs the REAL issue of Communism and perverts genuine Americanism.

To witness against The Naked Communist and the ultra-conservative movement in which its author is a persuasive advocate, two documents are submitted in conclusion:

J. Edgar Hoover, The Communist Party Line (Senate Document No. 59, 87th Cong., 1st sess.), p. 6:

"This is the real meaning of the Communist Party line, which promises all things to all men. It is skillfully designed to appeal to people from every walk of life, and, at the same time, to confuse the public by blending proposals ostensibly sponsored by the Communists with those of legitimate organizations.

"The uninformed citizen is thus doubly misled. He may accept the party line at its face value, without realizing that it is just another Communist tactic, and erroneously conclude that the party is a legitimate political group which is sincerely interested in promoting these issues. Or, he may make the equally dangerous assumption that anyone who advocates proposals similar to those which make up the party line is automatically a Communist.

"Because communism thrives on turmoil, the party is continuously attempting to exploit all grievances--real or imagined--for its own tactical purposes. It is, therefore, almost inevitable that, on many issues, the party line will coincide with the position of many non-Communists. The danger of indiscriminately alleging that someone is a Communist merely because his views on a particular issue happen to parallel the official party position is obvious. The confusion which is thereby created helps the Communists by diffusing the forces of their opponents.

"Unfortunately, there are those who make the very mistake the Communists are so careful to avoid. These individuals concentrate on the negative rather than on the positive. They are merely against communism without being for any positive measures to eliminate the social, political, and economic frictions which the Communists are so adroit at exploiting.

"These persons would do well to recall a recent lesson from history. Both Hitler and Mussolini were against communism. However, it was by what they stood for, not against, that history has judged them."

Editorial, "What Americanism Must Mean," The Deseret News, October 28, 1961, p. 6:

"The Growing Interest in Americanism being displayed in Utah and elsewhere is highly commendable. But certain precautions must be observed if the dangers of extremism are to be avoided.

"In this regard, the State Advisory Committee on Adult Education in American Citizenship put its finger on a vital point the other day when it noted that citizenship requires more than just anti-communism.

"In other words, it's not enough merely to be against something. What we're for is far more important.

"This point can't be emphasized too strongly, especially in view of the advent of individuals and groups that are arousing the public by stressing what we're fighting against but are neglecting what we're fighting for. This can be dangerous, especially if we sacrifice our own traditions and values in a mistaken effort to 'fight fire with fire.'

"Most of the things we stand for are embodied in our divinely inspired Constitution of the United States; others are traditions of time-tested value.

"We're for free speech and a free press. These rights were not intended merely to permit expressions of support for whatever established authorities or the majority of people decide is proper. These rights are designed to protect those who disagree with the majority, who dissent from the established order, who advance new and perhaps unorthodox ideas.

"We're for the right to dissent, the right to express all opinions regardless of whether they are right or wrong. The dangers of forbidding such a right were noted by John Stuart Mill, who said:

"If the opinion is right, men are deprived of the opportunity of exchanging error for truth; if wrong, they lose, what is almost as great a benefit, the clearer perception and livelier impression of truth, produced by its collision with error."

"We're for believing men innocent until they are proved guilty. We're for trial by courts and juries, not by self-appointed groups lacking constitutional authority. We're for permitting men to disagree with us without attributing evil motives to them for doing so. We're for whatever produces greater unity rather than what tends to split the nation apart.

"These basic principles of Americanism, however, have been turned upside down in certain quarters.

"Some groups and persons have attacked certain Americans not by taking issue with their ideas but by casting doubt on their loyalty, by implying that anyone who questions a particular concept or course of action must be unpatriotic. This constitutes a serious impairment of the right to dissent.

"Without any legal authority, they have set themselves up as judges of who is loyal and who is 'un-American.' They have accused certain men of being 'unconscious agents of communism'--without regard to the basic right of Americans to be presumed innocent until proved guilty.

"In the absence of any proof, they have attributed national blunders not to errors in judgment but to evil motives. They seem to indicate that communism has made its gains not because its leaders are capable and persevering and determined but because some of our leaders are 'un-American.'

"Three dangerous evils can stem from such attacks.

"First, they can seriously weaken American traditions and ideals, destroying the very thing they purport to protect.

"Second, they can weaken America by sowing mutual distrust, destroying confidence, and disunifying the nation.

"Third, by blaming our problems on certain scapegoats, they can keep us from manfully recognizing the real problems--internal as well as external--we face in this dangerous world, and from tackling them intelligently and constructively.

"These are risks America cannot afford to take. We can largely avoid them by insisting always on positive Americanism as well as negative anti-Communism--and by challenging any critic who in stressing the latter neglects the former."

When such substantial and conservative journals as the Deseret News, Newsweek (December 4, 1961), Time (December 8, 1961) and Life (December 1, 1961) and such responsible citizens as J. Edgar Hoover, Dwight D. Eisenhower and John F. Kennedy raise their voices against the Skousen approach to patriotism, this reviewer feels no qualms of academic or civic conscience in passing negative judgment on The Naked Communist.

RICHARD D. FOLL

Provo, Utah
January, 1962

